



See heer a Shadow from that setting **SUNNE**.  
 Whose glorious course through this Horizon runn  
 Left the dimm face of our dull Hemisphere.  
 All one great Eye, all drown'd in one great Teare.  
 Whose rare industrious Soule led his free thought  
 Through Learning's Universe, and (vainly) sought  
 Room for her spacious Self; untill at length  
 She found y<sup>e</sup> way home: with an holy strength



Snatcht herself hence to Heav'n; fill'd a bright place  
 Midst those immortal Fires, and on the face  
 Of her Great **MAKER**, fixt a flaming place  
 Where still She reads true, pure Divine  
 And now y<sup>e</sup> grave Aspect hath turn'd  
 Into this lesse appearance. You see  
 'Tis but a dead face, Art doth but  
 Look on the following league, she is dead

Are to be sold by G. Badger, all his  
 Duns Stones Church, yard

16 50

Shapp in feet

Payne





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# THE PATTERN

OF

## CATECHISTICAL DOCTRINE

AT LARGE:

OR

A Learned and Pious Exposition

Of the Ten

## COMMANDMENTS,

With An INTRODUCTION, Containing the Use  
and Benefit of Catechizing; the generall Grounds of  
Religion; and the truth of Christian Religion in particular;  
proved against ATHEISTS, PAGANS,  
JEW S, and TURKS.

---

By the Right Reverend Father in God  
**LANCELOT ANDREWS**, late Bishop of  
WINCHESTER

---

Perfected according to the Authors own Copy, and  
thereby purged from many thousands of Errours,  
Defects, and Corruptions, which were in a  
rude imperfect Draught formerly published,  
as appears in the Preface to the Reader.

Ecclesiastes 12. 13.

*Fear God and keep his Commandments, for this is the whole duty of Man.*

I. Corinth. 7. 19.

*Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God.*



LONDON,

Printed by Roger Norton, and are to be sold by George Badger,  
at his Shop in S. Dunstons Church-yard in Fleet Street.

Anno Dom. 1650.

THE  
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A Learned and Pious Exposition

Of the

COMMANDMENTS

With an Introduction, containing the Life  
and Benefits of Catholicism; the general Grounds of  
Religion; and the unity of Christian Religion in various  
points of doctrine, as in the  
JEWEL and 1642.

By the Rev. Richard Baxter, in God  
FATHER AND SON, the Bishop of

Perfectly corrected to the Author's own Copy, and  
thence printed from many hands of Printing  
Duck, and some other, which were in a  
very bad state, and many mistakes  
were corrected, and the text is now  
as follows.



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# Errata.

**P**AGE 1. line 24. read 24 *traills* of his Catechizings. p. 24. l. 10. r. take away religion, and you take away faith. p. 43. l. 27. r. which may be gathered out of, &c. p. 53. l. 9. r. assure p. 54. dele (seemeth to be according to the Council of the H. G.) and read the same words at the end of the next line before, thus, which seemeth, &c. In the Marg. adde Acts 17. 11. p. 53. l. 36. r. God bestoweth this gift upon the learned, yet all those that are learned have not the gift of, &c. p. 58. l. 25. after (fail) adde, S. Augustine against Julian, and most of the Fathers upon John 6. 53. affirm it, so doth the Milevitan Council, and Pope Innocent confirmed it; yet now this is generally rejected. p. 68. l. 2. r. dim p. 73. l. 38. dele *totam* lineam, and l. 39. r. and they are grounded. p. 75. l. 49. r. to make willing. p. 82. l. 7. r. brazen serpent. p. 85. r. uilitatem p. 99. l. 56. r. *first* Commandment. p. 104. l. 30. r. perfectio. p. 127. l. 52. r. senses of seeing and hearing. p. 129. l. 8. r. about their necks. p. 153. l. 14. r. it lies. l. 15. r. make it fructifie. l. ult. r. to haue. p. 154. r. must joyn, not &c. p. 168. l. 41. r. infernum. p. 171. l. 53. r. under the flail, &c. p. 186. l. 24. r. discover. l. 41. for (fewer) r. some. p. 203. l. 15. r. of Images. p. 239. l. 25. r. *conestatum*. p. 240. l. 11. r. second cause. p. 241. l. 23. r. other proofs. l. 19. r. other proofs. p. 250. l. 41. r. lib. 3. l. 44. r. Azor. 1 part. moral. The two next paragraphs ought to be in Ital. p. 260. l. 57. r. *Ætiologie*. p. 266. l. 43. r. are moral. p. 275. l. 14. r. by wresting. p. 279. the Annotation is transposed, it should come in after line 31. p. 294. l. 25. r. kinde of justice. p. 297. l. 52. r. confession. p. 299. l. 39. r. not to destroy any. p. 302. l. 47. r. instruct them. p. 312. l. 3. r. erre not. p. 317. l. 27. r. they are. p. 321. l. 12. d. as are. l. 14. dele (and not only for it self, but also.) p. 322. l. 2 r. layes this ground, that God would haue all to be saved, this is his ultimate, &c. p. 328. l. 26. r. to God. p. 333. l. 6. r. a superiour. l. 36. r. to profit. l. 47. r. thus governed. l. 51. r. proud manner. p. 339. l. 31. r. love of parents. p. 361. l. 51. r. and a difference l. cad. r. the Apostle makes. p. 365. l. 23. r. this purpose p. 373. after line 25. the Paragraph should be in Italique. p. 377. after line 32. the Paragraph should be in Ital. p. 378. l. 19. r. fieri non. p. 403. l. 42. r. not onely. p. 420. l. 33. r. crying. p. 433. l. ult. r. in shew. p. 440. l. 47. d. with sursetting. p. 453. l. 13. r. pray at some times. p. 482. l. 30. r. fruits as. l. 32. r. tenths and. p. 485. l. 2. r. and storms. p. 487. l. 17. r. yeasts. p. 489. l. 53. r. aims at. p. 495. l. 1. d. though. l. 40. r. this course. p. 497. l. 42. r. not onely. p. 498. l. 10. r. faueth. p. 502. l. 10. for (from) r. in. p. 506. l. 13. d. not. p. 517. l. 44. r. *sift*. Other Errors there are which the Reader is desired to correct.



## THE PREFACE

**R**EADER, here is offered to thy View, a post-humous Work of a Reverend, and Famous Bishop, one of the greatest Lights which the Church of Christ hath had in this latter Age, and the Glory of our English Church, while he lived; A Work which may merit thy Acceptance, in Respect both of the Author, and the Subject which it handles.

Of the first I shall need to say little, the very name of Bishop *Andrews* proclaiming more, than if I should say that he was a judicious, profound, and every way accomplish'd Divine, an eminent Preacher, a learned Antiquary, a famous Linguist, a curious Critick, a living Library amongst Scholars, the Oracle of our Church, and such a Priest, whose lips preserved knowledge, and at whose mouth the Law was to be fought. What admirable height of Learning, and depth of Judgement, dwelt in that Reverend Prelate; he that would know, may read in those living Images of his Soul: And as his other works praise him in the gate, so this which is now presented to thee, though composed in his younger years, when he was Fellow of Pembroke Hall in Cambridge, will demonstrate, that the Foundations were then laid of those great Parts and Abilities, wherewith he was furnish'd, when he came to the Episcopal Chair, and the ground work of all those other learned Labours, wherewith he afterwards enrich'd the Church; for in these Lectures, or Colledge Exercises (which were heard with the publick applause of the whole University, where scarce any pretended to the Study of Divinity, who did not light their Candle at his Torch) it will appear, that he had even then, gone through the whole Encyclopedie of

Anno 1585

Divine

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Divine and Humane Learning, and that as he was a rich Magazine of all Knowledge; so he had here contracted the Quintessence of all his vast Studies, and the high conceptions of his great and active soul, into these Lectures, as into a common Treasury; for he that shall peruse this Book, shall finde, besides his perfection in all humane Learning, Philosophy and the Arts, his exquisite knowledge in all the learned Languages; and that besides his skill in the sacred Text, (wherein his greatest excellency lay) he had read and digested the Fathers, Schoolmen, Casuists, as well as modern Divines, that he was thoroughly versed in all kinde of Antiquities, and Histories, in Theologie, Moral, Scholastick, and Polemick, and no stranger to the Laws, both Civil and Canon, and which seldome concur in one, that he was eminent, as well in the Rational and Judicial, as in the Critical and Historical part of Learning; so that what one of his School-Masters foretold of him, that he would be *literarum lumen*, was verified in those Colledge Exercises, wherein this Light began to shine betimes, and to cast his Rayes both far and neer; and what a Reverend Prelate said of him in his Funeral Sermon, may visibly appear to any Eye, in this great Herculean Labour, that those things which seldome meet in one Man, were in him in a high degree, *Scientia magna, Memoria major, Judicium maximum, at Industria infinita*; His Knowledge was great, his Memory greater, his Judgement exceeded both, but his Labour and Industry was infinite, and went beyond them all.

Exod. 32.16.  
Ec 31. ult.

Ecc'es 12.13

For the Subject, it is the Decalogue, or those Ten Words, in which God himself hath epitomized the whole duty of Man, which have this Priviledge above all other parts of Scripture, that whereas all the rest were divinely inspired, but God made use of Prophets and Apostles, as his Penmen, here God was his own Scribe, or Amanuensis, here was *Digitus Dei*, for the writing was the writing of God. These are the Pandects of the Laws of Nature, the fountains from which all humane Laws ought to be derived: the Rule and Guide of all our Actions, whatsoever Duties are variously dispersed through the whole Book of God, are here collected into a brief Sum; whatsoever is needful for us to doe in Order to Salvation, may be reduced hither; for this is *totum Hominis*, the Conclusion or upshot of all (saith Solomon) to feare God



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God and keep his Commandments; and the Apostle tells us to the same purpose, that circumcision avayleth nothing, nor uncircumcision, but the keeping of the Commandments of God. And therefore, as *Philo* saith, that the Jews used to refer all that they found in the Law of *Moses* to these ten heads, (as the Philosophers reduced all things to the ten predicaments,) not that they were all literally comprized there, but because for memories sake, they might be reduced thither; so hath the Christian Church reduced all the duties of a Christian to the same heads, which she hath enlarged, and made more comprehensive, as partaking of a greater measure of the Spirit than they had, and aiming at a higher degree of perfection in all Christian Virtues.

There is indeed a generation of men sprung ~~up~~ up, such as *S. Augustine* wrote against long since, in his Book *contra adversarium legis & prophetarum*, that under colour of advancing Gods free grace in mans salvation, and affecting Christian liberty, would abrogate the whole moral Law, as if it were worthy of no better entertainment among Christians, then *Jehoiakim* gave to *Jeremies* prophecies, when he cut the rowl in pieces, and threw it into the fire. And how far the tenets and principles of some others (who would seem to abhor such opinions) have promoted these pernicious doctrines, I shall not need to shew; sure I am, that while some teach: that the Gospel consists properly of promises onely, that the moral Law is no part of the condition of the second Covenant, nor the observation of it (though qualified in the Gospel) required now in order to salvation, that the promises of the Gospel are absolute, and that Faith is nothing else but an absolute application of them, or an absolute relying upon Christ for the attaining of them, without the conditions of repentance and new obedience; that Christ came onely to redeem, not to give any Law to the world; that after a man is in Christ, though he fall into the grossest sins, which are damnable in a man unregenerate, yet he is still, *quoad presentem statum*, in the state of salvation, and though he may lose the sense and feeling, yet he can never lose *jus ad vitam*, his right to heaven, what sins soever he walks in: I say, whilst men teach such doctrines, and yet cry out against Antinomians, Libertines, and other Sectaries, what do they in judging others, but condemn themselves; for they

Jer. 36. 23.

See the fourth  
Addition In-  
troduct. c. 14 p. 58

Rom. 2. 1, 2.

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Pfal. 119. 126.

Apollod. de O-  
rig. deor. 13.  
p. 57.

grant the premises, and deny onely the conclusion. If such doctrines were as true as they are common, this Author, and all others, that have written on this subject, might have spared their pains, and therefore we may say with the Psalmist, *It is time for thee Lord to work, for they have destroyed thy Law.* These men are like to *Licurgus* (who being cast into a frenzy by *Dionysius*) in that distemper thinking to have cut down a vine, with the same hatchet slew his own son; so these being possesst with a spiritual frenzy, which they call zeal, when they lift up their hatchet to cut off some errors, which like luxuriant branches have sprung up about the Law, these do unawares cut down the Law it self, both root and branch, making the observation of it arbitrary in respect of Salvation, or as a Parenthesis in a sentence, where the sence may be perfect without it.

Such Errors are far more dangerous, then many that were held by the old Hereticks, which were chiefly about matters speculative, whereas these reflect upon matters of practise, and whilst they strike at the root of obedience to the Laws of Christ, they do directly take away the very way of Salvation, to the certain ruine of peoples souls, and do utterly overthrow the foundation both of Church and Commonwealth; so that where such doctrines prevail, nothing but confusion, and dissolution of all Government can follow, as sad experience in too many places shews; where the genuine fruits of such doctrines, appear to be no other, then to rob the Priest of his honour, the Prince of his power, the people of their Discipline and Government, Pastors of their Flocks, and Sheep of their Pastors, Preachers of their Churches, Churches of their Reverence, Religion of its Power, and the World of all Religion. *S. James* would have us to try our Faith by our Works; but these men will have their works tryed by their Faith. To the pure all things are pure; if Faith be in their heart, God can see no sin in their actions. We read of the Scholars of one *Almaricus* of Paris, who held, that what was deadly sin in others, yet if it were done by one, that was in Charitie or the state of Grace, it was no sin, or not imputed to him, for which they were condemned as Hereticks. These men seem to be spit out of their mouths, for they would have sins distinguished not by their nature or object, but by the subject in whom they are: and hence they hold, that all their own sins, though never so great

great

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great (they being beleivers & elect) are at the most but infirmities, which cannot endanger their salvation, but the sins of all others are mortall and damnable, which impious doctrine with the rest above mentioned from which it flows, howsoever they be varnisht over with faire shews of advancing the free grace of God, and the merits of Christ, and the depressing of mans power, yet are indeed no other then the old damned Heresie of *Simon Magus*, who, as *Theodoret* saith, taught his Disciples, they were free from the obedience of the law, & was condemned by the Ancient Church in *Vasiliides*, *Carpocrates*, *Epiphanes*, *Prodicus*, *Ennomius*, and other impure wretches, and is call'd by *Luther* himself (whose unwary speeches have given too much occasion to these doctrines, *ultimus Diaboli flatus*; The last blast of the Devil.

Against these and such like doctrines, which make this and all other books of this nature superfluous, we must know; That though the Decalogue, as it was given by *Moses* to the *Jews*, was a part of that Covenant which God made with them on *Mount Sinai*, and so belonged properly to them, as appears both by the Preface, wherein their deliverance out of *Egypt* is urged as a motive of obedience, and by four other passages in the precepts, which have peculiar reference to that people, as that symbollicall rest required in the fourth precept in remembrance of their rest from the *Egyptian* bondage, and the promise of long life in the land of *Canaan*, in the fifth. Yet seeing that the substance of it is no other then the Law of Nature written in mans heart at the first, and that by Christ our Law-giver it is made a part of the Gospel or second Covenant, (though with some qualification) therefore it obliges all Christians, and that under the highest paines, and is therefore justly called the Law of Christ. All the parts of the Morall Law we may finde required in the Gospel, though upon other grounds then those were laid by *Moses*, (this second Covenant, being established upon better promises) we have the same rules for our action, the same duties required, the same sins forbidden; the difference is this, that here God accepts our obedience *in voto* at our first conversion, when he freely pardons our sins past, and expects the actuall performance afterward in the course of our lives, and admits repentance after lapses, whereas the law, as it was part of the other Covenant, requires perfect obedience without any intermission, otherwise we having higher promises,

*If. 33. 22.*  
*Ja. 4. 12. 2. 8.*



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promises, & a greater measure of the spirit being now dispensed under the Gospel, a higher degree of obedience to the law is now required, which is yet no way grievous or burdensome to a true beleever, for the power of Christs spirit, and the height of the promises, make the yoke easie, and the burden light. Therefore Christ tells us expressly he came not to dissolve the law, but to fulfill it, or to fill it up, as the Greek *πληρῶσαι*, imports, because he did enlarge and perfect it; and therefore *Theophylact* makes the Law of Christ, compared with that of Moses, as *ζωγρά εἶπε τέχνη*, the Painting to life, to the *συνγραμμά*, or first draught in black and white, and saith that Christ did not *καταλῦσαι συντάγματα*, ἀλλὰ *μετέστη αὐτοπλάστῃ*, not destroy the first draught, but fill it up as a painter perfects a picture with the colours and shadows, after the first draught, and with him do generally concur the rest of the Fathers: *Basil* saith, that whereas the old law saith, thou shalt not kill, our Lord (Christ) *τοιοῦτά ἐπέθηκεν*, giving more perfect lawes, saith, Thou shalt not be angry. *Origen* saith that the lawes of Christ are *καίτοι καὶ θείον*, better and more Divine, then all those before him. *S. Chrysostom* calls that Sermon upon the Mount *ἡ κορυφαία φιλοσοφία* the very top of Philosophy, & saith, that Christs giving of lawes, was *μετέστη ὁ καιρὸς καὶ ὁ καιρὸς* the time or season of greater & higher precepts. Among the *Latines*, *Tertullian* saith, *Christi leges supplementa necessaria esse disciplinae creatoris*, that the lawes of Christ are necessary supplements to the lawes of the Creatour, and *Christus Dei Creatoris praecepta supplendo & conservavit & auxit*, that Christ preserved and increased the lawes of God the creatour by filling them up. *S. Augustine* saith, that Christ fullfilled the law by adding, *quod minus habet* what was deficient, *& sic perficiendo confirmavit*, and so confirmed it by reducing it to more perfection. And again upon those words (except your righteousness, &c.) *Nisi non solum ea quae inchoant homines impleveritis, sed etiam ista quae a me adduntur, qui non veni solvere sed implere*, unlesse ye not onely fulfill those, which men have begun, but also what is added by me, who came not to destroy the law but to fulfill it, &c. By which and many more testimonies out of the ancients that might be produced, it appears, that concerning that excellent Sermon upon the Mount, wherein the sum of Christian Religion, and the way to life is chalked out by him who is the way and the life, their opinion is far from truth, who say, that Christ doth not there promulge or deli-

ver

P.28. in Eu.

Basil. in psal. 10.  
Ori. cont. Cels.  
l. 5. p. 259.

Chryso. to. 3. p.  
93. ed. favil.

Ter. l. 3. contr.  
Marcion. c. 16  
& 4. contr.  
Marc. p. 524.

Aug. To. 4 de  
ser. doi. in  
monte l. 1.

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ver any law as necessary to salvation, but onely that he expounds the Morall law given by Moses, and cleers it from the false corrupt glosses of the Pharisees, which is directly contrary to the constant and unanimous doctrine of the Ancient Church, and to the text it self: for though it is true that Christ doth therein often reflect upon the expositions of the Jewish doctors who had corrupted the law; yet withall it is as true, that in those chapters he delivers the Christian law, and therein brings up the Morall law to a higher pitch, then ever it was by Moses. This appears by that opposition so often made in that Sermon, between what Moses said of old, and what Christ saith, you have heard what was said to them of old, &c. *Ego autem dico vobis*, but I say unto you, &c. Which opposition, as also the Syriack and other translations do plainly shew, that as (*vobis*) is rendred (to you) and not (by you) so (*veteribus*) ought to be (to them of old) not, (by them of old) and therefore our translation as it puts the one reading in the text, so it puts the other, which is the true in the margin. Now (those of old) were no other then those to whom Moses first gave the law, and not the lawyers, and Pharisees of those latter times, so all the Greek writers agree, and the Greek *αυτοις*, imports as much, which is usually in other places referred to the times of Moses and the Prophets, and not to latter times, and which puts the matter out of question; The words which our Saviour saith, were said to them of old, are no other then the words of the law delivered by Moses, either in the same very words, or in the sence. Those words, *Thou shalt not kill*, are in Exo. 20. 30. *And whosoever shall kill, shall be in danger of a judgement*, are in Levit. 24. 17. Numb. 35. 16, 17, 30. *Thou shalt not Commit adultery*, are the words of the law. Exod. 20. 30. *He that shall put away his wife, let him give her a bill of divorce*, in Dent. 24. 1. *Thou shalt not forswear thy self, but shalt perform thy vows to the Lord*. Exod. 20. 7. Numb. 30. 2. *Eye for eye, and tooth for tooth*, (which was permitted in Judgement) Dent. 19. 21. Levit. 24. 20. Dent. 19. 21. *Thou shalt love thy neighbour*, viz. an Israelite, Levit. 19. 18. Dent. 23. and *bate thine enemies*, viz. Those seven nations whom they were to destroy, and to make no league with them: nor to shew them mercy. Exod. 34. 21. Dent. 7. 1. to whom the *Amalekite* is added, with whom they were to have perpetuall war. Exod. 17. 19. Dent. 25. 14.

Tert. Clemen.  
Hill. Epiph.  
Basil. Chryso.  
Ambros. Hier.  
Theoph.  
Euthym.

\* Luk. 9. 8. 19.  
Acts 15. 7. 21.  
2 Cor. 5. 17.  
2 Pet. 2. 5.  
Rev. 12. 9.  
& 20. 2.

We

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See the  
Hom. of faith  
&c.

We see then that Christ is so far from taking any thing away from the Morall Law, that he rather addes more to it, and therefore the matter of the Decalogue is still in force, and belongs to Christians as much as to any; Nay faith it self (which some of late have transformed into a meere *Platonickall Idea* abstracted from good works) I mean that Faith to which Justification and Salvation is ascribed in Scripture, includes obedience as to all the commandments of Christ, so to the morall law, as the very life and form of it, without which as *S. Jam.* saith, it is as a body without a Soul, for what is Faith but a relying or trusting upon Christ for salvation according to the promises of the Gospell; now seeing that those promises are not absolute, but always require the conditions of repentance and new obedience; it can be nothing but a shadow of faith when these conditions are not. Its true that (to beleeve) in the proper and formal notion, is nothing else, but to assent to the truth of a proposition, upon the authority of the speaker, And (to beleeve in one) signifies properly to trust & rely upon him, & doth not in its formal conception, considered barely and abstractly by it self, include the condition of obedience or any other. And therefore we may be said to beleeve or trust in one, that requires no condition of us, but when the words are referred to one that commands or requires something of us to be done, and promises nothing; But upon such condition of obedience, as nothing is more certain, then that Christ never promises remission of sins or life eternall, but upon condition of Repentance and new obedience, In this case to beleeve in Christ must of necessity include obedience to the commandments of Christ, as the very life of faith, without which it is a meere fanisie: and hence some have observed that in the New Testament, faith and obedience, and unbelief and disobedience are often promiscuously used for one and the same. First, because that *to trust or believe in one that promises nothing but to those that obey him, and to obey him in hope of what he hath promised, are all one*: and therefore that absolute affiance or unconditionate belief of Gods mercy in Christ, which some make to be faith in Christ, is that ~~one of those first and primitive errours from~~ which those doctrines of Antinomians and other Sectaries that would dissolve the law, do follow with ease. When Christ upbrayded the *Jewes* for not beleeving *John* the Baptist,



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*Baptist*, though the Harlots and Publicanes believed, who doubts but that his meaning is, that the one repented upon *Jobus* preaching, which the other did not, although (to believe in the proper formall notion) signifies nothing else but to assent to the trueth of what he said. Hence *S. Aug.* saith, *Non solum bonam vitam inseparabilem esse a fide, sed & ipsam esse bonam vitam*, that a good life, is not onely inseparable from faith, but that faith is good life it self; and *S. Cyprian*, *Quomodo se in Christū credere dicit qui non facit quæ Christus facere præcipit*, How can he say that he believes in Christ, who doth not the things which Christ hath commanded. And before them *Irenæus* tells us, that *Credere in Christum est voluntatem ejus facere*, to believe in Christ is to do his will. As for that generall faith, of the latter School-men, and the Romanists, which they make to be nothing but an assent to revealed truths for the authority of God the speaker (I say the latter School-men, for some of the Elder where they speak of *fides charitate formata*, which they make to be true faith, mean nothing else, but that which *S. Paul* calls, faith working by love, and Saint *James*, faith consummated by works) As also that faith of some amongst our selves, who would have it to be nothing but a perswasion that their sins are pardoned in Christ, &c. Neither of these have any necessary connexion with a good life; and therefore neither of them is that faith to which the promises of pardon and Salvation are annexed in the Gospel. Not the first, as themselves acknowledge, and appears by *Bellar.* who labours to prove by many reasons that true faith may be in a wicked man. Nor the second, for how doth it necessarily follow, that if a man believe all his sins past, present, and to come to be forgiven; that therefore he must needs live according to the Rules of Christ, whereas the contrary may rather be inferred. That he needs not to trouble himself about obedience to the commandments in order to remission of his sins, or salvation, who is perswaded that all his sins are pardoned already, and that nothing is required of him for the obtaining of so great a benefit, but onely to believe that it is so. And if they say, that the sence of such a mercy cannot but stir men up to obedience, too much experience of mens unthankfulness to God confutes this, The remembrance of a mercy or benefit doth not necessarily enforce men to their duty; for then none could be unthankfull to God or man,

\* \*

Besides

*Aug. de fide & operibus c. 23*

*Gal. 5. 6.  
Ja. 2. 22.*

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Besides it is a pure contradiction, which all the Sophistry in the world can never salve, to say, that a mans sins are pardoned by believing they are pardoned, for they must be pardoned before he believes they are pardoned, because the object must be before the act, and otherwise he beleevs a lye, and yet by faith he is justified and pardoned, (as all affirm) and the Scripture is evident for it, and so his pardon follows upon his belief, and thus the pardon is both before and after the act of faith; it is before, as the object or thing to be beleevd, and yet it comes after, as the effect or consequent of his belief, which is a direct contradiction.

True faith then is a practicall vertue, and establishes the Law; and as this is the proper work of true faith, so to direct and quicken our obedience thereto is the whole scope of the Bible. There is nothing revealed in the whole Scripture meerly for speculation, but all is referd some way or other to practise. It is not the knowledge of Gods Nature & Essence, but of his will, which is required of us, or at least so much of his Nature, as is needfull to ground our faith and obedience upon. That observation of some is most true, That in the Scripture, *verba scientia Comotant affectus*, words of knowledge do imply affections and actions answerable. To know God, is not so much to know his Nature and essence, as to Honor and obey him, which those that do not, are said not to know him, though they know never so much of his Nature and attributes; knowledge without practise, is with God accounted ignorance, and hence are all sins tearmed *ignorantia* ignorances. Thus to know Christ, or to beleve in him, or to beleve the Gospel, Includes in the Scripture fence, repentance, new life, and indeed the whole duty of a Christian, because al these duties ought to follow upon this knowledge or belief, & are *actus imperati*, as the Schools speak, acts which flow from belief, though the *actus eliciti*, be only an assent to the truth. And hence some of the most eminent and Ancient School-men have determind, that *Theologie* or Divinity is a practical science. *Theologia est scientia affectiva, &c. Principaliter ut ipsi boni fiamus*, saith Bonav. *Theologie* is an affective knowledge, whose chief end is to make us good. The same is affirmed by *Alex. Hales*, *Gerson* and others. *Scotus* maintains the same conclusion, *Theologiam esse simpliciter practicam*, That *Theologie* is simply practicall, and *Durand* proves it by unanswerable reason, *quia ejus operatio circa objectum suum non consistit*

in

Ro. 1. 28.  
Pl. 95. 10.  
Heb. 9. 7.

Bonav. in  
proem. in  
Sent. q. 3.  
conclus.

Scotus proleg.  
Sent. q. 4. p. 14  
col. 3.  
Durand. in 1.  
Sent. Dist.  
1. q. 5. fol. 10.  
col. 1.

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*in Contemplatione veritatis, sed dirigit in prosecutione operis ut patet in centum locis Scripturæ. Et mirum esset si non sit practica, cum considerantes Scripturam a principio usque ad finem, &c. Pro una Scripturæ columna in qua agitur de pure speculabilibus, sunt plus quam quingenta folia, in quibus agitur de pure practicis.* The operation of Theologie about its object consists not in bare speculation of truth, but in directions for our practice, as appears in an hundred places of Scripture, and therefore it were strange it should not be a practicall Science: seeing if we consider the Scripture from the beginning to the end, for one place which treates of matters speculative, wee may finde five hundered which handle things meereely practicall.

This then being the scope of all revealed truthes in Scripture, and the proper end of Theologie, to direct us in our practise, This book wherein all those practicall truthes are distinctly handled, and explained, cannot but be of great use to all whose care is to worke out their salvation. And if he was accounted the wisest man among the heathen by the Oracle, that brought Philosophie out of the Clouds into Cities and Houses, that is from aire and vain speculations to practicall precepts, no doubt but they shall be counted wise Scribes in the Church of God, that laying aside fruitlesse controversies and Polemick disputes, wherewith peoples heads have been so troubled, that the power of Religion is in a manner quite lost, bend their studies and endeavours to urge this *unum necessarium*, the practise of those morall and Christian duties, wherein the life of Religion consists, and which will bring glory to God, benefit to others, honor to our profession, & sure comfort to the soul, when all other comforts fail. This practising of what we know, will be the surest Antidote against the growing errors and Heresies of the times, for if any man will do the will of God (saith Christ) hee shall know whether the Doctrine be of God or no. Faith and good conscience go both in a bottome, he that lets goe the one, will quickly make ship-wrack of the other, All apostacy, begins in practise, and errors in the life produce errors in Judgement, for when the will is corrupted the understanding is darkned, and the apostle tels

John 7. 17.  
Psal. 25. 14.



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Theff. 2.  
10. 12.

us, that those which are given up to strong delusions, are such as receive not the truth in the love of it. Whereas practise is a sure preservative against defection, this will make a man whose knowledge is lesse then others, remain stedfast in times of tryall, like a fixed star while others of greater parts like blazing stars may shine for a while, but at length vanish into smoke.

That which is the scope of this work, to urge the practise of Religion, and was no doubt, the end propounded by the learned Author, when he at first penned and delivered these Lectures, is also the end aimed at in the publishing of them at this time, and though many others have written upon the same Subject, whose labours I shall not any way disparage, yet I doubt not, but he that shall reade and peruse these labors of this Reverend Authour, will finde them to be as usefull and profitable as any hitherto extant in this kinde, and that they containe, the most full, compleate, learned, and elaborate body of Practical Divinity, that hath been hitherto published, and that scarce any thing of note is to be found on this large subject in any Authors Divine or humane, which is not here with admirable judgement, clearnes of method, and fulnesse of expression digested. And considering how this subject is handled, neither superficially and slightly as too many have done in our owne Language, nor yet, so coldly and Jejune, as divers of the Casuists in their large and intricate disputes, who inform the Judgement, but work not upon the affections at all, but that as the matter is solid in it self, so it is clothed with emphaticall significant words, adorned with choise sentences, apt allusions, and Rhetoricall amplifications out of the best authors; besides pregnant applications of Scripture, and sundry criticall observations upon divers texts not vulgar nor obvious, it will be hard to say, whether the profit or delight of the reader will be greater. And as the works in regard of the generall subject may be usefull for all persons of what rank soever, so I doubt not but it may be of special use for the publique dispensers of the word, especially the younger sort of Divines, who besides many directions for usefull and profitable Preaching, may finde also variety of excellent matter upon any practicall Subject without Postills or Polyanthea, & directions for deciding most cases of conscience, which out of the grounds here laid may be easily resolved.

Now

## THE PREFACE.

Now concerning this Edition, and what is herein performed, I am not ignorant, what prejudice attends the printing the posthumous works of any ; how easy it is to mistake the sence of an Author, especially where the work was not perfected by himself, and that diverse things in mens private papers would have been thought fit to be altered, omitted, or enlarged by the Authors themselves, if they had intended them for publick view ; for which, and diverse other reasons, it might have been thought fit, not to publish, what the Author had kept so long by him, and had not fitted for the Presse, nor those reverend Persons, to whose care his Papers and Writings were by his late MAJESTIE committed, intended to divulge ; for who would presume to put a Pencil to a Piece, which such an *Apelles* had begun : yet considering, that there is already a rude imperfect draught, or rather some broken Notes of these his Lectures, which had passed through diverse hands, already crept forth in Print, to the great wrong, both of the Living and the Dead, and that the same is about to be reprinted, it was therefore thought necessary in vindication of the Author, and to disabuse the Reader, to publish this Copy, there being no other way to prevent the further mischiefs of that edition, then by another more perfect ; for though I deny not but that there are many good Materials, in that indigested Chaos, which is already set forth, which an expert Builder may make good use of, yet the Reader will finde the whole to be nothing else, but a heap of broken rubbish, the *rudera* of those stately structures, which that skilful Architect had made, which have been so mangled and defaced, so scattered and dismembred, like *Medeas Absyrtus*, that they appear scarce shadows of themselves, so that had the learned Author lived to see those *partus ingenii*, those divine Issues of his brain so deformed, he might well have called them, not *Benjamins*, sons of his right hand, but *Benonies*, sons of sorrow ; for I am confident, there hath not been exposed to publick view a work of that bulk, stuffed with so much nonsense, so many Tautologies, contradictions, absurdities, and incoherences, since Printing was in use : there is not a Page, scarce a Paragraph, seldome many lines together in the whole Book which contain perfect sence ; the Method quite lost in most places, the whole Discourse like a body whose members are dislocated, or out of joynt: as if it had been tortured upon the rack, or wheel

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wheel, so that the parts cohere like the Hammonian sands, sometimes whole Paragraphs, whole pages, yea, diverse sheets together are wanting, as in the tenth Commandment, where the one half is left out, and half of the ninth is added to supply that defect; and the whole work, so corrupted, mangled, disjoynted, falsified, interpolated, and the sence of the Author so perverted, that the Author might well say of the Publisher with the Poet, *Quem recitas meus est, &c. At male dum recitas incipit esse tuus*; the Book was his at first, but by this strange Metamorphosis, the Publisher hath made his own.

That the world therefore may not be longer abused by a shadow obtruded for the substance, here is presented the Authors own Copy, revised and compared with diverse other manuscripts, which though it were not perfected by himself, nor intended for publick use, yet being the only Copy he had, as is acknowledged under his hand in the beginning of the Book, and containing many Marginal Notes, and alterations throughout the whole made by himself in his latter years, as it seems, it may well be thought to contain the minde and sence of the Author more fully, then any of those Copies in other hands. This coming into the hands of one of those, to whom the perusal of his papers were committed, who was informed of the wrong done by that other Edition, and that a more perfect one was intended and desired, out of his love to the memory of the deceased Author, and his eminent zeal for the publick good, considering of how great use the work might be, he was easily induced to part with it for so good a purpose, whereupon by an able, industrious and worthy Gentleman, who hath otherwise deserved well of the publick, and had some relation to the Author whilst he lived, the work was taken in hand and revised, the sence in many places restored, defects supplied, and the whole discourse brought into a far better form, then that wherein it had formerly appeared. But considering that to purge this Augæan stable, and to restore a work so much corrupted, and whose best Copies were imperfect, was no easy work, and that it contained such variety of all kinde of Learning, both Divine and Humane, that he who would revise it, must not be a stranger to any, and that many Eyes may see more then one, such was his Ingenuity and Modesty, that he was willing and desirous to have



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have the whole again revised, and brought to the touch, by some other, who as he conceived, might have more leisure and abilities than himself; whereupon it was again resumed, and after much labor & travail, was at length brought to this form, wherein it now appears: wherein, that the Reader may know what is performed in this Edition, he shall finde.

1. The true sense and meaning of the Author (the chief thing to be looked after in the publishing of other mens works) restored in many thousand places, which were corrupted & mistaken, whereby the Author was made to speak contrary to what he thought, as if he had seen some vision after his death, to make him change his Judgement in his life time. This, as it was a work of much difficulty, requiring both time and study, by diligent comparing of places, weighing of Antecedents, and Consequents, viewing several Copies, and consulting with the Authors quoted, &c. so the Reader will finde no small benefit thereby, arising from this Edition.

2. The Method is here cleared, which was in a manner quite lost in the former Edition, and without which the Reader must needs be in a Maze or Labyrinth. This being the chief help to memory, & conducing much to the understanding of the matter.

3. Many Tautologies, and needlesse Repetitions of the same thing are here cut off, and those many great defects, wherein diverse Paragraphs, Pages, and whole sheets were formerly wanting are supplied and added.

4. Whereas in some passages the sense of the Author might seem obscure or doubtful, and not to agree so well with his judgement, expressed in his other works, composed in his latter and riper years; his meaning therefore is cleared and vindicated, by adding his latter thoughts, upon the same points, which are either collected out of his other works, which were perfected by himself, or the Reader referred to those other places, where he may be more fully satisfied. And where some things are omitted, or but briefly touched, a supplement is made out of his other works, or where it could not be had out of them, there is added what was needful to be supplied without prejudice to the Author, and what is conceived agreeable to the declared Doctrine of the Catholike Church of Christ, and of this Church in special; which (that the Reader may distinguish it from the words of the Author) is put in a different Character, save where, by mistake the same letter is used.

And here, as in some other points, so in particular about the Sab-

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Sabbath, wherein the Author might be mistaken by many of both sides, out of his other works compared with this, here is declared what his Opinion was in that Controversie; and that it was no other, then which I conceive to come neereſt to the truth) that as the ſymbolical reſt, proper to that Nation, is aboliſht, ſo the ſubſtance of the Precept is moral, and that the ſeventh day was hallowed by God for a time of publick worſhip from the beginning, in memory of the Creation, by poſitive Divine Law, obliging all mankind; Inſtead whereof the Lords day is ſet apart for the day of publick worſhip, by the Apoſtles, as extraordinary Legats of Chriſt, in memory of the Reſurrection, which is to continue unchangeable to the end of the World. This, as it is ſhewed out of the Authors other writings, ſo for the more full clearing of all queſtions upon this ſubject there is added a large diſcourſe, containing the whole Doctrin of the Sabbath and Lords day, laid down in ſeven Concluſions, *Chap. 7. in Com. 4.* wherein I conceive, there is ſome thing offered, which may give ſome ſatisfaction to thoſe that are moderate of both ſides.

5. For the better help of the Reader, every Commandment is divided into Chapters, and the Sum or Contents of each Chapter, with the method how they ſtand, are prefixt to every Chapter or Section. All which Contents, together with the Supplements or Additions, are ſet together at the beginning of the Book, that ſo the Reader may at once have a general Idæa of the whole Book, and of what is handled in each Precept, and ſo may the more eaſily finde any thing he deſires to read, without much Labour or enquiry.

Thus the Reader may in part conceive, what is done to render this work the more uſeful to him. And if the ſtile be not ſo accurate and exact, as in the Authors other ſermons, he muſt conſider, that as it was not poliſht by the Author, nor fitted by him for the Preſſe, and that in the reviſing thereof, there was more regard had to the matter then to words; ſo having paſſed through diverſe hands, it cannot ſeem ſtrange, if ſome incongruities of ſpeech do ſtill remain: Errours we know of one concoction are not eaſily corrected in an other, and waters will contract ſome tincture from the Minerals through which they paſſe: beſides that, the errours and miſtakes of the Printer, which could not eaſily be prevented, may in many places obſcure or pervert the ſence. Let this therefore be taken in good part, which is intended for the publick good, and what ſhall be found needful to be corrected (as who can walk in ſo rough a path and never ſtumble) ſhall God willing be rectified in the next Edition; in the mean time make uſe of this, and if it ſhall contribute any thing to promote the practice of Religion, which is the ſcope of the work, the Publiſher hath the fruit of his Indeavour and ends of his Deſires; who deſires further, the benefit of their Prayers, that ſhall reap any benefit by his Labours.

In this Preface, Page 3. line 17. read *aſſerting*. l. 33. r. *Law*. ll. 38. r. *Wallons*. p. 4. l. 11. r. *they*. p. 5. l. 10. r. *Beſides*. l. 21. for *four* r. *ſome*. p. 6. l. 10. r. *ſome*. p. 8. l. 15. r. *where*. l. 34. d. *fiſt*. p. 7. l. 19. r. *truer*.  
In the enſuing Page del. *Expoſition of the*.

# AN INTRODUCTION To the Exposition Of the DECALOGUE.

Containing certain Generall *præognita* about  
*Catechizing, Religion, the Law, &c.*

## CHAP. I.

*That Children are to be taught and instructed in Religion proved out of  
Heathen Philosophers, out of the Law, the Gospel. That this in-  
struction ought to be by way of Catechism. What catechizing is. How it  
differs from Preaching. Reasons for abridgements or summaries of Religion.  
Catechizing used in all ages; Before the flood, After the flood, Under the  
Law, Under the Gospel, After the Apostles, In the Primitive Church;  
Reasons for this custome of Catechizing.*

**B**EFORE we proceed to the ensuing Catechism, we will first  
premise something concerning the necessity of Catechizing  
Youth, and the duties of the catechized, by way of preface.  
And for this we have sufficient warrant; not onely humane,  
but divine also.

*Clement Alexandrinus* (Tutor to *Origen*) intending to  
write his *Pædagogic*, or three books of Pedagogy, or instructi-  
on of Children prefixed before it, his *hypægetica*, or admoni-  
tory Oration. And *Cyrill* Bishop of *Jerusalem* writing twenty four several Ca-  
techisms, in the front of them, hath a preface which maketh up the twenty fift,  
which he calleth *Prolegomena*, or *Proægmata*, an Introduction, or Preface. And both  
these are built upon the example of King *David*, who being at one time (among  
others) determined to catechize Children, calls them to him, saying, Come ye  
children and hearken unto me, and I will teach you the fear of the Lord; a  
plain preface before catechizing. The like introduction did his Son make.  
Hear, O ye children, the Instruction of a father, and give ear to learn under-  
standing. So that you see our warrant for an introduction, or preface.

Now out of these texts, three points naturally arise. 1. That it is a thing  
not onely pleasing to the Lord, but also commanded by him, that children be  
instructed in the fear of God. 2. That their teaching must be, by way of cate-  
chizing. 3. What is required of the *catechizans*, the catechized, that the cate-  
chizing may be fruitful, and not in vaine viz. to come and hearken, or  
give care.

There have been some, of opinion, (as may be seen, as well in the writings  
of the Heathen, as in the story of the Bible) that Religion should not descend



## Chapter The Introduction.

so low as to children, but that they are to be brought up licentiously and allowed liberty while they are young, and not to be instructed, before they come to riper years, and then they should be instructed in Religion.

1. The heathen tell us of that, which is in the beginning of the Philosophers moral: *in eis in hoc aetate ad iduam*, a young man is not a proper and fit Auditor of Moral Philosophy. And it was the Orators opinion in his defence of *Cælius*, *Dandum est aliquid iuuentuti, donec deservuerit*. Liberty is to be given to Youth, till its heat be abated. And one of their Poets: *Qui deus voluptarios contempsit iuvenis, et aut amabit, aut insanibis senex*. He that despiseth pleasure, while he is young, will either dote or be mad, when he comes to be old.

*Cic. pro M. Ca-  
lio.  
Plaut.*

To answer this (we say,) that if there were any weight or moment, in the authority of the Heathen, the whole consent, and practise of them in general, were to be preferred, before some few mens opinions. And, for their practise, it is certain, that catechism or instruction of youth, was ever in use among the Gentiles, for we finde in *Porphirius* questions upon *Homer*, this saying, *non admodum in hoc aetate ad iduam*. These things we understand by the instruction of our childhood. And *Selenus* in his sacred admonitions, learn't by *Eschines*, shewed that it was usual in *Athens* for youth to be taught. The history also of the Heathen, makes it plain, that their children were instructed, and so dealt with; for it was a custome among them, not to poll their childrens heads, till they were instructed in *legum admonitionem* in the sacred admonitions: from which time they were allowed to carry tapers in their shows and festival solemnities, & then were called *utique, Torch or Taper-bearers*. *Phocylides* also saith, *et non in ista aetate ad iduam*. It is necessary, to teach a child while he is young, to doe well. And *Pythagoras*, in his golden verses, and *Plutarch* in his booke of the education of youth, and *Plato* in *Euthym*, are all of the same opinion.

*Lib. 7. cap. 17.*

Concerning that which *Aristotle* hath in his morals, it must be acknowledged, that he meant, *de facto: & non de eo quod fieri debuit*: else, he is to be called back to his *de Rep. lib. 1. c. 2. ad iduam*, &c. It is expedient for little children to be drawn from evil speeches and sights, which may hinder their proceedings in vertue: and it is his rule further, that it is necessary, to teach them, as soon as may be, all things that are good.

*de divin. 4  
off. 1. 1.*

Lastly, against the Orator, standing at the bar, and pleading for his fee to excuse a lewd young man; his own serious sayings are to be alledged, *Refruanda & coercenda est, &c. & maxime hæc ætas a libidinibus & voluptatibus argenda est*. This age (meaning youth) is most especially to be kept from lusts and pleasures. And in another place he is of a flat contrary opinion to his first. *Qui adolescentium præcæcis ignosci putant oportere, falluntur, propterea, quod ætas illa non est impedimentum hominis studiis*. They are much deceived, that think way should be given to the licentiousness of young men, because that age is no let or hinderance to good learning.

*Ad Herenn. 4*

*Exo. 10. 9.*

In the Scriptures there are two places, that discover some to be of the same opinion. 1. *Pharaoh* being requested by *Moses* that the *Israelites* might go with their children to worship the Lord, makes a scoffe at the motion, and saith: Not so, go ye now, that are men: as though religion pertained not to children; 2. In the Gospel when children were brought to Christ to blesse them; the disciples not onely forbade them, but rebuked them, that brought them, as if Christ and children had nothing to do with each other.

*Mat. 19. 13.  
Luc. 18. 15.*

For the first we see that *Moses* stands stiffly to his proposition, and will not accept of *Pharaohs* offer for the elder, except the younger might go also.

*Mat. 15. 9.*

For the second, our Saviour opposeth his disciples, and commandeth them not to hinder, but to suffer and further their coming to him, telling them that the kingdom of heaven belonged as well to them, as to elder people, pronouncing those accursed, that should keep them from him, or *maliciously* lay a stumbling block before them by ill example.

That

That instruction is most necessary for children may be proved out of the Law.

1. The Law was not onely given in respect of those of riper years, but to the younger sort, and that to cleane their wayes: as the Prophet *David* speaks. Psal. 119. 9.

2. The Jews observe, that there is mention made of children three times in the Decalogue, and of these three places, two of them are directly set down, for regulating children in duties of Religion, as in the observation of the Sabbath, and honouring Parents, one in each Table.

3. Again God in the same Law gave commandment to Parents, to inform and instruct their children, why the Passeeover and other religious ordinances were commanded. Yea though children shall not ask of their Parents, yet God Exod. 12. 27.

layeth a charge upon them to see their children instructed in his Laws. Dent. 6. 21.

And whereas many hold it not material or to be regarded what children do, and that they are not to be examined and censured for their childish acts, though wanton, and wicked; the Holy Ghost confutes such people by the Wise man, who saith, *Judicabuntur seminis suis* (as some translation hath it) even a childe is known by his doings, whether his work be pure, and whether it be right. 7  
Prov. 20. 11.

2. And as God would have them instructed in his Laws, so if when they are taught and admonished, they refuse good counsel; it will fall out, that such as are evil affected and obstinate, he means to destroy, as in the case of *Elies* sons, who hearkned not to the voice of their father, because God would slay them: 1 Sam. 2. 25. and of the fourty two children of the city of *Bethel*, who were devoured by Bears, for mocking the Prophet *Elisba*. Whereas on the other side, God gives 2 Reg. 2. 24.

a blessing to such children, as are willing to be instructed, in his fear, and the wayes of his commandments.

3 To this, the Hebrew proverb may be added. *There are to be seen in Golgotha*

*souls of all ages*: that is, death (the reward of sin) seizeth upon the young as

well as upon the old, and the young as the old shall be judged by their works. Rev. 20. 12.

I saw the dead (saith saint *John*) small and great, stand before God, and they

were judged according to their works.

4. Again from the gospel, *Exemplum dedi vobis, I have given you an example*, John 13. 15.

saith our Saviour, of whom the Divines rule is: *Omnis actio Christi instructio*

*nostra est*. Every action of Christ is for our instruction. And he hath left an ex-

ample and president for children: in that at twelve yeers of age he was found in Luk. 2. 46.

the Temple with the Doctors, both hearing and asking them questions, and so

submitting himself to Catechizing.

5. When the chief Priests and Scribes were sore displeased at the children that

cried *Holanna* to our Saviour: he approved of their long of praise, and quoted mat. 21. 15, 16

a text for their justification out of the Psalms. *Out of the mouth of babes and*

*sucklings hast thou perfected praise*, and upon that act of theirs, one saith, Psal. 8. 2.

*Non minus places Hosanna puerorum, quam Hallelujah virorum*, The *Hosanna* of chil-

dren pleased Christ no lesse, then the *Hallelujah* of men.

6. In the gospel, Christs charge to saint *Peter*, was not, to feed his sheep onely John 21. 15.

but his lambs also, and his lambs in the first place: because the increase of the

flock, depends chiefly, upon the forwardnesse and thriving of the lambs: for

they being well fed and looked to, lesse pains will be taken with them, when

they come to be sheep.

7. When thou vowest a vow (saith the Preacher) defer not to to pay it. All Eccl. 5. 4.

stipulations and solemn promises, must be performed as soon as we can. But in

our Baptism we made a vow, to learn the fear of God; therefore we are to per-

form it, in the prime of our youth: and the rather, because, whereas by the di-

rection of our Saviour, the disciples were to teach and baptize, yet in singular Math. 28. 19.

favour to the children of the faithful, this priviledge is given, that they first may

be baptized and then taught. *Nazianzen* saith, *non enim parvulus baptizatur* because

God hath set it in the second place; do not thou set it in no place. It should be

first, therefore as soon as may be. In ep. Jo. 11. 3.

Saint *Augustin* saith. *Quare adhibetur Magister extrinsecus, nisi ut sit bonus.*

To what purpose is it, to have an instructor, or teacher outwardly, if he be not within also. And *Plutarch* when we come to age, there is not *amici* a casting off, and rejecting of government, but *amicus* a change of the governor. Seeing then that children must have teachers and governors within them, before they be freed from Tutors and governors without them, it is necessary that we begin to teach them betimes, lest at the quitting them from the outward, they have neither the inward, nor the outward; but be like the sons of *Belial*, that is, be under no yoke, nor government at all.

9. The very Heathen, could see an aptnesse, and disposition in their children, to vice, and we may perceive their inclinations, and propensity to prophane and scurrilous jests. Therefore, we are to take the advantage of their dispositions betimes; and to imploy and exercise them in things that are good, to which (if they be well ordered) they will be as apt, as to bad. For no doubt, but if children can say of themselves, *Bald-head to Elissa*, they may be easily taught, to say *Hosanna to Christ*.

10. That time is ever, to be taken, which fitteth any thing best: but the time of youth is most fit, to learn, in respect of the docibility of it: They are like to a new Mortar, which savoureth most of that spice, which is first beaten in it: and to a new vessel; that retaineth the sent of the first Liquor, which was put into it. *Quo semel est imbuta recens servabit odorem, Testa diu.* As also, in respect, that this age is free from those cares, and passions, which the world infuseth into men of elder age, as ambition, malice, adultery, covetousnesse and the like, which have been great remoras, and impediments in matters of religion, to those of riper yeares. So much for the time when, now for the manner how children are to be instructed.

2 *Palam. 34. 11. The Eymology* *καὶ ἐπεὶ οὕτως ἐγὼ* I will teach or catechize you, saith *David*, in this text. *Etymologia* Although an argument from the name proveth little, yet it explaineth well: the English and the Latine follow well the Greeke *κατεχίζω* which seemeth also to be proportioned from the Hebrew word *חזר* to iterate or to doe any thing the second time, or of *חזק* which signifieth first *acutere*, to whet, or sharpen, to make it the fitter to enter. And 2. *repetere* to goe over and over, the same thing, as we use to doe with our knives upon a whetstone; And in both these, are contained the duties both, of Catechist, and Catechized. Of the first, by making his doctrine, the easier to enter, by giving it such an edg, by a perspicuous method; as that children, may not onely understand, but carry away also, what he delivereth to them: of the later, by often going over that, which he is taught, as a knife doth a whetstone, and to repeate and iterate it, till he have made it his own. So that we see, that in *κατεχίζω* and *חזר* to resound, is included, an iteration, from which word, we have our *Eccho* in English. *חזר* is indeed to sound the last syllable, and such founders happily, there are enough: but *κατεχίζω* is to sound the whole, after one againe. And such is the repetition which is required, of the right and true *κατεχίζω* young catechised Christians; and those places, are called *κατεχίζω* that give the whole verse or word againe.

*The definition.* *Clement.* *Κατεχίζω* est imbutum doctrinam in discipulis, ut in se habentem deum agnoscant, et eum non habentem deum agnoscant. Catechism is the doctrine of Godlinesse or Religion first declared by the Catechiser to learners, of which afterwards account is given by the learners, to their instructor. And it is thus distinguished from Preaching.

1. Preaching, is a dilating of one Member, or point of Religion into a just Treatise.

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1. The warrant for the first we have from Christ himselfe, who in his answer to the Lawyer, reduced the whole Law under two heads, The love of God and our neighbour.

Math. 22. 37.

2. Again, our Saviour catechising *Nicodemus*, made an Epitome or Abridgment of the Gospel, under one head. *Sic Deus dilexit Mundum*, So God loved the world, that he gave his only begotten Son, that whosoever beleeved on him, might not perish but have everlasting life.

John. 3. 16.

3. Solomon also, in his booke of the Preacher, reduceth the whole duty of man into two heads, 1 feare God, 2 and keep his commandments.

Ecl. 12. 13.

4. Saint *Paul* in his speech to the Elders of *Ephesus*, draweth the principles of Religion, to these two; faith and Repentance. Repentance towards God, and faith towards our Lord *Iesus Christ*. And in another place, Repentance from dead works and faith towards God.

Acts 20. 21.

Hebr. 6. 1.

5. The learned are of opinion, that teaching by way of Summe, is meant by Saint *Paul*, when he speaketh of the forme of sound words, and of That form of Doctrine, and the proportion or analogy of faith.

2. Tim. 1. 13.

Rom. 6. 17.

12. 6.

6. Lastly, Physicians (we know) have their Aphorismes, Lawyers their Institutes, Philosophers *Isagoges*: and therefore Divines may have their Epitomes.

If we demand a reason hereof, our Saviour sheweth us one, that we may be able to have a dependance, or be able to referre all our readings and hearings to certain principall heads, thereby to enclose or limit our study. And the Rabbins say, that the 3 heads (to which Christ reduced the Law and the Prophets) were *Sepi legis*, an hedge of the Law, containing the heads of the generall doctrine, lest we should wander in *infinito campo*, in too large a field, and so waver.

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And as these abridgments are for our shorter, so for our more easy attaining to the knowledge of that, which may bring us to salvation. And such were the sermons of the Apostles, when they baptized so many hundreds in one day. Concerning which it is well said, *Agere ut sapiamus*, it is our duty to study that which we receive; Thanks be to our blessed God who hath made necessary doctrines compendious, and doctrines which are not compendious, not so necessary. But here we must take with us a double Proviso.

1. That we remain before Gods judgement seat *inexcusabiles*, if we seek not his knowledge, being made easy by a short compendium.

2. Pet. 3. 18.

1. Cor. 14. 30.

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2. We must grow in grace, and in the knowledge of Christ: And we must not be (ever) children, but men in understanding. And after we have heard the word of truth (so compendiously delivered) we must trust and beleeve in it, being the Gospel of our salvation.

We are not to stand at a stay, but proceed and profit every day, and make progresse in our knowledge: for as there are places in scripture (as is before said) where every lamb may wade; so are there also deeper places, where an Elephant may swimme. We shall never be so perfect, as to be free from *scripturalis*, Search the scriptures.

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The definition.  
Clemens.

*Κατεχίζω ἐστὶν ἐκμάθησις διὰ λόγου τῆς ἀληθείας τῆς παραδομένης ἀπὸ ἀρχιερέων, καὶ ἑτέρων ἐκκλησιαστικῶν ἀνδρῶν.* Catechism is the doctrine of Godlinesse or Religion first declared by the Catechiser to learners, of which afterwards account is given by the learners, to their instructor. And it is thus distinguished from Preaching.

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For teaching children by way of Catechizing is no new thing. 1. It is warranted even before the flood. The offerings and sacrifices of *Cain* and *Abel* are a strong argument to induce our beleefe, that they had been instructed by their



father *Adam*, in matter of Religion. And though the word was yet *tradition*, not written from the Creation, till after the flood; yet Gods worship could not have continued, had instruction ceased and not been used.

- Gen. 18. 17. 2. After the flood (in the time of *Abraham*) the scripture beareth witness, that he taught his children and family the fear of the Lord. *Ab capdam hoc ab*  
 19. *Abraham*? saith God, shall I hide from *Abraham* the thing that I will doe? for I know him that he will command his children, &c and they shall keep the way of the Lord. And what he would teach them is evident, by the summe of  
 27. 1. the Law delivered to him by God. *Ambula coram me &c*: Walke before me and be perfect. As also by the summe of the Gospell. In thy seed shall all the  
 21. 18. nations of the earth be blessed.

The fruits of this catechizing and the effects thereof appeared first, in his son  
 Gen. 24. 63. *Isaac*. The text saith, *Et exiit Isaac ut oraret in agro vesperi*, and *Isaac* went out to pray in the field at eventide. And secondly, in his servant, who before he undertooke his masters businesse, 1. began with prayer. 2. he ended with prayer and thanksgiving for his good successe, 3. shewed his care in performing his Masters businesse, he would not eat, though he had travelled far, untill he had declared his message.

3. And as this appears in *Adam* concerning the instruction of his children before the flood, and in *Abraham* after it, and before the Law: so it is not to be doubted but that there were divers other godly men, in both ages, that successively instructed their children, receiving it as a duty by tradition, so to do. For there is no writing extant till *Moses* time, though it appears by Saint *Iude*, that something was prophesied by *Enoch*, who was the 7<sup>th</sup> from *Adam*; and that the story of *Job* seems to be more ancient then that of *Moses* life and actions though the Church place *Moses* first, to whom by tradition was conveyed the story of former times, and perhaps *Moses* his story might be first written.

4. Besides the divine goodnesse so disposed, that no age from the Creation to the time of *Moses*, should want some godly men, successively to deliver his will to their children. As before the flood *Adam*, *Seth*, *Enos*, *Kenan*, *Mabalalel*, *Jared*, *Enoch*, *Methusalem*, *Lamech*, of which number *Adam* and *Methusalem* comprehend the whole time from the Creation to the flood, which fell in the year of the world 1656. For *Adam* lived 930 years, And *Methusalem* 969. and died in the year of the deluge. So that *Methusalem* living 243 yeares with *Adam*, must needs be well instructed by him, concerning all points of Religion, and that (no doubt) from his youth, as also were they that were born between them.

5. After the deluge God sent into the world many excellent men also before the Law. As *Noah*, *Sem*, *Arphaxad*, *Sale*, *Heber*, *Pelez*, *Ren*, *Serug*, *Nashor*, *Thare*, *Abraham*, *Isaac*, and *Jacob*. and no doubt, (seeing it appears that *Abraham* instructed his family) but that he also received instruction from his Parents, and his from theirs before them. For *Noah* lived 950 years, and was 600 years old at the time of the flood: and no question, but he was well instructed, by conversing with so many fathers of the first age of the world. And his son *Sem* lived many years with him, being born 98 years before the deluge and therefore wanted no documents. Now for the posterity of *Abraham*, we finde that *Kobab* was grandchild to *Jacob* (by *Levi*) as *Jacob* was to *Abraham*, and lived many years with his father *Levi*, and his grandfather *Jacob*, and being grandfather to *Moses*, it is Probable that he with his son *Amram* instructed *Moses* in Gods service as their predecessors had instructed them. And thus much for the time before the Law written.

6. Under the Law, immediately after it was given, God gave command to the *Israelites* to instruct their children. And that four severall wayes,

1. They were to teach them diligently. The word [teach] there, in the original signifies to whet, or sharpen, which by the learned is expounded to memor rehearsing.

2 They

2. They were to conferre and talke with them, about the Law, in the house, morning and evening, and when they walked with them abroad.

3. They were to binde the commandments for signes upon their hands, and as frontets before their eyes, that their children might continually take notice of them.

4. Lastly, for the same intent and purpose, they were commanded to write them upon the gates and posts of their houses.

7. The practise of this (after the law made) we may see in *David*, who, in the Text before quoted, saith, Come ye children, hearken unto me, and I will teach you, &c. and more particularly towards his son *Solomon*, as he professeth himself. I was my fathers son (saith he) tender and onely beloved in the sight of my mother, and he taught or catechized me. And this he did not onely as he was *Pater-familias* the father of a family, but as a Catechist in publike before the people. And thou *Solomon* my son, know thou the God of thy father, and serve him with a perfect heart. Nor did *Solomon* discontinue this practise, for he instructed his son *Rehoboam* at large, as may be seen in his first seven chapters of his Proverbs. So was young king *Iehoshaphat* instructed by *Iehoiada* the high Priest.

8. Under the captivity and after (because there are no examples in writing extant in the Scriptures, but that Apocryphall of *Susanna*, of whom it is said, that she was instructed by her parents in the law of *Moses*) we must repair to the records of *Iosephus*, who affirms that there were never lesse among the Jews, then four hundred houses of catechizing, where the law and the Talmud were expounded. And it is recorded that there was an act made at Jerusalem, that children should be set to catechizing at the age of thirteen years; whereunto Saint *Paul* seemeth to have relation, *καταχρησάμενοι τῷ νόμῳ* catechised out of the Law.

9. Under the gospel, there is an expresse precept or commandment to Parents, not onely to enter their children, but to bring them up in nurture and admonition. And it was Saint *Pauls* practise, as you may see by a passage to the Corinthians, *ἐν κηρύγματι δόξα*, that I may catechize others.

We finde three eminent persons noted to us in Scripture, that were *catechumeni* catechized.

The first was *Theophilus*, of whom Saint *Luke* testifieth; It seemed good to me (saith he) to write to thee in order, that thou mightest know the certainty of those things *καὶ ὅτι ἀκριβῆς* concerning which thou wert catechized or instructed.

The second was *Apollos*, of whom also Saint *Luke* gives this commendation, that he was mighty in the Scriptures, and *ὁὖν οὗτος ἐπὶ τοῖς ἱεροῖς* this man was catechized or instructed in the way of the Lord.

The third was *Timothy*, of whom saint *Paul* testifies, that he had known the the Scriptures from a childe. And in one place mention is made both of the Catechist and Catechized.

After the Apostles times the first Catechist of any fame, was the Evangelist *Mark* in Alexandria, after him *Pantenus*, then *Clement*, *Origen*, *Cyril* of Jerusalem, *Gregory Nyssen*, *Athanasius*, *Fulgentius*, *S. Augustin* and others. And that there were *catechumeni* in the Church in all ages, may appear by the canons of diverse Councils.

*Hegeffippus* (converted from Judaism to Christianity) in his Ecclesiasticall story reports, that this work of catechizing wrought so great effect, that there was no known commonwealth inhabited in that part of the world, but within forty years after our saviours passion heathenish superstition was shaken in it, by Catechizing. So that *Julian* the Apostata, the greatest enemy that ever Christians had, found no speedier way to root out Christian religion, then by suppressing Christian schools and places of catechizing: and if he had not been as a Cloud that soon passeth away, it might have been feared, that in a short time he had overshadowed true Religion.

1 And when Catechizing was left off in the Church, it soon became darkned and over-spread with ignorance. The Papists therefore acknowledge that all the advantage which the protestants have gotten of them, hath come by this exercise: and it is to be feared that if ever they get ground of us, it will be by their more exact and frequent Catechizing then ours.

3. Concerning the third quære. The reasons why this custome of catechizing by way of question and answer, hath ever been continued, seem to be these.

Mat. 26. 12. 1 Because of the account every one must give. Our Saviour tells it us. *reddes rationem*, we must render an account. And every man will be most wary in that for which he must be accountable. *Miseri sunt qui se domos suas et possessiones suas*

2 Because we are all, young and old, to give an account of our faith. Be ready (saith Saint Peter) alwayes to give answer to every one that asketh you a reason of the hope that is in you, a solid reason, not a phanatique opinion.

1 Jon. 4. 1. 2 And by this we shall be the better fitted to these four necessary duties 1 of examining the doctrine we heare.

1 Cor. 11. 28. 2 Of examining our selves before we heare the word, and receive the sacraments.

2. 13. 5. 3 Of admonishing our brethren, which we cannot doe, unlesse we be fitted with knowledge.

Ro. 15. 14. 4 Of adhering to the truth. Because being children we doe *imbibere errores, ergo exnendi sunt et induenda veritas*, we drink in errors, which must be shaken off, and our loynes must be girt with truth.

Eph. 6. 14. The Heathen man adviseth us, that in all our actions we propound to our selves *Cui bonum*. What good will arise by that we goe about? In this certainly the fruit is great, diverse wayes.

1 It will be acceptable to God to spend our hours in his service.

Ro. 12. 1. 2 We shall learn hereby to know God and his son Jesus Christ. Whom to know is life eternal.

John. 17. 3. 3 It will procure length of happy dayes in this life.

Deut. 11. 21. 4 Lastly the fruit of it is holines, and the end everlasting life.

Ro. 6. 21. 1 Now seeing the fruit is so great, we are to take especial care, that the hours we

spend in this exercise, be not lost; and so we be deprived of the fruit. For as in natural Philosophy it is held a great absurdity, *ut aliquid frustra fiat*, that any thing be done in vain, or to no purpose, and in morall *ut sit inanis opus* that there be a vain and fruitlesse desire, so in divinity much more. S. Paul useth it as an argument to the corinthians to prove the resurrection, that if there should be none, then both his preaching and their faith were in vain. And in another place, he did so forecast his manner of the conversion of the gentiles *ne forte currat in vanum*, lest he might run in vain. Therefore as the same Apostle desired the Corinthsians, not to receive the grace of God in vain: so are we to be careful, that we heare nothing in vain, lest we be like those in *Jeremy*, that let the bellows blow, and the lead consume in the fire, and the founder melt in vain, upon which place saith the gloss, that all pains and labour which is taken with such people is in vain and lost.

But the word of God cannot be in vain in three respects.

1 In respect of it self.

2 In respect of the Catechist.

3 In respect of the Catechized.

Esa. 55. 10. 11. 1 In respect of it self it cannot be in vain. For God himself maintaineth the contrary. As the rain cometh down (saith he by the Prophet) and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and budd, that it may give seed to the sower, and bread to the eater. So shall the word be that goeth forth out of my mouth, it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.

2 Nor can it be in vain, in respect of the Catechizer, or him that delivereth it.

3 Nor can it be in vain, in respect of the Catechized.



I have laboured in vain (saith the Prophet) I have spent my strength for nought and in vain: yet surely (mark that) my judgement is with the Lord, and my work with my God. The paines which the Catechizer takes, is not in vain, because God (seeing he hath done his part) will accept of his endeavours, though his auditors reject and flight them. And if the son of peace be there; your peace shall rest upon him; if not *redibit ad vos*, it shall returne to you again, saith Christ to his disciples. And the Apostle most plainly *Christus in vobis operatur*. We are unto God a sweet favour of Christ, in them that are saved; and in them that perish. Therefore we ought to be very careful how we behave our selves in hearing.

3 Lastly, it cannot be in vain to the Catechized. If we come to heare with a good intent, the spirit of God takes order, that the word shall be profitable, and fruitful, like good seed sowed in good ground. And to this purpose it is, that Saint Gregory saith. *Cum verbis boni auditores esurimus, proficiendis eis majora doctoribus intelligentia dona tribuuntur: Sape enim Doctore verbum Dominus pro gratia tribuit auditoris.* When hearers come with a good appetite to heare the word, the teachers are enabled with greater gifts of understanding. For oft-times God gives his word to the teacher, in favour of the hearers.

## CHAP. II.

The duty of the catechized. 1. To come, and that 1. with a right intent, 2. willingly, 3. with preparation, which must be, 1. in fear, 2. by prayer. Other rules for coming, 1. with fervency, 2. with purity of heart, 3. in faith, 4. frequently. The second duty is hear or hearken. The necessity of hearing. The manner, 1. with reverence, 2. with fervour of spirit, 3. with silence, 4. without gazing. 5. heare to keep. How the word must be kept in our hearts, 1. by examination, 2. by meditation; 3. by conference.

Now that it may be the more fruitful, two duties in this text are required of them; *Venire, et audire.* To come, and to heare, or hearken. It is the nature of the Holy Ghost, to comprehend and comprize many things in few words, much matter in short speech.

*Venite come,* The first duty required is, to come to Church. Our presence must be the first part of our Christian obedience. I was glad (saith the Psalmist) when they said unto me, we will go into the house of the Lord. And the Prophet saith, many people shall go and say, Come and let us go up into the mountain of the Lord. The Jews have a proverb, Blessed is he that dusteth himself with the dust of the Temple. Alledging that of the Psalmist, One day in Gods Court is better then a thousand.

1 And yet our coming to Church will availe us little, if we come as they did of whom the Prophet speaks; that is for fashions sake, feare of punishment, disfavours or the like, rather then for any good will we have to come thither. For to such the word shall be (as the same Prophet tells us) as a sealed book that cannot be opened. Therefore if it stood in our election, and that all censures, and rubs were removed, that we might be at liberty; to come or stay at home, yet are we to come, and to come well affected, because the Holy Ghost hath said, *Venite come.* For to come onely at Gods call, and not well qualified, is no more then the Centurions servant did at his command; therefore in so coming we shall do God no great service.

The people went three dayes journey into the wilderness after Christ. And there were some that heard Saint Paul, while he continued preaching till midnight. But our coming and hearing will little avail us, if it be not with a good intent, for even the flies, lice, grasshoppers and caterpillars came at Gods commandment.

2 But we are not only to come, but to come *Libenter* with a willing minde, to be bettered by our coming, not to heare newes, as the Athenians, nor as *Horrid* to Christ, hoping to see some miracles done, but *diligenter & ardentius* with diligence and zeale. Saint Augustine calls the peoples act of following Christ three dayes in the wilderness, *Monstrum diligentie*, a diligence more then ordinary. We must be like those, that to heare the Apostles resorted daily and with gladnesse to the Temple; and, (in Solomons phrase) wait daily at his gates, and at the posts of his doors to hear; that is without wearinesse or intermission. Cyril saith, *Non sunt ista institutiones, sicut homilia*, These Catechizings are not as Homilies, for if we misse a sermon, we may redeeme it again, but if we misse this exercise, we loose much benefit. It is compared to a building, of which, if any one part be wanting, the whole edifice must needs be unperfect. Therefore we must

follow the Apostles counsaile *ἐκπεποιθότες* and redeem the time, for the neglect of this duty cannot be excused by multiplicity of businesse, for though a provident care be lawful, yet when it hinders us from coming to God, it becomes sin. Nor can pastime privilege us, for there's no other reason given that *Esau* was evil, but that he was a man of the field, or lived in the fields, and loved his game and pleasures. And it was the *Israelites* fault; *Sedebat populus edere, surrexit autem ludere*, the people sat down to eat, and rose up to play. This was spoken to their reproach and infamy. And therefore it is well said of One, *Mens otiosa nihil aliud cogitare novit, quam de escis, aut quam de ventre*, an idle man thinks of nothing but his belly. And another; *Nihil in sancto proposito otio deterius est*, nothing hinders holy intentions more then idleness. Nor the spirit of sloth. The Prophet tells the Jews, The Lord hath covered you with a spirit of slumber, and hath shut up your eyes. If a man have not a minde to go to this exercise, it will not excuse him, he must rouse up himself, and remove all impediments. But if sickness seiz upon us, or some extraordinary occasion, that cannot be avoided, necessitates us, and keeps us back at any time from this duty, we are to follow the Apostles rule before mentioned, and redeem the time by our better future diligence.

3 Now forasmuch as we know, that every comer is not welcome, but he that cometh in his wedding garment, that comes prepared as he ought: and that we see King *Hezekiah* would not proclaim a solemn passeover til the Priests and Levites were prepared: and that King *David*, though he had taken as good order as he could, yet (not confident of the abilities of himself and his people) betook himself to prayer, that God would prepare their hearts. And that in the gospel the office of *John the Baptist* was to prepare the way of the Lord, and to make his paths straight. Lastly that the servant which prepared not himself was severely punished. We ought to fit our selves to this duty by way of preparation, for certainly this is a most necessary duty required in every one that desireth to know God. Prepare to meet thy God, saith the Prophet. And *Barnabas* in his sermon to the Antiochians (the first that were called Christians) exhorted them, that with purpose of heart they would cleave unto the Lord. And this every one ought firmly to beleve, that whosoever intends to be an Auditor must hear upon this consideration to make use of his hearing, in the course of his life, and put in practise what he hears. The Psalmist saith, That a young man must rule himself according to the word, to the end that he may cleanse his wayes. And he, that practiseth not what he heareth, faileth in the first point.

Our Saviour called the doctrine of the Pharisees Leaven: and Christian doctrine may be called *fermentum Christianum*, Christian Leaven, whose property is to change the whole lump into its own nature and quality. So if we hear the word of God, it must be leaven unto us, and turn the whole lump into the tast of it self.

If it be not so with us: but that we hear continually without preparation or practise, there is a bitter place against us, we shall be like roots, bearing gall and worm-wood, bitterneesse it self. And thus much for the general notion of preparation. Now for the particular, how we ought to prepare our selves. The Rabbins prescribe fourty eight rules to this purpose, which may be reduced to two.

1. *Preparate in timore*, prepare your hearts in fear. Take heed to thy feet (saith the Preacher) when thou entrest into the house of God. That is, come not to Gods house, to hear his holy Word, carelesly or unreverently, but with reverence and fear. We are not to come thither as to an ordinary place, but with an awful preparation, as in Gods presence. How fearful is this place (saith *Jacob*) this is none other but the house of God. And it is fearful in respect of the majesty of God, more fully here then in other places, as being the presence-chamber of God, where he will be waited upon with all due preparation and respect. Serve the Lord with fear, was king *Dauids* counsel, and it was his practise too. I will come into thy house (saith he) and in thy fear will I worship towards thy holy Temple.

2. Another reason that we should be qualified with fear when we come, is, That because (as *Solomon* speaks) fear is the beginning, or head, and chief point of wisdom, it must needs be the ground-work and foundation of our preparation. The fear of the Lord (as he also) leadeth unto life. It is the high way to all other Christian duties. His salvation (saith the Psalmist) is nigh to them that fear him. It stands us therefore upon to be thus prepared, else the Wise man would have spared this counsel. Be thou in the fear of the Lord continually.

**In oratione.** Preparation by prayer, is the other main point of fitting our selves, before we come: and indeed it is the salt that seasons all holy duties. King David (as you heard before) practised it, and began his very prayers with prayer. *Litany* prayer (saith he) be set forth in thy fight &c. And Solomon made way by prayer, to the dedication of his Temple. Daniel set his face unto God by prayer, and while he was in this act of preparation, the Angel was sent to him to let him know, that his petition was granted. Solomon prayed to the Lord for wisdom, & you may read that God yeelded to his request. Cornelius was initiated into the Church by this means: and Paul, by it, of a persecuter became Paul an Apostle. for Behold (saith God to Ananias) he prayeth. Saint Augustine calls it, *gratum Deo obsequium*, an acceptable service to God. And Chrysostom. *Nihil potentius hominem orantem*. Nothing more powerful then a man that prayeth. *Nemo nostrum* (saith Saint Bernard) *parvi pendat orationem suam*, dico enim *quod quod ipse ad quem oramus, non parvi pendit eam*, let none of us make light account of prayer, for I tell you, that he to whom we pray, doth not lightly esteeme of it. For indeed as Saint Peter tells us, Gods ears are open to prayers. And therefore we see that King David often prepared himselfe by those kinde of prayers, which the fathers call ejaculations, or short prayers, of which the hundred and nineteen psalm is full. As open thou mine eyes, that I may see the wondrous things of thy Law: And when he felt any extravagant thoughts to seiz on him, *Averte oculos*, Turn away mine eyes from beholding vanity. And when he grew dull in spirit, *Quicken thou me*. With these and the like we must prepare our selves.

Now as these are the two rules for preparation, so are there four other for our coming.

1 *Venite ferventer, in fervore spiritus*, with fervency of spirit. Our coming must not be cold, not Luke-warm, like the Church of Laodicea: lest we be spued out: but fervent and zealous. Be fervent in spirit, saith the Apostle. And in another place; It is good to be zealously affected in a good thing. If we come to hear, we must come with a longing desire. Zeal is compared to a lamp which keeps the lamp ever burning. It was one of King Davids affections. *I have longed for thy commandements*. The zeal of the Gentiles, saith Saint Ambrose, obtained them life everlasting, whereas the coldnes of the Jews caused their losse of it. *Organo* saith, *Nullum est omnipotenti Deo tale sacrificium, quale est rectus animus*. There is no sacrifice so acceptable to God, as the zeal of the spirit, And as it is well pleasing to him, so he he rewardeth it. He satisfieth the longing soul, saith the psalmist. He that comes thus qualified, never returns empty.

2. *Venite in puritate cordis*. Our coming must be also in purity of heart. King David asketh the question, who shall ascend to the hill of the Lord, or who shall rise up in his holy place? and answereth himselfe in the next verse: even he that hath clean hands and a pure heart. Our thoughts and actions must be pure and undefiled, else theres no coming to Gods house, no bettering our selves by coming thither. For the word of God (being pure) will not enter into them that are polluted. Christ and Beelial cannot accord. But *Cor purum aula est Dei, gaudium Angelis, et habitaculum spiritus sancti*. A pure heart is Gods court, the delight of Angels, and the habitation of the holy spirit. This is the second.

3 *Venite in fide*. Come with the garment of faith too. If thou dost believe, all things are possible to him that beleeveeth. A beleever, though in the estimation of men he be of small understanding, yet shall he be able to conceive and learn wisdom sufficient to work out his salvation. We see it in the Apostles, who though they were poor, ignorant, and simple filther-men, diverse of them, yet coming to Christ by faith, were able to confound the wisest, and most learned men in the world. But without faith it is impossible to please God, and if to please him, certainly (come we as often as we will) to reap any good from him. For he that cometh to God (as it is in the same verse) must beleeve that God is. The just shall live by his faith, saith the Prophet, and according to our faith shall we receive benefit by our coming, for it is by faith that we have access to grace. And the Apostle saith that the Jews were excluded from the promise, because that which they sought for was not by faith. This is the third rule.

4 *Venite frequenter*. Being fortified with faith, come frequently and often, then



Beth. 10  
Jctm. 24.

Luk. 14. 35.  
Ex. 29. 13.

**Psal. 40: 6:**

**Efa. 32.3.**

Exod. 5. 17.  
Lev. 8. 18.

de singularitate  
clericali

**Caffin psalm.**  
49? I. d. 100. 2  
Caffin psalm.

Col. 3:12  
2 Cor. 9:7.  
Lev. 6:13  
Mat. 26:40.  
Act. 20:9.  
form. de appe-  
ritione.

**Ecc. 3.7:**

saith the Preacher, and when can this be better, then when God speaks to us. Keep silence before me, saith God. And the Prophet *Habakkuk* speaks home to this point. The Lord is in his holy Temple, let all the earth keep silence before him. It was the practise in the Primitive Church, the disciples were silent, when the Apostles preached. All the multitude kept silence, and gave audience to *Barnabas* and *Paul*. Nay, the very Heathen, before their sacrifices and mysteries began, had an Officer that cried to the Assembly, *Hec agite*, (intend this onely.) Leave talking and be still.

4. The next is, *Auscultate sine aberratione oculorum*, Harken without gazing. Our eyes must not wander every where, as if we were in a market-place. We see the Disciples were blamed for gazing. It is left upon record for our instruction, that when our Saviour preached, the eyes of all the hearers were fastened upon him, which argued a stayedness in them, and a resolution to take notice of what they heard. When we come to hear, we must make a covenant with our eyes, as *Job* did. Besides we are to note, that there is more emphasis in the word *Auscultate* then in *Audite*, the one being but the hearing of a noise or sound; and the other to hear with attention, to listen and mark diligently. This difference we may observe in diverse places of Scripture. When God promised blessings to the obedient Jews, he saith not, If thou shalt hear the voice of the Lord thy God, but, if thou shalt hearken diligently unto the voice of the Lord thy God. And the prophet, The ears of them that hear shall hearken, to note the difference between hearing and hearkening. Now if the eyes wander, it is impossible that the ears should hearken, or the mind observe what is spoken. And when the eyes are fixed, there is great hope that they all concur. Therefore it is that the *Wiseman* saith, Let thine eyes observe my wayes. And the eyes of a fool are in the ends of the earth, every where wandering.

5. Lastly, *Auscultate ut retineatis*, Harken to keep, not to forget what you hear; this *virtus retentiva* a retentive faculty makes a hearer compleat. Blessed are they (saith our Saviour) that hear the word of God and keep it. So saith saint *John*, Blessed are they that hear the words of this prophecy, and keep those things that are written therein.

On the contrary, if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass, &c. So may we say of them that hear, and lay not the words up in their hearts. A Rabbin compares such ears to a hour-glass, that when one glass is full of sand, it is turned, and the sand returneth into the other. These kinds of ears are ever the worst, not worthy to participate the mysteries of God. There must not be only a laying up in our memories, but in our hearts too, till the day starre arise in our hearts.

Among the Schoole-men there is an opinion, *quod cor non facit nisi per* that which the heart doth not, is not done at all. *Pharaoh* returned to his house, but the thing he heard did not enter into his heart. And therefore it was that God said, The words which I command thee shall be in thine heart: and in that place, this order of catechizing is prescribed plainly. We are in these dayes for the most part greedy of knowledge, but our knowledge should be, to give to the simple sharpnesse of wit, to the young man knowledge and discretion. And when wisdom entrencheth into thine heart, and knowledge is pleasant unto thy soul: discretion shall preserve thee, and understanding shall keep thee. So that the writing, committing to memory, and talking of that which we hear, should be to this end, to work deeper impression in our hearts, to practise it.

And that we may do this the better, there are three things required in us. 1. Examination. 2. Meditation. 3. Conference.

1. For the first, it is to be done by following our Saviours counsell, Searching the Scriptures, nor running after Diviners, and Soothsayers, but the Law and the Testimony according to that of the Prophet, Saint *Luke* testifies of the Berseans, that they were more noble then they of *Thebalonica*, why? because they searched the Scriptures daily. The Preacher or catechizer must not doe all for us, something we are to doe for ourselves. If we mean to arrive to the knowledge of God, let us search, saith the prophet. And the preacher gave his heart to search out wisdom, that is by the holy scriptures. That which I knew not (saith holy *Job*) I searched out. Saint *Peter* gave testimony of the Prophets, that they searched and enquired diligently the things which concerned their salvation. Thus must hearers search the scriptures,

Es. 41. 1.  
Zach. 2. 13  
Ab. 2. 20.

2 Tim. 2. 15  
Act. 18. 28

Act. 1. 11  
Luc. 4. 20

Job. 32. 1.  
Job. 32. 1.

Deu. 28. 1, 2  
Esa. 32. 3.

Pro. 20. 1  
17. 24.

Luc. 11. 28  
Rev. 1. 3.

1 Tim. 4. 1  
1 Tim. 4. 1  
1 Tim. 4. 1

2 Pet. 1. 19  
1 Pet. 1. 19

Exo. 7. 23.

Deu. 6. 6.

Pro. 1. 4.  
2. 10. 11

John. 5. 39.  
Esa. 8. 19.

Act. 17. 11.  
1 Tim. 4. 1

1 Tim. 4. 1  
Ecc. 1. 13.

Job. 29. 16.  
1 Pet. 1. 10.

not as if they could understand them without their teachers, much lesse to judge their doctrine, but to confirm their faith in what they hear.

2.  
1 Tim. 4. 15.  
Phil. 4. 7.

Meditation is the second duty. We are to meditate and ruminate, as well upon the things we hear, as upon those we read. *S. Paul*, after he had prescribed rules to *Ti-mothy* how to order himself, gives him this counsel also. Meditate upon these things, give thy self wholly to them, that thy profiting may appear to all. And after a general exhortation to the *Philippians*, he concludes, with, *Finally brethren, &c. think on these things*. The reason is given by *S. Augustine*, *Quod habes, cave ne perdas*, take heed thou lose not that which thou hast gotten by reading and hearing. If we onely hear and read, and think not afterward upon it, it is to be feared that we shall not be bettered by that which we have either read or heard. This duty hath ever been in practise with the Saints of God. *Isaac* went out into the fields to meditate. And *King David* did often so, as appeareth by the 119 Psalm, in diverse places.

Gen. 24. 63.  
Psal. 119.

3.

The last duty is conference. And this is done, either, First, by Auditors among themselves. Or Secondly, with the Priest and learned. The first we have in the Prophet *Malachi*. They that feared the Lord, spake often one to another (yet not in Conventicles.) And the other we have in the Prophet *Agge*, Ask the Priests concerning the Law. The reason is given by the former Prophet, The Priests lips preserve knowledge, because he is the messenger of the Lord of Hosts. If then in reading or hearing we be at a stand, the Scriptures being a deep Sea to wade through, repair to the Priest, confer with him, and desire his direction. We see our Saviour while he was young took this course, his parents found him not onely hearing the Doctors, but conferring with them, and asking them questions. Though it be the common saying that Experience is the Mother of Knowledge, yet conference is the Grandmother, for it begets experience.

Luc. 2. 46.

Fla. 27. 9.

Now (as the Prophet speaks) *Hic est omnis fructus ut auferatur peccatum*, this is the fruit and end of all these duties, to take away sin. As in diseases there are bastard Fevers, which have *verarum febrium*, symptoms & signes of true fevers, so is there also *spuria pietas*, bastard religion, which hath specious shews of true piety. Seeing then that preaching and catechizing may fail, and that, as our Saviour tells *Martha*, *Unum necessarium est*, there is one thing needful: while we have the great blessing of the Word, that *unum necessarium*, let us hear it, and God in it. Lest it happen to us which the Wiseman and the Prophet foretold. They shall cry unto the Lord, but he will not hear them, why? because they hated knowledge. And as it was with *Eli* sons, they hearkned not to the voice of their father, therefore the Lord did slay them. Let us therefore labour by hearing to come to the knowledge of God, and no doubt but God will have a respect to our hearing, and of *Catechumeni*, make us proficient, give a blessing to our endeavours: we will conclude this point, with a saying of *S. Cyril* an ancient Catechist, *Meum est docere, vestrum auscultare, Dei perficere*. It is my part to teach, yours to hear, and Gods to perfect and give a blessing to that which I teach and you hear. And so much for *Venite & auscultate*.

1 Cor. 13. 8.

Luc. 10. 42.

Prov. 1. 28.

Mic. 3. 4.

1 Sam. 2. 25.

Ephes. 3. 4.

### CHAP. III.

Of Religion in general, and the foundations of it. The four first steps. 1 We must come to God, as the onely way to true happinesse. No happinesse in riches proved by divers reasons. Nor in Honour. Nor in pleasure. Nor in moral vertue. Nor in contemplation. General reasons against them all, that felicity cannot be in any of them. 1 because they cannot satisfie. 2 They are not perpetual, but uncertain. In God onely is true happinesse to be found.

The work of Religion whereof we are to treat, is compared by our Saviour to a structure or building, and the teacher to a Master builder by the Apostle, and the Principles of Religion to a foundation. Now in a building the principal care ought to be, to make the foundation sure, to dig deep enough and lay the foundation upon a rock, and not upon earth or sand, lest the Devil, by undermining shake the foundation, and ruine the whole structure. And this laying of a slight foundation is the fault of the builders of this age.

1 Cor. 3. 10.

Heb. 6. 1.

Luk. 6. 48. 49.

1. 1. 1. 1.

Now to finde when we have a firm foundation, we are to examine,  
1. Whether the grounds of Religion be true or false. 2. Whether warranted by

Scri.



# Introduct. That mans happinesse is, by coming to God. Chap. 3.

13

Scripture? 3. How we know that there is a God. 4. What regard God hath of Man.

But they which without further examination presuppose these for granted, build no deeper then the earth, leave advantage to the adversary. And we know that many have undermined the very foundations, affirming boldly, that there is no God. In-  
somuch as the Devil bringing his floods and storms hath shaken the dearest of Gods  
children. And therefore that we may begin at the hard Rock, we will ask these four  
questions.

1. *An sit Deus?* whether there be a God. And this is against the Atheists.  
2. *An curam gerat mortalium*, whether he have a care of man, and such a care, as  
that he would give him his word, to reward the good, and punish the evil, against  
the semi-Atheists, the Epicures.

3. *An Scriptura nostra sint verum verbum*, whether the Scriptures be also a be-  
true Word, against Turks and Pagans.

4. *An ex hoc verbo vere sit fundata religio nostra*, whether the Scripture being  
Gods Word, our religion be truly grounded upon it, against Jews and Hereticks.

For the first and second, our warrant and direction is from the Apostle. *Heb. 11. 6.*  
For the first and second, our warrant and direction is from the Apostle. *Heb. 11. 6.*  
cometh to God must believe that God is, and that he is a rewarder of them that seek  
him. Wherein three things are observable.

1. That the end and fruit of our religion is to come to God.
2. That the means to attain to that end or fruit is by believing.
3. That we must believe concerning God these two things, viz.

First, *Esse Deum*, that there is a God.

Secondly, *Bonis bonum tribuere, malis malum*, that he giveth good things to the  
good, and evil to the wicked.

1. That the end and fruit of our religion is to come to God, is the first step. There  
hath been much beating of the brain to finde out true felicity; the reason is, because  
naturally every man desires that which is good. The Psalmist tells us as much, that it  
was that which men thirsted after in his time. There be many that say, Who will  
shew us any good? 2. *Augustine* saith, that *Kure* had observed in his book of Philo-  
phy such variety of opinions concerning this *summum bonum*, chief good, that they  
amounted to 288 Sects, as he calls them. And the reason that man is naturally desirous  
of good is, because no man of himself is happy. The Epithets given to man makes  
this plain enough, as *Nudus*, *Miser*, *Naked*, *Wretched*, *feeble creature*, a true embleme of infirmity, and the like. So that happinesse not  
being in man himself, it must needs accrew to him by coming to some other thing,  
that is, to God.

It is true and undeniable, that while man kept Gods Commandements, and sub-  
mitted his wisdom to Gods will, he was partaker of Gods goodnesse, and in the  
state of happinesse. But disobeying his will, and departing from him, he became mi-  
serable many wayes. For first he fell into sin. Secondly, into shame. Thirdly, into  
fear. Fourthly, into travel, care, and vexation, of body and minde. Fifthly and lastly,  
into death, lost all his former happinesse, and fell into a sea of misery and infelicity,  
which cannot be repaired, but by coming again to God.

There are some of several opinions, that think a man may enjoy true felicity in this  
world, and of himself, without having an eye to God. They may be reduced to five  
sorts.

1. Worldlings conceive true felicity to consist in wealth.
2. Politicians in honour.
3. Epicures in pleasure.
4. Stoicks in moral vertues.
5. Platonicks in contemplation.

Against these severally in order we shall make some exceptions.

1. Riches are not the *Summum bonum*.

1. Wealth is not to be desired in regard of it self, but onely to supply the defects of  
nature, as food, raiment, &c. to preserve Nature from failing or decaying, or to re-  
pair or amend it, but not to bring it to a higher estate, above Nature; for that riches  
cannot effect, but that which is true felicity can do both.

2. The end of man is better then man it self, but these are worse then man; for a  
man for his life will give the whole world. If he were possessor of all the wealth in  
the

the world, he would part with it to save his life. The devil could say, skin for skin, and all that a man hath will he give for his life.

3. It were strange, that happinesse should consist in that, of which, much dispute hath ever been, whether it be good or evil. *Seneca* saith, *Semper egruerunt interprete*, the resolution is yet to make.

4. They cannot make a man good that is possessour of them, though they make him great.

5. The Cœlestial Creatures are blessed and happy, though they enjoy them not.

6. They are not alwayes profitable; but sometimes hurtful.

7. If it should be granted that true felicity consists in them, then men should not be esteemed by what they are; but by that they possess: and then a mans full bag is better then himself.

8. The goodnesse of riches consists in the use and spending of them, and by that reason, *Summa est felicitas, in discedendo a felicitate*, a mans chief happinesse were to part with his felicity.

9. As no man esteems the goodnesse of a sword by the richnesse of the scabbard, or a horse by his trappings, so neither can a man be judged good by the abundance of his wealth.

In these respects Wealth or Riches cannot be true happinesse.

2. Happinesse is not found in Honour.

1. For Philosophers themselves say, that *Honor est virtutis umbra*, Honor is but the shadow of vertue, and we know, that we ought to follow the substance (which is vertue) and leave the shadow.

2. In Honour, there must be as well the Honourer as the Honoured: and of necessity, there are more Honourers then Honoured: so that there are many unhappy, and but few in felicity: if honour should be happinesse.

3. As men may be honoured by some, so they are despised and envied by others; therefore men in honour are *felices in parte*, happy in part onely, and therefore not truly happy.

4. If it be objected, that if men be not honoured by all, that are *honore digni* worthy of honour, it is their faults that should honour them; this brings us back to the first answer, That honour is but the shadow of vertue, and therefore not happinesse it self.

5. Honour is good, if it were *sine sera & clave*, without lock or key, without dependance, which it is not; for honour dependeth upon other mens mouths, and hath no stability. Now that felicity, which is as mutable as a Camelion, cannot be true happinesse. We see it to be true in our Saviour, for by the same people that he was honoured in a triumph to Jerusalem, within few dayes after he was led in a disgracefull manner to be crucified.

Therefore in Honour consists no true happinesse.

3. In Pleasure, there can be no true felicity.

1. The very frame of the body speaks against it: for there are but two parts of it, (as the Epicures hold) capable of it. 1. For the one they wisht to be like Cranes. And for the other like Sparrows.

2. Seeing man is spiritual and intellectual, and pleasure sensible, in following delight, he descends to a thing inferior to himself; but felicity must be in *summo*, above him. *Seneca* wisht rather to have been unborn then to have been born to this end, *Super lectum jacere vinum potare &c.* As the Prophet hath it, To lie in bed, and drink wine &c.

Amos 6.4,5,6

*Apaga felicitatem qua laboras queris, A way with such happinesse as hides it self in corners.*

*Seneca*

3. Man should be more miserable then the beast; if pleasure should be his end. For they vse pleasures openly and freely, while man is ashamed to vse some pleasures in publike view. Again thy do it without remorse of conscience, and man after the act of pleasure is pricked in conscience; yet no man will say, that beasts have true felicity.

4. Again, the Philosophers hold, that pleasure without moderation is not good; and if pleasure be true felicity, then the vertues of Temperance, Abstinence, Continency, &c. were lost. *Temperantia est abstinencia a voluptatibus*, Temperance (defined) is abstinence from pleasures: so that if pleasure be true felicity, and that with

without moderation it is not good, then it follows that abstinence from felicity, is felicity, and that he is continent who abstaineth from felicity.

5. *Plutarch* is confident, that if an *Epicure* knew that he had but one hour to live, and were put to his choice, whether he would spend that hour in sport and pleasure, or do some notable act to eternize his name, that he would make election of the latter, and thereby condemn his own opinion of felicity in pleasure himself.

No true felicity then in pleasure.

4. Nor yet in Virtue.

1. The virtues in which the *Stoicks* place felicity are merely morall, and they are onely to pacifie the disordered passions of the minde, our affections: and the pacifying of them is to bring ease to our actions: and every action is *propter finem*, for some end: there being therefore other ends besides these, there is no felicity in them.

2. Every virtue hath its severall use, as Justice to preserve peace, fortitude to procure peace, and the like: therefore these have further ends then for themselves, and so are not true felicity.

3. Prudence (accounted by them the prime virtue) is nothing but to direct us to the end, and is not the end it self: therefore not felicity it self.

In Virtue then no true felicity.

5. Neither in contemplation.

1. For it is an absurd thing in nature, that any thing should be long in getting, and short in fruition or enjoying: but contemplation is ever in getting, so that it cannot be long in fruition: therefore no felicity in it.

2. Our contemplation is onely *in posse*, in what may be, and to be happy is *in actu*, to be drawn into action, but to say that this *posse* may be brought to a perfect act, were absurd; for there is no man can say: there is nothing but I know it.

3. By their own confession, we know not the essential form of any, no, not of the most vile Creature, and we are ignorant in most familiar things to us: and how much more dim and unperfect is our knowledge in more divine natures, and in God himself, of whom we know nothing but by privation: as that he is not finite, and comprehensible and the like.

4. They testifie of themselves that they know nothing. *Hoc unum scio, me nihil scire*, said *Socrates*; this one thing onely I know, that I know nothing. *Aristotle* confesseth that he had spent his time, and had onely *Owls eyes* in contemplating heavenly essences. *Simonides* that the more he contemplated on Gods essence, the farther off he confest himself to be. *Heracitus* cryed out, *In profundo est*, it is so deep I cannot found it. And *maxima pars eorum qua scimus, est minima eorum qua ignoramus*, the greatest part of that we know, is the least part of that we know not.

No felicity then in contemplation.

Thus much for particular exceptions against these opinions of felicity, now generally against them all *demonstrative*.

That there is no true happinesse in any thing besides God.

The Philosophers propound two things in their felicity. 1. *Terminus appetitus*, contentednesse or satisfaction of the appetite. 2. Perpetuity or continuance of that satisfaction.

1. To come to any thing but to God, *non facit terminum appetitus*, it satisfieth not our appetite, for *ut ponatur terminus appetitus*, to set a bound to our appetite there must be *contentednesse*. And this cannot be without satisfaction. Nor can any thing satisfie the appetite, but God alone, because it was ordained to receive God: all the world is too little to fill it. Saint *Augustine* saith, *Domine, tu fecisti me propter te, nec quiescat anima mea, donec veniat ad te*. Lord thou hast made me for thee, and my soul will not be satisfied till it come to thee. For without God there is no universal good, therefore some want, and consequently a desire to have that which is wanting, and the appetite being unsatisfied, unquietnesse followeth, and so no felicity.



2. This is apparant in the example of riches, and the desire of them. Desire and appetite hath its name from *ardere*, a word expressing an earnest motion; *ardere, flagrare cupiditate*, to burn, or flame with desire: in which respect it is called *ardens appetitus*, an ardent desire. Now if a man heap never so much wood upon a fire, though at the first it seeme to put it out, yet by little and little the fire waxeth bigger by reason of it, and is as apt to receive more wood, as it was in the beginning. And so it fares in the desire of riches, the more matter is ministred, the lesse the desire is quenched, but still encreaseth till it come to be infinite. *Quomodo ejus sitim extinguet, cujus sitis ex parte crescit?* How then will you quench his thirst, who the more he drinks, the more he may. Therefore there is no worldly thing that can satisfie mans appetite. Riches were not made to fill a mans minde, no more then Learning to fill a bag, or the ayre to satisfie an hungry belly.

3. Presuppse that the minde could be capable to receive or be satisfied with riches, yet are they not proper to the soul of man: and the rule is *Oportet opponi desiderantibus desideranti*, That which is principally desired should ever be given to the desiring.

4. But grant all this, yet when a man hath all he desireth, yet he may have a new appetite, and so, after he hath filled one bag, he may desire to fill another and after one Barne, another. Hence it is, that such are compared to the Horse-leeches two daughters, that cry Give, Give, and to the greedy Mastiffe, that swalloweth up whole morsells, as fast as they are cast to him. And this appears most plainly in *Alexander*, who shed many tears, because there were no more worlds for him to conquer. *Theocritus* saith of the covetous man. That first he begins with *Mille ovium errant in montibus agni*, I have a thousand Lambs feeding in the mountains, and having gotten a thousand, his desire goes higher by degrees, and saith, *Pauperis est numerare pecora*, he is but a poor man that can number his cattell; or tell how many he hath.

Therefore we may well conclude, that all wayes which tend not to God are unnatural, and so are all other desires: they are like to drink to an hydropical man, they satisfie not, but bring us out of the way, so that we shall never come to our journeys end, nor enjoy true felicity by them.

1. The other is perpetuity. And where this is wanting, there ariseth fear of loosing the felicity we have, which begets disquiet and anxiety, and so no felicity. But this perpetuity is not, neither can it be in any thing but in God alone: for though we continue, yet shall all things else passe, as it was with *Job*, and the rich man in the Gospel. We get them not without great labour, and being gotten, they are (as the Prophet speakes) but as a spiders web, which may suddenly be swept away: or as a Cockatrice egge, he that eateth of it dieth, and that which is crushed breaketh out into a viper. Saint *Augustine* saith of them, *Si non habent finem suum, habebunt finem suum*, if riches have not an end, the owner will.

2. The uncertainty of these things appear in this, that money is subject to the violence of thieves, merchandise to storms at sea, cattel to the rot, buildings to casualty of fire, as casuall are they all as uncertainty it self; like to a brittle glasse subject to perish by a small knock. Saint *Chrysostome* hath an excellent expression to this purpose, *Omnia bona mundi triplex interitus tollit: aut ex se, ipsis veterascunt, aut luxu Dominorum consumuntur, aut ab extraneis dolo, vel violentia, vel calumnia diripiuntur*, the good things of this world passe from us three wayes; either they become old or worth nothing of themselves, or they are consumed by the riot of their possessors, or they are taken away by the deceit, violence, or cavillation of others.

Therefore no perpetuity in them.

3. But in coming to God there is both *certa* safety, and *perpetua* stability, and therefore in God and in him alone is true and perfect felicity, for as Christ said to the Woman of Samaria, Whosoever drinketh of this water, shall never thirst, if thou wilt have the water of life, go to the fountain, for in *fons satiatur*, there is satiety: so if we will have true felicity, and

and the *summum bonum* the chief goodnesse, we must go to God the fountain of all goodnesse. God is *universale bonum, primum bonum, fons boni, &c.* universall good, the chief good, the fountain of goodnesse, &c.

This is verified by *David*, In thy presence. (saith he to God) is fulnesse of joy, there's *terminus appetitus*, a bounding of the appetite, and at thy right hand is pleasure for evermore, there's perpetuity. The contrary is proved by *Solomon*, who (through the whole book of the Preacher) confesseth that he found nothing under the sun but vanity. Yea the very Heathen themselves acknowledge as much. The *Sybil's* oracles *&c.* signifying, to have prosperity from God, declares that the onely felicity of man consists in coming to God. And *Pythagoras* golden verses; *Plato* in his tenth book *de republica*; and in *Phadone*, *Hermes*, *Plutarch*, *Simplicius* upon *Epictetus*; *Iamblichus de mysteriis*, &c. all of them confesse as much.

To come is either *in itinere vel in appulsu*; either in the journey, or in the arrival; and the last step is commonly *adventus*; the advent or coming, so there is *duplex felicitas*, a two fold happiness, *via, & vita*, of the way, and of the life, of the way, which is, *finis penultimus*, the penult end, and of the life; which is *finis ultimus* the last end. Or as the Rabbins, there is *felicitas atrii, & triclinii*, the happiness of the porch, and of the parlour; we attain onely the former in this life, and so as children are accounted freemen; *quia spe liberi*, because free through hope; so are we happy in this life; *quia spe felices*, because happy through hope, *vita quam hic vivimus, non est vita nostra, sed via ad vitam, cetera hic habent vitam suam*, the life we live here is not our life, but the way to life, other things have their life here. And therefore *Hebrews* 6. 19. the estate of a Christian is compared to a ship tossed upon the sea, his felicity to an anchor which is fastned in heaven, within the veil, and hope is the cable which holds him from sinking till he come to enjoy the end of his faith. &c.

So that the felicity of the Philosophers is disproved, 1. By special exceptions, 2. By general demonstrations, 3. By experience, 4. By their own confession.

We may conclude this point with that of *Saint Augustin*. *Domine creasti nos propter te, & inquietum est cor nostrum, donec pervenerit ad te*, saith *Saint Augustin*, Lord, thou hast created us for thine own sake, and our hearts will never be at quiet, till we come to thee.

### CHAP. IIIL

2. The way to come to God is onely by faith, not by natural reason alone; as the *Manichees* held; reasons against them. The way by faith more certain. The necessity of belief. Rules for coming by faith.

#### How to come to God.

THE second general point is; that the means to attain to the end (that is to come to God) is by faith. *Omnis motus ab appetitu est*, every motion is procured by desire, and *ut moveatur cognoscenda est via*, we must know the way before we proceed to motion; for *ignoti nulla est cupido*; a man hath no lust or desire to attempt that whereof he is ignorant. Therefore in the first place the way must be known to go to God; before we can come to him.

There are two ways to come to God, one held by Hereticks which is by the reach of reason. 2. The other held by Christians, which is by faith.

1. The *Manichees* (as *Saint Augustin* testifies of them) in opposition to the *Catholiques*, held that men were to come to God by reason, and not by belief; and therefore vaunted that whereas others did *imponere jugum credendi*, impose a yoke of beleaving upon men desirous to come to God, that they would bring men to God, by opening *fontem sciendi* the fountain of knowledge onely, they would effect it by demonstration. This way because it was most plausible grew strongest, and prevailed long: In so much that if any Philosopher had entred Christian religion he first became a *Manichee*: which appeared by *Faustus the Manichee*, whose heresy was most dangerous and of longest continuance.

The like sectaries are in our dayes, who are called by the learned *Quists*, that must have a reason (forsooth) of every thing : and as long as you go with them in the way of reason, they will keep you company, so far will they go with you, and no further.

Therefore we are to prove, that the way to God by belief, is most convenient and necessary, and that the way by reason without faith is the worst and most inconvenient.

By Reason

1 If we must come to God by reason onely and knowledge, then it will necessarily follow, that none shall be saved, but the learned, and those of excellent wit and capacity : for none but they are capable of demonstration : but that way (of all other) is most inconvenient, that but few onely can go in. This is, as if many undertake a Journey together, and because some can climbe hedges and ditches, the rest must passe that way also. But Gods way is *Via regia*. The kings high-way.

2 Again, besides the excellency of wit and apprehension, there are great paines necessarily required to come to knowledge : and many are so weake by nature, that they cannot take the paines that shall be needful to acquire it : many also are so imployed in severall affairs, that they cannot spare so much time as is requisite : and many (as we see by daily experience) that bend themselves that way, are cut off before they can attain to it : so that we may say, that if there were no other way to get the knowledge of God but by reason, there would be few that should enjoy that felicity : But God hath prescribed a more compendious way : we need do no more, then beleeve, & *assequi sumus* we have attained it.

3 And whereas they object as *Porphiris* did to the Christians of his time, that too much Credulity is a signe of levity, and was an hindrance to many in coming to God by belief, we may answer them by another saying of their own. *Nemo credulus, nisi credat stulto aut improbo*. No man is to be accounted credulous, but he that shall beleeve a fool or a knave. And of folly and impiety God must needs be acquitted, lest we fall into Blasphemy. for *Deus*, as he is *perfecta veritas* perfect truth and cannot deceive, so is he perfect wisdom and perfect righteousness too, even righteousness, truth, and wisdom it self, and cannot erre, therefore it is no danger to be taxed with credulity, for coming to God by belief.

Now, that this way by beleeving is the surest and most certaine way, cannot be denied, because faith is grounded upon the word of God, though published and set forth by man. And this appeareth by four effects or circumstances, as *Origen* sets them down.

very Conf.

1 As healing of incurable diseases, such as were the leprous, hydropique paralytique, and men possessed with unclean spirits, which Physick could not cure.

2 By raising and reviving men from death.

3 By shaking the powers of heaven.

4. In that simple and unlearned men, in one hour proved excellent, and wonderfully skilful in all the tongues.

And therefore, there must needs have been a divine power in them that wrought these things, whereby appeareth the certainty of the effect, though not of the cause.

2 A second answer to *Porphiris* objection is. That the suspicion of credulity appears rather in the way of reason, then faith : because,

1 There being two hundred eighty eight severall opinions of Philosophers, and every one of them having a reason for his *summum bonum* or felicity, there must needs be many crosse wayes among them ; And the way of truth being *simplex & unica* but one, it were impossible for a man, among such diversitie of opinions to be in any certainty, and therefore necessarily must fall into the tax of greater credulity.

demonstr. 10.

2 *Aristotle* faith, theres no necessary thing without mixture of contingency in it : and therefore there can be no absolute demonstration, and consequently theres nothing subject to knowledge without contradictory opinions. And this being so, what can be more uncertain ?

3 But chiefly in the knowledge of *prima entia* things that have the first being, they confesse themselves to be in the dark, they transcend their understanding, as well in respect of the object, because they are *immaterialia* immaterial, without matter, as of the fountain or cause of our knowledge ; because *Principia rationis a sensibus ducuntur*, the senses are doors letting in what reason worketh upon.

conf.

4 And



# Introduct. The way to come to God is by belief.

Chap. 4

21

4. And in Metaphysiques *Dens & celestia sensibus non subiiciuntur*, God is above nature, and sense can give no reason nor rules concerning Celestial matters: our reason and understanding are confounded; but they are simple and unconfounded. Therefore we cannot come to God by reason alone, we must finde out some other way.

1. The way of necessity then must be by faith. For take away belief, and overthrow all commerce, men will be friends to none, nor any to them. Saint *August.* faith, that if upon our report of that we have seen, to another that was not present, nor did see that which we related, he should not believe it, unlesse we make proof of every circumstance conducing to the sight thereof, *nonne adigerit nos ad insuram?* would it not almost drive us into madnesse?

By Faith 1.

2. Again he saith, If a man should come to me and say, Shew me the true way by reason, and I reply, thou comest but in the way of dissimulation and hypocrisie, not out of any good meaning: then will he make protestation of his integrity and good intent, and explain it with words, as well as he is able: then I say, I believe you Sir, yet you cannot perswade me to it by reason. And seeing you will have me believe you, is there not as great equity, that you should believe me, seeing that your believing me redounds not to my benefit, but your own? Who dares call in question the word of a Prince? And God being at least as good as a Prince, *ipsum deus non credere quanta impietas?* it were great impiety not to believe his Word. Therefore the way by belief is not altogether to be rejected. There are many things that cannot be demonstrated by reason, yet of necessity must be believed; as a father to be a father. A man that would travail to a place which he knows not, must believe those that have been there. And if a man returning from travail, report that he hath seen such a man, or such a place, it were hard he should not be believed except he bring proof, or witness, it being impossible to make demonstration by reason, of that or the like.

de utilitate credendi ad Rom. 14. c. 10.

So much for the necessity of belief.

In the way of Faith, we are to observe four Rules.

1. It was the Rule of the Heathen, that into what art soever a Scholar was initiated, *Oportet discentem credere*, the Scholar must believe his Master's for whatsoever good we receive at the first, we receive it from our Teachers. And this ground, hath this principle, *Actio perfecti in imperfecto recipitur*, we are imperfect before we can come to any perfection, first imperfect, then perfect. Wood receives heat from fire before it can burn and be fire. So learners receive knowledge by faith from others, before they come to be perfect themselves. This is confirmed by the Prophet, *Nisi credideritis, non stabilemini*, if you will not believe, surely you shall not be established.

Esa. 7. 9.

2. When we have received by belief, then we may seek for demonstrations, either *a priori*, or *a posteriori* to confirm our belief, because, *ut virtutum reliquarum, ita & religionis principia quadam in nobis innata sunt*, some principles of religion as of other vertues are inbred and natural to us, though much defaced and depraved by humane corruption: and *principia religionis non sunt inter se contraria*, the principles of religion are not contrary one to another, for then we should never come to any certainty of true knowledge. But reason and religion agree; and the true worship of God is proved by the principles of natural reason. True reason is an help to faith, and faith an help to reason: but faith is the Lady, reason her dutiful Handmaid. Faith and right reason are not contrary, but as a greater and a lesser light, yea faith is *superior ratio*.

Act. 17. 18. Rom. 1. 19. 1.

3. Having thus submitted our selves to belief, and strengthened it with reason, we must look for an higher teacher. For though faith be a perfect way, yet we being imperfect, walk imperfectly in it: and therefore in those things which manifest nature and reason, we must believe God only, and pray to him, that by the inspiration of his holy spirit we may be directed, and kept in this way.

4. Because this inspiration cometh not totally at the first, all at once, we must grow to perfection *paucatim* by little and little: and come up by degrees; till it please him to send in full measure to us. *Festinandum semper* we must hasten, yet slowly, and take heed of, and avoid *prapropia consilia* rash attempts: according to the Prophets rule, *Qui crediderit non festinabit*, he that believeth shall not make haste, but go on according to the Apostles graduation, *Adde verbum fidei, et scientiam*, add to vertue, &c. and so by degrees.

Esa. 28. 26. 2. Pet. 1. 5.

And

And thus much for this point of *via ad Dominum*, the way to come to God, 1. By believing. 2. By strengthening that belief. 3. By expecting the Spirit for our Director. 4. And lastly by proceeding by degrees, in a right path.

## CHAP. V.

3 That we must believe there is a God. Misbelief in four things, 1. *Autotheisme*, 2. *Polytheisme*. 3. *Atheisme*. 4. *Diabolisme*. The reasons of *Atheists*, answered. Religion upholds all states. The original of *Atheisme*, from 1. *Discontent*. 2. *Sensuality*.

THE third point is: that we must believe there is a God. This is our third station or journey: for our better preparation and strengthening wherein, we are to note four obstacles or errors, which the Devil layes in our way. Misbelief seen in four points.

11 The first is *Autotheisme*. When *Adam* was in the state of perfection, it was impossible to persuade him, either 1. That he was a God, or 2. To worship any Creature as God, or 3. To believe that there was no God, 4. Or to worship the Devil as a God. And therefore he used all his art to deceive him, and persuaded him, that by eating the Apple his eyes should be opened; and that he should plainly perceive, that he should be like to God. And by his persuasion he departed from God by unbelief and presumption (to whom he must come again by belief and humiliation:) but in the same day wherein he transgressed Gods command, and followed the Devils counsel, he confuted that opinion (as soon as he had tasted the forbidden fruit) by hiding himself behinde the bush. So *Alexander* by his flatterers persuasions was drawn to believe himself to be a god; but being wounded at a siege, he cried, *hic sanguis hominem denotat*, his blood shewed plainly to be a man. And the Emperour *Claudius* that was in the same humour, being scared with a clap of thunder, fled into his tent, and (hiding himself) could cry out, *Hic Deus, Claudius non est Deus*, this is God, *Claudius* is none.

20 The second is *Polytheisme*. Because God was a help to Man after his fall, in making him garments, directs him how to dresse the earth to yield him food, and gave him the use of the creatures, and this was a help and stay to man; the Devil by a false inversion struck into the mindes of his posterity, that whatsoever was beneficial to man, was his god: and so saith the Philosopher, *in rebus divinis*, that which feedeth us, is a god: and so deriving that good to the instrument, which was proper to the Principal, many gods were brought into the opinions of men: as Men, and Celestial Bodies: and at last they came unto such an extremity of absurdity, as that Cats, Crocodiles, and many other unreasonable creatures became to be worshipped as gods.

3. Juvenal The third is *Atheisme*. When this multitude of Gods grew so great, as that the Poet said of them, *Quorum nascuntur in hortis numina*, they had gods growing in their Gardens: it soon became a question, and a doubt was made, whether there were a God or no. And this was the cause (as some conceive) why *Diagoras* first broached this doubt.

4. Lastly, *Diabolisme*. After that the Devil had brought the World thus far, it was impossible it should stay long there: therefore to shew his Master-piece, he brought himself, by his lyes, false and doubtful Oracles, and the like, first into admiration; and then even to adoration, causing the people to worship him as a god. And he wanted not worshippers, even of the most learned and greatest persons: As *Appollonius*, *Tyanicus*, *Jamblicus*, and *Julian* the Apostata, who being of no religion, fell to worship the Devil, and proved Necromancers, Sorcerers, and Conjurers. The like successe he had in the East Indies, where the Gospel was preached by *S. Thomas* the Apostle. The people in after ages falling into contention about religion, they grew at length to worship him in an image called *Thor*, and continue his worship to this day.

We shall insist especially upon the third Error, *Atheisme*.

They which have stood in defence of this error, set down these five Heads for their grounds:

1. That

1. That there was a time when there was no society amongst men, but that they wandred promiscuously like Beasts.

2. That by the wisdom of some excellent man, they were reduced into society and became sociable, being made a political body.

3. That to contain men within their duties, and to preserve this society, laws were enacted.

4. That these laws being not able to bridle them, and keep them in order, another course was invented: which was, to perswade men, that there was an invisible power, that took notice of mens secret actions, and would punish them for their offences, either in this life, or hereafter, and that severely, as well in soul as body.

This they say, but prove nothing, and yet themselves will yield to nothing, nor be perswaded to any thing without great proofs and demonstrations, and so condemn themselves by their own practise. Nor can they alledge reason or authority, all these grounds being false.

For first, if there were *Nomades*, such kinde of people, as they alledge, yet they became so, not *generando*, by creation, but *degenerando*, by degenerating from that whereunto they were created: either being outlawed by others, or separating themselves from society, for some notable offence committed by them.

2. That a society was made from these *Nomades*, is untrue: for *homo est animal politicum*. (Of himself man is naturally a political and sociable creature: and political societies began first in Families, and from Families they encreased to Villages, and from them to Cities, &c.)

3. Lawes were made after Religion, Religion was long before Lawes, as the very Poets and other Heathen Writers testify. For in *Homer's* time there was Religion, and yet no Lawes other then the wills and pleasures of Princes, known than, and their own follies testify, that Lawes came into the World 2000 years after Religion. But when men began to degenerate, and that Religion became too weak, nor powerful enough to keep such brutish people within their bounds, then were Lawes enacted, to be as bridles to untamed and unruly horses. But more particularly of these.

1. The universality of the persuasion of the worship of God; is not only written in the heart of every man, but it is confirmed by the consent of all History: for there is no History but it describes as well the Religion, as the manners of the people, and therefore it is impossible to be the invention of man. As for instance: The Nations and Countreys that have been discovered within these hundred years, by the Spaniards and Portugals in the Americane part of the World, both in the South and West, which had no intercourse or commerce with any other Nations: the Natives whereof, though in a manner they seemed barbarous, as having no apparell to cover them, nor lawes to govern them, yet were they not without a kinde of Religion, and something they had which they called and worshipped as a god, though they had nothing, but either natural instinct to lead and direct them to it, or general and unquestioned tradition continued from the first parents of mankind.

2. Nor can it be truly affirmed, that these Nations should have learned their religion merely from others bordering upon them, in respect of the difference and diversity of Religion among them: there being as much variety therein as is possible, and without the least proportion or likeness of one religion to another; though in conditions they be very like. But all inventions will have some analogy with the first. For as soon as the Jewes came to worship an invisible thing, God himself, all the Gentiles worshipped things visible, as the Heavens, Stars, Planets, Elements, Birds, Beasts, Plants, Garlicke, and Onions, some a piece of red cloth hanging upon a pole; some, the thing they first met with, they worshipped all the following day: Therefore it is evident, that Religion came not merely by Propagation from one Nation to another.

3. Falsehood can claim no kindred with Time, for truth only is Time's Daughter, or rather we may say more truly, that truth is beyond all time. *Opinionum commutatio delexit dies, natura indicia confirmat*. Time obliterates the fictions of erroneous opinions, but confirms the right and true dictates of nature. Therefore whatsoever is besides truth, and brought in by mans invention, or any other way, wears out; but Religion is, was, and shall be perpetual, never wears out.



4 If it be objected, that the reason, why Religion continueth so long, is, because they are kept in awe by it, that otherwise would be exorbitant: This is an argument against them, that make that objection. For falsehood and truth are not compatible, cannot stand together. And they will not say that policy is a fained thing in a Common-wealth. Therefore if Religion uphold policie, it must needs be true, and not fained, for truth needs no fained thing, nor falsehood to maintain it. The very Heathen confesse, that Religion upholdeth all politique states and common-wealths, and that it is the Back-bone of them, And that it is so, we may see it by three things.

1 It preserves faith in mutuall transactions and commerce: For take away faith or fidelity from among men, and men would not trust one another. There would be no dealings, no commerce at all.

2 It preserves temperance; for without Religion, the head-strong concupiscence, and unbridled affections of men would not be kept in true temper and order.

3 It preserves Obedience, and submission to Government; No people without Religion would be subject to Authority, no one Country would obey one Prince: and so, no Kingdom would subsist.

Now concerning the Originall of Atheisme, the very persons that forged it, and the just time and place of that forgery cannot easily be shown.

The person or first broacher of it (as some conjecture) was *Cham* the youngest son of *Noah*, whom the Heathen call *Cambyser*, who upon the Curse of God and his father denounced against him, began it. Egypt was the place and the time (according to *Josephus*) was about *Anno Mundi 1950*. This man seeing himself deprived of all future joyes gave himself to sensualitie, and brutish pleasures in this world, and began to teach, that there was no God, but fell to worship the Devil, from whence he was called *Zoroastres* the great Magitian. This is the opinion of some. But doubtlesse whosoever was the Author, the time was ancient, and not long after the deluge. For then, as the world encreased with people, so it was fruitfull in sin and impiety: So that neare to these times, it must needs take its originall And surely, these things that were the true causes of it afterwards, doubtlesse gave it the first being. Namely,

1 Stomack, anger, and desire of revenge.

2 Sensuality, and delight in the pleasure of this life, drowning all thoughts of a better life hereafter.

1 For the first, we may see it plainly in *Diagoras*, who as *Diodorus Siculus* and *Suidas* report of him, became an Atheist, affirming that there was neither God, nor Religion. Because when he had written a book of verses, which pleased him so well, that he intended to publish it, one stole the Poeme from him: and when for this fact, he was brought before the Senate of Athens, and took his oath that he had it not, yet afterwards put it forth to publick view, not in *Diagoras* name, but in his own. And because this perjured person was not presently stricken with thunder for his perjury, and abusing the name of their Gods and the authority of the Senate, *Diagoras* immediatly turned Atheist. The like is to be observed in *Porphyrie* and *Lucian*, who at the first were Christians, but for some wrong done to them by some of the Church (as they conceived) for which they were not punished, became plain Atheists, though they were termed but Apostata's.

For the second, which is sensuality. This motive drew *Epicurus* and his fellows to become Atheists: and to hold this brutish opinion that there came an extraordinary benefit to them, because they might more freely enjoy their pleasures without restraint by any feare of future punishment. At the first they held with *Diagoras*, that there was no God. The main reason of their brutish opinion was grounded upon this; *Ede, bibe, lude, post mortem nulla voluptas*, there was no hope of pleasure after this life, because the soul was not immortal. But the very Heathen contemporary with them confuted them therein, and thus proved the truth against *Epicurus*.

1 In things that are corrupted together; corruption takes hold of the one as well as the other, both at once: but in age, when the body is weakest, the soul is strongest: therefore it is immortal.

2 The perfection of the soule appeareth most, when it abstracteth and separateth it self

self most from the body : and therefore in the greatest separation of all others which is by death, it will be most perfect.

3. Saint *Augustine* saith, that the soul is the subject of truth, but no subject of truth can decay, no more then truth it self, therefore the soul is immortal.

But as *Archeilaus* a chief Academicke, seeing with what difficulty men attained to knowledge, and with what pains small learning was gotten, took a short course, and held that there was no knowledge at all. So these Epicures, seeing that Religion restrained men from all licentious actions, and pleasures, and how hard a thing it was to lead a Godly life, took a short course, and held there was neither God nor Religion. And as a Thief is desirous to have the light put out, that being in the dark his doings may not be seen, and thereby be quit and free from the reproof and check of men : so do these desire to extinguish the light of Religion, because they may take their pleasures more freely and not be lyable to the check of Conscience.

## CHAP. VI.

*That there is a God, proved. 1. By reasons drawn out of the writings of the Heathens themselves. 2. By the frame of the World, objections answered. 3. By the beginning and progresse of arts &c. 4. By the necessity of a first mover. The beginning of things cannot be. 1. By Chance. nor 2. By Nature. 5. By prophecies fulfilled. 6. By the artificial framing the bodies of all Creatures. 7. By the soul of man. Reasons why so many Atheists. Natural notions of a diety. The Conscience. 8. From the miserable ends of Atheists.*

That there is a God.

THUS much for the Negative : Now for the affirmative point, That there is a God : the belief whereof we may be confirmed in by uncorrupt reason, even from the writings of the Heathen themselves.

1. There is a first mover, a first cause in all things, else there should be before every mover another mover, and so in *infinitum*. And so of causes : and if so, this absurdity would follow, that infinite causes must have infinite times to produce infinite effects.

2. If there were no first cause, all would be instrumental causes, and no principal. And seeing no inferiour cause worketh without a superiour, and that if there were not a principal and supream mover of all, there would be no effects. Therefore, &c.

3. There is a Devil, therefore a God. There is a spirit in the world set upon mischief, which seeks to endamage men in their goods, and *quantum fieri potest*, as much as he can, to bring all mankind to destruction, as is plain in forcerers and witches. And as he is bent to the utter ruine of mankind, so he would have effected it long before this time, had there not been a superiour power to restrain his malice. So that they were enforced to beleeve, first, that there was a Devil, and afterwards *esse Deum, qui ejus potestati resisteret, & quasi jura daret Tyrannidi*, that there is a God, who resists the Devils power, and sets bounds to his tyrannous maliciousnesse.

4. Another reason is from the frame of the world. There was a founder of it, the old Heathen Poets acknowledged a *primus* a first Creator, from which these reasons may be gathered.

1. Though we dig long, and cannot come to the root of a tree, or finde out the head of a spring, yet we know, the one hath a head, and the other a root : so though we cannot easily come to the knowledge how the world had a beginning, yet sure we are that a beginning it had. And *Damasce*n reasoneth very demonstratively, that it had a beginning, because it is alwayes in alteration and change.

2. Where divers things of great discrepancy in nature, are reduced and brought into a sweet harmony and concord (as in a Lute) we may argue and conclude, that surely some skilful Musician hath tuned and accorded them : So nothing being fuller of variety and contrariety of natures then the world, and the creatures in it, we must needs confesse, when we see what agreement,

and sympathy and consent is among them, that some excellent and skilful one, hath made this harmoniacal consent.

3. Of all things in the world, as laws, learning, arts and the rest, the beginning as well of them, as of the Inventors of them are known: for so the Heathen confesse. And *Plinie* hath written much in his naturall history to this purpose. *Diodorus Siculus* saith, that laws came from the Jews, and order in common-wealths from the Chaldeans: but this doubtlesse came also originally from Gods people, and by humane reason and different occasions was varied from the first institution.

Objct. 1.  
Answ. 1.

Now whereas they object, that *Ex nihilo nihil fit*, of nothing can nothing be made. The answer to this, *Alia est conditio rei dum fit; alia cum facta est.* *Nutritur quisque in utero per umbilicum, post partum per os;* the condition of things in their creation and after their creation is different: A childe in the mothers belly is fed by the navel, after the birth by the mouth.

Objct. 2.  
Answ. 2.

And for that they say, that we know not, whether *motus* the motion, or *Movens* the Mover were first, and therefore no beginning can be proved, we say, That we can no more certainly affirm, whether the *syssole* or *diastole*, the rising or the falling of pulse were first, and yet we know, that the pulse and the heart from whence it comes had a beginning: and so say we of the motion and Mover.

Seeing then, that of every thing, a beginning there was, it must needs be from one of these three. 1. From Chance. 2. Or from Nature. 3. Or from God.

#### Reasons against Chance.

1.

1. From Chance it cannot be. For if a man travail through a wilderness or desert place, and see a Cottage or Stye there, in his own reason he would conceive, that some body had been there to erect or set it up; and that it came not to be there *forte fortuito* by chance. If a man should see a circumference or a triangle (as *Aristippus* did) upon the sea shore, he would soon imagine that some Artist or skilful man had drawn it, and that it came not by Chance. No more are we to ascribe the making of any thing to fortune. For in our common talk, the generation of things we attribute not to Chance; but the corruption we call mischance. As when we see a house burnt, or the like, we use to call it a mischance. But things of generation and invention, we ascribe to art or counsaile. In the Argonauts of *Apollonius*, the silly Countrey-man that saw the first ship arrive at Colchos could say *ne id idem* it had some skilful Pilot to guide it.

2. In *fortuitis* or things by chance there can be no order observed, no more then in casting of dice: but in the world there is a most excellent order in all things, except in the actions of men which are corrupt and confused.

3. Chance and purpose can never agree, for fortune is defined to be *prater proposi- tum* besides and contrary to purpose. If a man do any thing of purpose, it were absurd to say that he did it by chance. But in the world there is a manifest purpose: for there is an eye; and that eye hath its object, that object its line, that line its *medium* and *species*, and so a counsel and mutual destination. So that it is not from Chance.

2.

#### Reasons against Nature.

1. The beginning was not from Nature. If it were, then all things must be reduced to it; and there must be a naturall reason given for all things. But this cannot be: for the Philosophers cannot give a reason in Nature, for the ebbing and flowing of the sea. For the colours of the Rainbow. The strength of the neither chappe, which is able to knap in sunder even Iron it self, and yet hath a very weak upholder. For the heat of the stomach, which consumeth any meat, and yet hurteth not it self, nor any parts about it, and even the vertues, they make them not all naturall, but some *divi* heriocall and coming from God.

2. If nature were the beginning of all things, then should nothing be done against nature, because nothing can oppose it self against the chief cause. And if nature had that power of it self to produce and set on work so excellent a frame as the world is, it would be of as great force to preserve and continue its course. But this it doth not, for we know that the sun stood still at the command of *Josua* against natures course, and the sun had an Eclipse in the full of the moon against nature at our Saviours passion.

Josh. 10. 12.  
Luk. 23. 33.

Seeing



Seeing then that the beginnings come neither from Chance nor Nature, it must necessarily follow, that all things had their beginning from God, which we prove thus.

1. All the Prophecies shew, the same which foretel things to come in plain terms: of which things there was no reason in nature: as that of *Cyrus* a hundred years before his birth. Of King *Josiah* three hundred years before he was borne. And that of reedifying of *Jericho*, five hundred years almost before it was repaired by *Hiel*: and all these in *iisdem terminis*, in the same words set down in those prophecies.

The orderly and artificial framing the Creatures at the Creation tells us plainly, that Nature was not the beginning, but God, for even them, whom neither miracles nor religion could move, the most base and contemptible Creatures have astonished and confounded, and drawn from them a confession of a supreme and supernaturall power. *Plinie* was astonished at the little *Gnat*, that by her trunk makes so great a noise, and saith, that without a supreme power above nature that creature could not have been so made. The like he acknowledgeth upon the sight of the *Butterfly*. And *Galen* after he had blasphemously treated of the most excellent parts of man, when he came to one part of the least accompt, falls into admiration of it, and is constrained to name and confesse God, and say, that he hath sung *hymnum Domino* in describing it.

Now as we are taught by those things which are without us, that there is a cause above Nature, so likewise by the things that are within us:

For first we have a soul (as we said before) indued with reason and understanding; immortal. This soul then must either be the cause of it self, or take its being from some other cause. But of it self it is not the cause.

1. Because it knoweth not it self, neither any parts of the body, but by Anatomy, at *omnis causa novit effectum* every cause (if it be reasonable) knoweth its effect, not onely after it is brought forth, but before, and by what degrees it is so produced. Our father in begetting, and our mother in conceiving, know not what is begotten, what is conceived: but, in *causa principalis necessario requiritur, ut cognoscatur effectum antequam existat, & dum est in producenda*, in the principal cause it is of necessity required, that it know the effect before it be: and while it is in producing.

2. Again, after we are brought forth, we cannot command every part of us, as the arteries and pulses that they beat not: and therefore it is plain that we proceed not, nor are causes of our selves, but we are necessarily to seek a cause elsewhere. For as there is none in the world that hath reason but man: so none above reason but God. And therefore *Aristotle* saith *αὐτὸν τὸ λόγον ἔχει τὸ λόγον ἀνάγκη ἀπονοεῖν τὸ λόγον* 9 ad *Eudem.* reason cometh of a better thing then reason. And the Poet *Aratus* is quoted *Acts 17, 28.* to this purpose by Saint *Paul* *τὸν ἑαυτοῦ γενέσθαι* we are his generation.

3. In our souls are certain sparks of the light of nature, principles of undoubted and infallible truth: as to honour our parents and superiours, to do as we would be done unto, to defend our selves from injuries, to keep promise, to hurt no man, and the like, without observing whereof, no society could be maintained, among which this is one. That there is a God, and that he ought to worshipped. And howsoever all other may fail, yet this never, as having taken deeper impression in mens mindes (that are not come to the height of Atheisme) then the rest. Inasmuch as the pride of mans nature which will stoop and yield to nothing else, is content to submit to this, and will rather worship a peece of red cloth, then have no religion at all. And this is so fast and deeply rooted in man, that it cannot be removed, unlesse you pluck out heart and all.

But then it is objected, That if this Notion be so generall, how comes it that *Obje. 1.* there are so many Atheists? To which may be answered.

1. With *Seneca*, *Mentiantur qui dicunt se non sentire esse Deum; nam etsi tibi affirmant interdum, noctu tamen & sibi dubitant*, they lie that say, they do not think there is a God, for though in the day time they tell thee so, yet in the night they doubt of it within themselves.

De natura de-  
um.

2. But a better answer may be framed to this objection. A man may proceed to a great degree of hardnesse of heart, and blinding himself, yet this rule must be observed, *Specimen natura cuiuslibet, a natura optima sumendum est*, the tryal or essay of every mans nature or inclination is ever to be taken from off the best parts, and not of depraved nature. And *Tully* saith, If we will know what nature is most universal in man, we must take our argument of what he is from the better sort of men; now there are some sorts of men so addicted to the world and the flesh, and the pleasures of them both, that they are so loose and dissolute, that you can no more judge what is naturally in them, then of the taste of a sick man.

But yet, though their hearts be fat, and they besotted as the horse and mule, yet if God put his bit into their mouthes, those natural sparks we speak off, will break forth and darknesse will not be able to obscure the light.

And this is to be seen in the worst of natures upon these occasions.

1. If trouble and danger assail them, then, as the Persians in *Æschylus* that were routed at the lake *Strymon* by their enemies, and to avoid their fury, must needs passe the ice ready to be thawed with the suns heat, or staying be every one put to slaughter: though before they held that there was no God, yet then fell on their knees and prayed to God to let the ice bear them.

3. If sicknesse lay hold on them, then with *Diogenes* the Atheistical Philosopher being tormented with the strangury, they will detest their former Atheisme.

Dignit.

3. Or lastly, if age come upon them, then with *Cephalus* (as *Plato* hath it) they will say, while I was young, and was told of *Styx* and *Acheron*, I scoffed at it, and thought there were no such places: now I am old, I begin to doubt and say, what if there be such. So that we see, that danger, sicknesse, and old age will drive men to confesse, that there is a God.

4.

But another main argument is this. There are in us naturall notions of God, and of his essence, therefore we must of necessity believe that there is a God.

Gen. 9. 22.

1. There is a power in the soul which taketh notice of the difference between good and evil, against *Pyrrho*, who said, that there was nothing in it self simply good or evil. *Cham*, though an ungodly man, yet thought it an uncomely thing for his fa-

14. 21.

ther to lye as he did: there was a power in him, to distinguish between *decorum* and *indecorum*, good and evil. The King of *Sodom* would recompence *Abraham* good

27. 41.

for good. *Esaü* would not kill his brother *Jacob*, while the dayes of mourning came, namely, while his father lived. *Absalom*, though in rebellion against his father, yet rebuked the same wickednes in his friend *Hushai*. And *Judas* though he would betray

2 Sam. 16. 17.

his Master, yet would not do it in open manner, but gave a privy token, *Quemcumque*

Math. 26. 28.

*oscularis fuero*, whomsoever I shall kisse &c. So then, seeing the most wicked and evil are desirous to seem good, and (though being evil in themselves) reprehend it in others, it appears plainly that there are notions in our souls to distinguish between good and evil.

Gen. 3. 11.

Now there must be a ground for this distinction, and it is not of man as *Pyrrho* would have it: for then every thing which is at mans appointment, must be good or evil: but it must be from a nature above man, and so it leadeth us to God, an unchangable nature. Who told thee that thou wast naked, saith God.

5.

Obj. 2.  
Ans.

That there is a God, may be found from a maine part of our soul, the Conscience which is called Gods deputy: which never suffers the wicked to be at peace or quiet within themselves, but they are ever troubled and tormented. And if they say, that Conscience thus vexeth them, lest their fact be revealed, and they thereby brought within the danger of the Law. It may soon be answered. For let one of these commit some great offence in the wilderness, or in the dark, where no man sees them, yet shall he never be at rest, he shall have his *surda verbera*, as *Pliny* calls them, secret whips and wounds; yea, he shall be constrained to reveale it himself, either in sleep or madness. Or (as *Plutarch* speaks of *Bessus*) he shall think, that the souls of the air will bewray it. Religion then, is not a devise, as they hold, or would have it, neither shall it be so accounted, as long as they have Gods deputy and vicegerent within them. And our Saviour quoteth this Text out of the Prophet to condemne such Atheists. *Perish eorum non morietur*. Their worm dieth not. Therefore there is a God.

Math. 9. 30.  
Esa. 66. 24.

6. Lastly to end this point. It is a manifest argument to prove that there is a God

God that even them which have denied this truth by their lives God hath confuted by their strang and remarkable ends, so that some of them have bin forced to confesse him at their death. As *Pherecydes* the Syrian; being in his jollity at a banquet with his friends, and boasting that, he had lived long and yet had never sacrificed to any God, within a short time after miserably ended his dayes, devoured by lice. So *Diagoras* <sup>Athen.</sup> the Philosopher, (who for his impiety was called *Atheos* the Atheist) was the ruin of his country Melos by the Athenians, for maintaining this wicked opinion. And *Julian* <sup>Extrop</sup> the Apostata being overcome by the Persians, and wounded to death with an arrow, plucked it out, and his blood issued forth, dying miserably, was forced to confesse, that he was overcome by his hand against whom he had formerly written blasphemous books, and spoken Atheistically: yet dying said, *Vicisti Galilee*. *Lucian* <sup>Suidas</sup> (at the first a Christian, and afterwards a blasphemous Apostata) keeping a kennel of hounds for his recreation, shut them up, and went abroad to supper, where he uttered many blasphemies against God: and at his (return meeting his dogs mad, died miserably being torn in pieces by them. *Apion* against whom *Josephus* wrote) scoffing at the Old Testament, and especially against circumcision, was at the same time stricken by God, and in the same place with an ulcer, and was made a spectacle for all such as in after times should follow his example. And lastly to (omit others) *Machiavel* rotted in the prison at Florence, as the Italian histories testifie.

These and many other Atheists, though they denyed God in their life time, yet at their death were forced to acknowledge and confesse him. And therefore as it was written upon *Zenacherib's* tomb, *וְעַתָּה יִיגָדוּ בְּנֵי אָדָם*, he that beholds me, let him be religious; and acknowledge Gods hand. So may we say, *וְעַתָּה יִיגָדוּ בְּנֵי אָדָם*, looke upon these men and their end, and learn to stand in awe of God.

## CHAP. VII.

*The fourth step; That God hath a providence over man. Reasons against divine providence, answered: why God permits evil: general reasons for a providence, particular reasons from all sorts of creatures. That second causes work not, nor produce their effects of themselves without God. That Gods providence reacheth to particulars. That God is to be sought, and that he rewards them that seek him.*

### Gods care of mankind.

**T**he next station is. That God hath a care of men, to reward the good. For it is not sufficient to know God in his Essence onely: but in his Providence also. For as to deny that God is; is Atheisme, so the doubting of his Providence and care over the Creatures is Semi-Atheisme. Nay if we look at the moral effect which the perswasion of a Deity works among men, it is all one to deny his Providence, and to deny that he is. And this was the Epicures error, who though they were forced by reason to know that there was a God, yet they held, That God had no care of man. Now of Gods providence there are four opinions.

1. That God hath no entercourse with man, but hath drawn the Heavens as a Curtain between him and us, that we should not know or see, what he doth, nor be what we doe.

2. That there is a providence, but that it extendeth onely to general things, and so is a general providence, setting in order second causes, but reacheth not to every particular individual thing.

3. Another opinion granteth a providence as well of particulars as generals, but that it is idle, as a spectator only, that beholds men act upon a stage, and neither rewardeth, nor punisheth.

4. The last is, that as he hath providence over both sorts, as well particular as general, so he doth not onely behold, but reward the good, and punish the evil. And this is the truth, which Christians hold.

The chief reasons which they use to alledge in maintaining that there is no providence at all, are chiefly three.

1 The adversity of the good, and the prosperity of the wicked. For say they, if



*vlla esset providentia, bonis bene esset, malis male,* if there were any providence it would goe well with the good, and ill with the bad.

2. That although many abuse the gifts of God, yet he giveth them promiscuously. And therefore, if there were a providence, the use of the gift would have been given with it, and no gifts would have been given to them that should abuse them.

3. That the manifold defects, and evil effects in morral and natural things shew, that if there were a Providence, God would not suffer so many in either.

1. To the first, we answer. If a man were absolutely good, no adversity would be-tide him, and if absolutely evil, no prosperity: but no man in this life is absolutely good or evil, but as the best are not without some evil, so the worst not without some good; And therefore it stands with the justice of God, to punish that evil which is in the good with temporal punishments in this life, and to reward the good which is in the wicked, with temporal blessings: that he may reward the one, and punish the other, in the other life. Hence it is that saint *Augustine*, saith, *Domine hic seca hic vire, modo ibi parca*, Lord cut and burn, afflict me here, so thou spare me hereafter. We know what the Devil, said to God, in *Job's* case. Doth *Job* serve God for nought? Therefore God, to stop the mouths of the wicked and Sathan, punisheth the Godly here. And hence it is, that if good men live in prosperity, the Devil is ready to object, that their acts are but hypocritical: therefore God to make it appeare, that the Godly serve him not in respect of temporal blessings, and that vertue in them is not mercenary, but free, he oft times layes afflictions on his children, which they beare willingly.

*Job. 1. 9.*

2 The former answer might have served to confut this second reason: for as in onely the first, if it had been *bonis bene*, well to the good the Devill had well said, Doth *Job* serve God for nought? so in this case, If God had given the use of the gifts with the gifts themselves to every one, the Devil would have said, *Job* can doe no other but serve God. He is not left to his own election, God hath in a minaner enforced him to it, and so his actions are not praise worthy, nor deserve any reward. For what extraordinary matter is it for fire to burn, since it is its nature and property. But when some of the wicked have as excellent gifts bestowed on them, as the godly have, and yet they abuse them: it takes away all cavils and exceptions from Satan: and maketh much for the commendation of the Godly, and for the just reprove and punishment of the wicked.

3. To the third we say, that though there be defects, and evil effects, yet God is not the cause of them: he hath no part either in the evil action, or with the evil doer. *Omnis actionis imperfectio, non a Deo, sed a male se habente instrumento*, the imperfection of every action is not of God, but from the indisposition or perverseness of the instrument. In a Creple the soul is the cause of motion, and is in no fault, but the distortion of the body which is the instrument of the soul. So every action is from God, but if it have any deformity, it is of the crookednesse of the instrument. Now God permitteth evil in these respects.

1. *Per privationem gratia*, by justly for sin depriving men of his grace, and there-upon followeth a defect of good: for if there were no defect, his infinite goodnesse could not have been so cleerly seen, nor would there have been any variety of good things, but one good onely.

2. If there were no defect, there would have been no order or degrees in things.

3. Many vertues would have been superfluous, as Justice, Temperance, &c.

4. Because it is necessary, that God should be loved for his All-sufficiency in the highest degree: and there is nothing that makes us love God more, then for the enjoying of his benefits: and his benefits are never more highly esteemed, then when we want them: for *bonum carendo magis quam fruendo cernitur*, we discern and finde what is good for us, more by being deprived of it, then by enjoying it. So that were there no defect, we should not be so sensible of the good which we want.

5. Nor would God ever permit evil, but that thereby he can take occasion by his infinite wisdom and goodnesse, that a greater good may arise. As we plainly finde, that from the greatest evil that ever was committed (the betraying of our Saviour) God took occasion to draw the greatest benefit that ever befell mortal men, namely, the Redemption of mankind. So much in answer to the first opinion.

Now

## Introduct. Gods providence in generals and particulars. Chap. 7

31

Now to prove that there is a providence, 1. In generals. 2. In singular and particulars. 3. Not onely by the ordinary course of secondary causes, but immediately from God himself.

2.

~ There is a providence in general matters.

1. It is natural to every one, *ut curat quod decrevit*, to have a natural love and affection to that which it bringeth forth; and this being the gift of God in his creatures, cannot be wanting in himself. *Astorgia* is a vice, and to be reprov'd in man, and therefore cannot befall God, but when it seemeth to fall in God, by his laying afflictions and troubles upon any of his creatures, it is not *astorgia*, or want of love to them, but a manifest providence over them, for whom he loves he chastens, and thereby furthers their chiefest good.

Hebr. 12.

2. No wise Artificer will give over his work before he have finished it, and brought it to perfection: but every day God bringeth forth some new thing, some new effect, things which are tending to perfection; for things are yet daily in generation, and therefore God hath his providence over them to bring them thereunto.

1. In particulars. We see (with *Aristotle*) that the sea is far higher then the land, the waters far above the brims of the earth, and water is an unruly element, apt to overflow by its nature: yet Philosophers being unable to render a satisfactory reason, why it overflows not the earth, it followes, that it is of Gods providence, who limits the bounds thereof, and commands it to passe no further.

And if any say, that the water and earth make one sphere or globe, and therefore the swelling of any part, is onely in appearance, that spherical figure being the natural figure of the whole; yet herein providence plainly appears, in that some parts of the earth are made hollow, to be receptacles for the sea, which otherwise should by order of nature cover the whole earth, and so the dry land appear for the use of Men and Beasts.

2 The next reason is from *Plotinus*. fetcht from the Plants, which if they stand between two kinds of soyle, soyle of two natures, one dry and barren, and the other moyst and fruitfull, they will naturally shoot all their roots to the fruitfull soyle. As also from lilies and marigolds and divers other flowres, that of themselves naturally close toward evening with the Sun-set, lest they should receive evil and corrupt moysture in the night, and in the morning open again, to receive the heat of the Sun.

3. The next is from Birds. Our Saviour in a sermon to his disciples concerning Gods providence, bids them observe and mark well. Consider (saith he) the ravens, for they neither sow nor reape, they have neither storehouse nor barn, and yet God feedeth them. And King *David* testifieth the like, that the Ravens are fed of God. And it is reported, that their young ones being forsaken by the damme and left bare, a worne ariseth out of their dounge, creepeth up to their bill, and feedeth them. *Luk. 12. 24. Psalm. 147. 9.*

4. The fourth is from fishes. *Aristotle* reporteth, that the little fish *Pinnocchio* entering league with the Crab, taketh a stone in her mouth, and when the Oyster openeth against the Sun, swimmeth in with the stone in her mouth, so that the Oyster not being able to close again, the Crab pulleth out the meat, and they both divide the prey.

5. The next is from Beasts. we see that the Providence of God hath taken order, that wilde beasts should not be so generative as Tame, lest by their multiplicity they should doe much harm. Secondly, Though they be naturally desirous of prey, yet God hath so disposed, that when the Sun ariseth in the day time, (when they might best fit themselves) they get them away, and lay them down in their dens; and Man goeth forth to his labour (and worketh securely) till the evening, as the prophet speaks, and when man goeth to his rest, then go they to seek their prey. Which must necessarily be a great argument of Gods providence. *Psalm. 104. 22.*

23.

6 And so generally from all living Creatures; by discerning their several places of nourishment. As the silly lamb, among a multitude of Ewes, to choose out its own damme. As also in avoiding things noysom and hurtfull to them: as the Chicken to run away at the noyse of a Kite, even almost as soone as it is hatched; the lamb to flee from the wolfe, and the like.

7. From the extraordinary love of parents to their children, though never so deformed, in as great measure, as if they had no defect in nature.

8. Lastly

8. Lastly from the sudden cry of every Creature in distresse, for which no reason can be given, but that it is *vox nature clamantis ad dominum nature*, the cry of nature, to the God of nature, as some of the Heathen have bin forced to confesse.

In his 10.  
Serm. de pro-  
videntia.

And thus we see the providence of God in particular, concerning which *Theodoret* hath written against those that were of opinion, that providence was but as a Clock, which after the plummetts are plucked up, goes afterward of its own accord.

The Third particular to be proved is, that the effects we see come not meely of second causes, or by nature, nor by chance, but mediately or immediately from God.

First not by nature or second causes alone.

Meanes or  
Nature.

Exec. 4. 16.

5. 16

John. 6. 32.

Pla. 17. 14.

Aggai. 1. 6.

1. We say that meanes work nothing of themselves, no more then bread can nourish of it self. For there is a staffe of bread (as the Prophet tels us) which if it be broken, bread it self will do us little good. Christ calleth it the word, and the psalmist hidden treasure, which without Gods blessing will be put but as into a bottomlesse bag: as the Prophet speakes. This the Philosophers acknowledged, and called it Infusion of strength, nature, and efficacy into the Creatures. And it must needs be from the first, and not from the second cause.

Gen. 1.

2. Sundry things are effected without meanes: as because men should not think the Sun to be the sole cause of Light, God created the Light before the Sun. Likewise he created fruit with the seed, because we should not think, seed alone to be the cause or means of fruit. And we see in these dayes preferment cast upon some men that neither seek nor deserve it,

John. 9. 6.

2 Kings. 19.

Gen. 39.

3. We see also some effects wrought contrary to Nature. As when Christ opened the eyes of him that was blinde, with clay, which naturally is more proper to put out the eyes then open them. So likewise *Elisba* made the the salt water fresh and sweet by casting salt into it. *Josephs* imprisonment, was the means of his preferment. And the unlearned Christians confounded the learned of their time. Therefore the effects depende not on means, or nature onely.

2. not by chance.

See the Epi-  
tome. folio.  
63.

Fortune hath not the command of the issue and event of war, as some prophane men have given out, *Sors domina campi*, that Chance is the predominant Lady of the field; but we Christians know, that God is a man of war, and fighteth for his servants, and gives them victory, or else for their sins, and to humble them, gives them into their enemies hands, and maketh them Lords over them: and the heathens themselves made their worthies, *Diomedes*, *Ulissee* &c. prosperous by the assistance of some god, and therefore in their stories, vsually there went a vow before the war, and after the victory, performance. In the very drawing of Lots (which a man would think to be Chance, of all other things) we see, it ordered some times by special providence against Chance; so that it must be confessed that somewhat was above it, as in the case of *Jonathan*, and *Jonas*. And therefore it is that the wiseman saith, The lot is cast into the lap, but the whole disposing of it is in the Lord. Hence the mariners in the ship where *Jonas* was, vsed this casting of lots acknowledging a providence, of God therein.

1 Sam. 14. 42.

Jon. 1. 7.

pro. 16. 33.

And upon that which they call Chance medley it cannot depend, for there is also Providence. *Herodotus* reports of *Cambyses*, that being hated by his subjects for his cruelty, the people not unwilling to have another vsurper, in his absence, it came to his ears: he furiously alighting from his horse with intent to to have gone against the vsurper, his sword fell out of the scabbard, and run into his thigh or belly and killed him, which this Heathen writer ascribes to Providence, not to chance medley. And the Philosophers conclude, that chance is nothing else, but an effect of causes far removed, and if of them much more of things neer together, which plainly are to be referred to the divine providence. And it is a greater argument of providence to joyn things far asunder, then those which are neerer, and better known. Therefore the various effects we see cannot be ascribed onely to Nature or Chance. To all which might be added that unanswerable argument from the fulfilling of prophecies, which necessarily proves a divine providence.

Thus we have seen, that there is a Providence in general. 2. That it worketh even when there are secondary causes. 3. Now that this Providence reacheth and extendeth to particulars as it doth to generals, and rewardeth each particular man, is proved by Philosophy and reason, thus.

1. The philosophers make Providence, a part and branch of Prudence: and Prudence



is a practical vertue, and practical vertues have their objects in *singularibus* in particulars.

2. Now it is certain that all the Attributes of God, are every one of equal latitude and longitude. His power is over all and extendeth to every thing, for *virtus est maxime pertingere vel remotissima*, that is the greatest power that reacheth to things farthest off. And his providence and goodnesse is of no lesse extent then his power.

3. There's no man but will confesse, that it is a more commendable thing to provide for every particular, then for the general onely. And therefore it is, that is storied for the commendation and honour of *Mithridates*, who having many thousands in his army, was able to call them all *nominatim*, by their names: then *si quod melius est, non agatur*, if the best be not done, it must needs be out of some defect in the Agent; but there's none in God.

4. Now for the rest of the Creatures. If God have a care of heaven, which hath not the use of its own light or motion, but is to make inferiour things fruitful, and cattle have use of herbs, &c. and man of cattle, and all other things, and the philosophers telling us, that that which hath the use of all things, is principal of all others; man having the use of all, must needs be principal: therefore, *si sit providentia Dei in reliquas creaturas, ut in principalem se extendat, necesse est*, if the providence of God extend it self to the rest of the Creatures, it necessarily follows, that it extend it self to the principal.

5. King *David* first considereth the glory of the Heavens, then the eternity of them, and wondreth how God could passe by those most glorious bodies, and put the soul of man (the most excellent creature) into a most vile lump of clay and earth. Man is the most excellent of all other of Gods artifice: for other Creatures know not their own gifts. The horse, if he knew his strength, would not suffer his rider upon his back; therefore the occultation of the gift from that creature which hath it, and the manifestation of it to man that hath it not, is an argument that man is Gods Count-Palatine of the whole world, and cannot be exempted from Gods providence.

6. And this is that which made Saint *Chrysostome* in a godly zeal (being displeased with man) to say, *Appende te homo*, consider thy self well, O man, art not thou better then all creatures else? Yet is Gods providence over the vilest of them, and so from them to man, and more especially to good men: for if he have a providence and care of those that onely have his image by nature, then where two images meet in one, one of nature, and another of grace by Christ, much more: for *similitudo magnæ amoris*, likenesse is the loadstone of love, & *amoris providentia*, and providence of love. If God care for all mankind, then much more for these, who as it were hate themselves to love him, those that lose themselves to finde him, and that perish to live with him.

Therefore his providence is over particulars.

The second branch of this part hath two things considerable. 1. That God is to be sought. 2. That his providence is to reward them that seek and serve him.

1. In the first place then God must be sought, for *faciens is finis est ipsemet* the end of the actor is himself, and God being his own end, it must necessarily follow, that he wills all things for: his own, either profit, honour, or pleasure.

1. For his profit we cannot seek him; for none can redound to him from us.

2. Nor for his pleasure, for wherein can we pleasure him?

3. Therefore it must be for his honour, for to that end did he create us, that for his honour we should seek and serve him.

2. The next is that he rewards such as seek and serve him. Where there are two relatives, there is a grounded mutual duty between them as between a father and a son, love and obedience: between man and wife mutual love: between Master and servant, care and service: between the Creator and Creature, providence and honour. Now between God and his true servants that seek him faithfully, there is reverence and love, and reward for it. And though we be but *verna Domini* Gods bond-men, and are bound to keep his laws, because he is our *Legislator*, Law-maker: yet he hath promised reward to them that keepe them,

and doth not as kings, who give laws, and yet give no rewards to them that keep them, but punish the breakers of them : Gods goodnesse is greater to us men.

And as God hath a reward for his children that seek and serve him, so hath he retribution, viz. punishment for them that neglect him, and break his commandments, which we might easily prove, both by ancient and modern story.

So that we may conclude this point, that Gods providence is manifest in rewarding the good. And so much against the Epicure.

## CHAP. VIII.

*The four religions in the world, Of Paganisme, reasons against the plurality of gods. That there can be but one God proved out of their own Philosophers. That their religion was false. How man came to be worshipped. How Beasts. Of the miracles and Oracles of the Gentiles.*

**T**He next point to be handled is, That the Scriptures of the old and new Testament are onely true, and that all other either Oracles or Books of Religions besides those are false and erroneous.

The Apostle hath set this for a principle or ground. That though there are many that be called Gods : But to us there is but one God. And if but one God, then but one true Religion. In the search whereof we come into a *Quadrivium*, or way that hath four turnings, viz. the four principal religions of the world, In which the greatest part of the world have sought God. These are,

1. That of the Heathen in America, and in the East Indies and Isles, and in a great part of Tartary, who worship the Creatures, &c. and this is called Paganisme.
2. That of the Jews scattered through the world, and this is called Judaisme.
3. That of Turks and Saracens in Asia, part of Africa, and Europe, and this we call Turcisme or Mahometanism.
4. That which Christians hold, which is called Christianity.

Now seeing that according to the Apostles rule, there can be but one true. It rests to prove which of them is so. The Amperours Embassador being at Constantinople, with the grand Signior or great Turk, and espying in a cloth of estate four Candlesticks wrought, with four candles in them, three whereof were turned upside down into the sockets, as if they were put out, and the fourth of them burning, with this Arabique inscription, *Hac est vera lux*, this is the true light, questioned the meaning thereof, and was answered, That there were four Religions in the world, whereof three were false, and the other (which was theirs) was the true. Let us therefore examine which is the true, and which the false, and first begin with

1. Paganisme. And this had once spread it self over all the earth, except one corner of Syria : and it cannot be denied, but that in the knowledge of arts, policy, and Philosophy, the Heathen exceeded all other nations, and their light shined that way, brightest above others ; and that in these things we have allighted our candle at theirs. And yet as the wisest of us may wonder at them for their extraordinary naturall and humane knowledge, so the simplest of us may laugh at them, for their absurdities in the worship of God, so dim hath their light burnt in matter of Religion.

The Apostle in the place last quoted hath two arguments against them, to prove that there must needs be but one God, and they erred because they had many gods, many lords. And indeed many they had. Varro makes the number of them 30000 whereof there were 300 *Jupiters*, besides a number called *dii majorum gentium*, & *minorum*, & *dii tutelares*, tutelar gods, &c. and as S. Augustine speaketh *Quis numerare potest* the number was so great, that no man could reckon them.

1. He, from whom all things are, can be but \* one. The reason is, Inferiour causes are resemblances of superiour, and they of the Highest : but we see in all inferiour causes, many branches come from one root, many parts are ruled by one head, many veins from one Master-vein, and many rivers and ebannels from one fountaine. So in Superiour causes, there are many causes from one, as many lights from one, and many motions from one motion : there-

1. 4 De Civ.

Dei.

Dei. 1. 4 De Civ.

Dei. 1. 4 De Civ.

Dei. 1. 4 De Civ.

Dei. 1. 4 De Civ.

1. Cor. 8. 6.

therefore in the highest cause, this unity must needs be after a most perfect manner.

2. *In quem omnia concurrunt*, in whom all things meet, as lines in the center. In the mutual order of nature all things depend upon one another, *Mutuum ordo in se invicem est propter conjunctum ordinem in uno*, that mutual order which is, is from order joyned in one, as all things flow from one, so they return to one again. Therefore one, and but one God.

But their own reasons are sufficient to convince them, for *Pythagoras* saith, that there must be an infinite power in God, else mans understanding should exceed its cause, that is the Creator of it, because it is able to comprehend and conceive a greater thing then its cause, were it only finite: for *si potestas infinita est, cum natura infinita, quia accidentis capacitas, non excedit capacitatem subjecti*, if the power be infinite, the subject in which that power is, must needs be also infinite, because the capacity of the adjunct exceeds not the capacity of its subject. And there can be but one infinite, therefore but one God. If we grant two infinities there must be a line to part them, if so, then they are both finite, and have several forces, and being divided, cannot be so perfect as if they were joyned together and both one. But there can be no imperfectness in God. Therefore we cannot admit of two Gods.

Again, as *Lactantius* argueth. If there be two Gods, and Gods attribute being omnipotency, they must be both omnipotent, of equal force and power, or unequal. If of equal, then they agree or disagree: if equal and both agree, then is one of them superfluous, but superfluity is excluded from the Diety. If they disagree, and be of unequal power, then the greater will swallow up the lesse, and so reduce all into one, and so the lesse is not omnipotent, and by consequent no god. And howsoever the Heathen outwardly held Polytheisme or many Gods, because they durst do no other, in policy to maintain and uphold their Common-wealths, yet privately they condemned it, and held it inconvenient. And therefore though they had many gods, yet to some they gave the place and title of a father, and to the other of children; to some of a King, and to the rest of Subjects.

The advise of *Pythagoras* to his Scholers was to search, till they came to *prima* unity in every thing. And *Aristotles* drift was to seek for *primum*, the first, and the *omnium primum*, and the *primum ex primis*, the first of all. *Plato* in his first epistle to *Dionysius* gives him this rule, that in those epistles which he writes of certain truth, he begins with *God*, and in those which contain doubtful things, he begins with *Gods*, making God his note of truth, and Gods of uncertainty. *Zeno's* rule to his Scholers was, *Dicite plures, & dicite nullum*, say there be many Gods, and say there be none: and *Sophocles* held in truth, *Unus est Deus*, there is but one God. So that among themselves they muttered the truth, howsoever either for fear of punishment, or disturbing the peace of the Common-wealth, they thought fit to suffer the people to live in their error of Polytheisme.

But because Saint *Augustine* saith, that in the Primitive Church the Philosophers were ashamed of their multiplicity of Gods, and therefore gave out, that the Ancients were never so absurd as to worship many Gods, but only gave one God diverse names, to distinguish their effects, and not conceiving that there were diverse Gods, but ascribed power to one God only, we will consider it a little further.

1. For first, it is certain that they had diversity of Gods, 1. and secondly they erected several images to them. Now if they were circumscrip, then could they be no gods, for *Deus non potest circumscribi, quia infinitus* God cannot be circumscribed, because he is infinite, and if an image could expresse them, they were circumscrip.

2. Again, the whole course of Heathen religion sought no further then their eyeled them, struck no further then the skin, looked only after outward actions, they neither would nor could search into the reins, nor had any remedy to restrain the heart and minde and the vices thereof, as hypocrisy, &c. but true religion, such as is that of the Christians, forbiddeth concupiscence, and bridleth the affections, strikes deeper then that of the Heathen, therefore have the Heathen, neither true God nor true Religion.

3. They attribute but particular honour to particular Gods, in respect of the particular benefits they conceive, that they receive respectively from them, as to some for the benefit of physick, to some, for their good success in war and the like, but that God only is to be honoured, whose providence extends universally,



and hath power alike in all things, which as they confesse theirs had not, and therefore are not Gods.

4 Again the objection of *Cyrril* to *Julian* (which made him to stagger) is strong against them. That it being the sinne of the body which defileth the soule, the soule had need of something to purge and cleanse it: but their Religion having nothing in it to cleanse the heart and soule as well as the body, cannot be the true Religion.

5 That their Gods were no Gods but men appeares, in that their parents were known and confest by the Heathen writers themselves, as of *Hesiod* in his *Theogonia*. *Tullie de natura deorum* and others; as also by *Cyrril* against *Julian*, *Augustine* in his bookes *de Civitate dei*; *Eusebius de preparatione Evangelica*, but best by *Gregory Nyssen*, & *Cyprian de vanitate Idolorum*. And *Alexander* the Great in a private conference with *Leo* a priest of Egypt, was informed by him that the Gods of the Grecians and other nations came out of Egypt, & that the religion of the Greeks came from Egyptians by the meanes of *Cecrops* and from *Phanicia* by *Cadmus*. That the Romans had theirs from the Greeks, by *Numa Pompilius*. And the Egyptian Gods were but men, for their descents were known, as *Hermes Trismegistus*, and *Esculapius*, who descended from *Vranus* and *Mercurius*, and yet these were reputed to be their Gods.

6 Again Their Gods were not onely Men but wicked men. For Religion being nothing but a faculty to make men perfect, and fit them for a more blessed life, by framing them in similitude to the actions and perfections of God, their Gods as they were but men and no Gods, so were they men of wicked lives and conversation, stigmatized with rapes, adulteries, and the like sins, as not onely their own stories testifie of them, but other historians also without exception as *Eusebius*, *Cyrril*, *Iosephus* against *Appion*, *Ashanasius*, *Origen*, *Tertullian*, *Lactantius*, and others.

Objection.

But here will be made a question, or objection consisting of 2. parts 1. If their Gods were but men, how came they to be worshipped *Cultu divino* with divine honour. 2. And secondly, how came Beasts to be worshipped by the Heathen with the like worship.

Answer.

1. To these may be answered. First, that after the flood, there being, a general revolt from religion and the true worship of God, except that among the Jews, there was infused this Maxime into the minds of many, that men were to worship them that did them good, or delivered them from evill.

\*out of an author not now extant, named Sanchuniathon.

In *Iside et Osyride*.

2 Another cause of divine worship given to men, we have from \**Porphyries* relation, that *Ninus* having obtained the Monarchy, erected an image to the honour and memory of his father *Belus*, and because he would have it no lesse respected by others then by himself, he made it a sanctuary for offenders and debtors. So that many having received benefit by it, and withal thinking to ingratiate themselves with *Ninus* (who then bare absolute rule) instituted feasts upon certain dayes to it: at which times they adorned the Image with garlands, and made hymns which they sang to the honour of father and son. Now the ground of this institution being forgotten, they which succeeded in after times became so superstitious in this service, that they made prayers and offered sacrifices to this image, which was the same *Bel*, which in the broader dialect of the Hebrews was called *Baal*. Thus images erected to the memory of mens vertues became to be worshipped, when the cause of their erection was forgotten. And from *Prosopopeia's* and *Apostrophies* to the deceased they began to pray to the very images.

2 For the diefying of Beasts, the answer is this. *Plutarch* reports, that *Osyris* being King of Egypt, and dividing his kingdom into Provinces, gave a severall badge or cognizance to every one, according to the quality and condition of each province, as most natural to the things most abounding in it: as to that which consisted most in tillage, he designed an Ox: to that which was most plentiful in woods, a Dog: to that wherein was most meadow, a Clod with a little grasse on the top, which we call a Turfe: and to that wherein was most water, a Crocodile. These he erected upon poles and placed them between his severall provinces. Posterity forgetting to what end these were erected, conceived in them some Divine nature and power: and thereupon, he which lived by the plough worshipped the Ox, calling it *Apis*: the Huntsman the Dog, calling it *Anubis*: the Grasier the Clod, calling it *Isis*, &c. And upon this, this kinde of Idolatry had its original.

The

The next objection is, If they were not Gods, how came some of them to work *Object.*  
Miracles, and give Oracles.

1. The first is thus answered. That there is difference between true, and false *Ans. 1.*  
Miracles, the one being profitable to mankind, as raising the dead to life, and healing  
incurable diseases, which not they nor their Magicians could ever perform, but only  
wrought such as were fictitious and imaginary: and some of them were unprofitable;  
such as were *Simon Magus* his making a mountain seem to remove: and *Astir*  
*Manlim* his cutting a whetstone in two pieces.

2. Concerning the Oracles of the Gentiles, *Porphyrie* saith, that as great things  
were done by the Magicians of his time, as by those whom they supposed to be gods.  
Besides the Oracles which they uttered, were ever either ambiguous (being indeed  
not the Oracles of their Images, but of Devils that spake in them, (as *Eusebius* af-  
firmeth) or oft times false and frivolous, nay sometime contradicting one another,  
and might have been as truly conjectured by politick or wise men from the dispo-  
sition or concurrence of causes.

3. And it is a strong argument, to prove that these oracles were uttered by the Devil,  
in that many of them were cruel and inhumane, tending to the sacrificing of men un-  
to them, whereas if they had been from God, they would have been rather to the  
preservation, then to the destruction and defacing of Gods image and workmanship.  
And when they would seem to be more milde, upon deliverance from war or danger,  
they commanded the institution of *Gladiatores*, sword-fencers, whereupon ensued  
much bloodshed and murder. And if they were not the cause of cruelty, yet of all  
kinde of obcenity, for if they enjoined not the sword-playes alwayes, yet at other  
times they commanded Stage-playes, the effects whereof *Saint Augustine* describeth  
at large, whereby men grew to such a height of all lasciviousnesse, that the Romans  
and Greeks banished them out of their territories, and made a decree, that all Stage-  
players should die *intestate*. *de civ. l. 4. c. 26*

4. Lastly it is common in *Homer* and *Virgil* and the Philosophers concerning their  
Gods, that if they named but *Styx* or *Cocytus*, they themselves would be afraid and  
treinble, and all the images would be in a sweat; *jurato per Stygem terrarum Deorum*,  
having sworn by *Styx* the terrour of the Gods. Now we know that no Prince is  
afraid of his own prison. And *Socrates* said, that a man might as well swear by an  
Onion or a Leek, as by *Jupiter*, and used much to inveigh against the Athenian Gods, *In Apolog.*  
affirming them to be none, for which he was convicted: yet *Laertius* reporteth,  
that not long after his death there happened such a plague, that they never felt the  
like before or after. And consulting with the Oracle about the cause, they were an-  
swered, that it was for putting the Innocent to death. In recompence therefore to  
*Socrates* they erected an Image, and ascribed divine honours to him that had dis-  
honoured their Gods: thereby condemning themselves, their own Religion, and  
their Gods. For this cause some of them misliked the Heathen Religion: but not  
finding a better they would not alter the old. And so much of Paganism.

## CHAP. IX.

*Of Judaisme. The positions of the Jews. 1. That the Messias shall have an earthly  
kingdom at Jerusalem, confused. 2. That Jesus is not the Messias. The contrary  
proved by Jacobs prophecy. Gen. 49. 11. By Daniels seventy two weeks. Dan. 9. 25.  
By diverse other reasons. 3. That the Messias is not yet come. The contrary proved  
by sundry arguments.*

THE second Religion is Judaisme, or the Religion of the Jews. The controversy  
between whom and us Christians is concerning Christ, whom we professe, and  
they deny. And because they acknowledge the Old Testament to be Gods word,  
as well as we, our proofs to maintain our affirmation shall be out of it, and those  
authors which are in most account with them.

The positions which the Jews hold are these.

1. That the *Messias* shall have an earthly kingdom, and that this seat of his  
court shall be at Jerusalem.

2. That

2. That Jesus is not that Messias.

3. That the Messias is not yet come.

1. For the first, if they would give credit to the Caldee paraphrast, and al the antient Rabbins, as *Rabbi Jonathan, Rabbi Simeon, Rabbi Moses, Rabbi Hakedosh*, that lived before the coming of Christ, the controversy would soon be at an end. but they give most credit to their late writers, who were all moved with envy against Christ.

*Esay. 53. 6. 8.* 2 It was foretold by the Prophet, that the Lord hath laid upon him the iniquity of us all. But this they shift off, saying it was meant of the whole people. But in a few verses after, the prophet saith, *Moriatur pro populo suo* he shall die for the people. And it were absurd to say, that the people should die for the people; and therefore it must needs be meant of Christ.

*Psal. 22. 18.*

3 It is said in the psalm. They have pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture. Which words cannot be understood to be meant of David, but of Christ.

*Zach. 9. 9.*

4. The Prophet saith. Rejoyce O Daughter Jerusalem, behold thy king cometh unto thee meek and humble sitting upon an ass &c. And the prophet *Daniel* saith After 62. weeks, i. e. 70. seavens of yeares, shall Messiah be cut off. This the elder Jews could not conceive, and *Philo Judæus* understood it of the sanctification of the High Priest: but he might have easily gathered, that this place was meant of the Messias, by *John Baptist* sending two of his disciples to Christ, to know whether he was the Christ or not. But that place of *Daniel* so troubleth the Rabbins, that *Rabbi Moses Ben Nisa* fell into blasphemous speeches, and said that the Prophet was deceived and overseen.

*Daniel 9. 26.*

*Math. 11. 3. 2. 7.*

5. The prophet *Agge* calleth him the desire or expectation of the Gentiles: but if the Messias should be onely king of the Jews, what desire or expectation could the Gentiles have of him? it being small comfort for a nation to have a stranger to rule over them, and indeed it was a thing forbidden the Israelites in the Law.

*Dent. 17. 15.*

6. Forasmuch as it cannot be denied, that the Messias should bring felicity to all the world, how can *Abraham, Isaac* and *Jacob*, and the dead be benefited by him, if his kingdom should be upon earth, they being dead many hundred years before? And in putting this off, by saying, that all true Jews shall return to life again, they become more absurd then before; for how could that little Land of Judea, or the City of Jerusalem, or the Temple (which they say should be no bigger then it was) be able to contain all the Jews that ever were.

7. Lastly, they are by (this position) utterly injurious to the soules of the faithful, to call them out of a heavenly paradise Abrahams bosome, to an earthly Paradise.

Their second erroneous tenet is, That Jesus is not that Messias.

2.

1. It is said in the prophecy of *Jacob*. The Sceptre shall not depart from Judea, nor a Lawgiver from betwixt his feet, untill *Shilo* come. It is certain, that before the captivity it was alwayes in *Judah*, and in the captivity, they had one of their brethren, who was called *Rex captivitas* the king of Captivity. After the Captivity it continued, till *Arsobulus* and *Hircanus* striving for it, they were both dispossessed, and *Herod* an Idumean placed in their room, in whose time Christ came according to the prophecy: and then the Scepter departed quite from *Judah*. The Jews denied Christ their king: and ever since have bin subject to the Scepters of several Gentiles.

*Gen. 49. 10.*

2 If they object against this prophecy, that the Maccabees were not of the Tribe of *Judah*, but of the Tribe of *Levi*: we answer, that we must distinguish of the prophecy, thus, That either a king or a Lawgiver should be of the Tribe of *Judah*: and it is apparently manifest, that there was a Lawgiver in that Tribe till Christ came. For they confesse, that *Simon Justus*, whole *Nunc dimittis* we have in our Liturgie, was the last of them, and that ever since, the whole company of their Sanedrim was dispersed, and the number never made up again.

3. And if they understand or conceive that the word *שֵׁטֶר* doth not signifie a Scepter, but a Tribe, and that it is meant, that *Judah* should be and continue a Tribe till *Shilo* come, they assent to us Christians: for the Tribe of *Judah* continued distinct and unconfounded till Christ the true Messias came: so that our Saviour Jesus was known



known to be of the Tribe of *Judah*, of the City of *Bethleem*, and of the posterity of *David*. Nor did the Jews, ever in the Gospel cavil at this : which they would have attempted, had the confusion of this Tribe given them just occasion. But not long after Christs death all the Tribes were confounded. And the Emperours of Rome, after they had heard, that *Ex Judea nasceretur Dominus orbis*, that in Judea the Lord of the world should be born, presently laboured to root out the Tribe of *Judah*, and forced them to confound their Genealogies, and upon all miscariages and rebellions of the Jews, slue many thousands of them, and caused the rest to be dispersed into all coasts adjoining, or to live in miserable slavery in Palestine.

4 The Prophet *Daniel* receiveth an Oracle from God by the Angel, that from the time the Oracle was given, there should be seven weeks, and 62. weeks, and one week, in the latter half of which last week Christ the Messias preached, and was slain and put an end to all sacrifices. Now what these weeks are is shewed in the scripture, that they should signifie so many weeks of years, not of dayes, so accounting every week for seven years, it makes 49. years : and so many years was the Temple in building : for three years were spent in providing materials and gathering themselves together, and 46. years in building, as the Jews told our Saviour. After *Jchn. 2. 20.* the building of the second Temple and the wals of Jerusalem, there followed 62 sevens, and one seven. So that from that time, to the Death of the Prince Messiah were 490 years, or 70 times seventimes.

5 The prophet *Haggai* saith That the glory of the latter house shall be greater then the glory of the former. Now in the first Temple were glorious things; As the Ark of the Lord; The Pot of manna; *Aarons* rod; the shew-bread; &c. And the second Temple had none of these, and yet the prophet saith, that the glory of the Latter should exceed the glory of the former : how this prophecy should hold, they will never shew, unless in the time of Christ the Messias, whose presence made it more glorious, then the other things did the former, for we know that 40 years after our Saviours death the Latter Temple was destroyed. *Magg. 2. 9.*

6 *Petrus Galatinus* saith, that the disciples of *Rabbi Hillel* considering these prophecies, (though they lived 50 years before Christs time) hoped the Messiah should be born in the age that they lived, being induced thereunto, by the saying of *Esay* in the person of the Lord; I the Lord will hasten it. And especially by *Daniels* speech of the seventy sevens. *Esa. 60. 22. Daniel. 9. 24.*

7. That in *Esa* לְסֵבַח with ס final was apprehended by them for a great mystery, and that ס in that place signifieth 600. for 600 years between *Esaies* time, and Christs.

8. The Jews say further, that the prophecy of the second Temple (which was a still voice coming from the Lord) should not cease, and that the Temple should not open, till the Messias came. And they have confest, that this voice ceased in Christs time, and in *Herods* dayes, and that the veile of the Temple rent in two peeces, and never after came together.

9. Besides these, the continual sending to and fro, by the Jews and *John Baptist*, and the disciples questions to our Saviour argues, that there was a great expectation that the messiah should come at that time. As also the speech of *Simon*, his waiting for the consolation of *Israel*. And the speaking of *Anas*, of the Messiah, to all that Looked for redemption in Jerusalem : and Lastly, *Joseph of Arimathea's* looking for the kingdome of God to appeare, shew that in those very times, many religious men had great hope of comfort to be brought to them by their Messiah. *Esa. 9. 7. Luc. 2. 25. 38. Mark. 15. 43. Lib. 16. 17.*

10. Again there were at that time, more then at any other, many counterfeit and false Messiahs, either eight or ten as *Josephus* testifies. As *Herod*, from whom the Herodians, *Judas*, *Theudas*, and others, and among them, *Bar Cosba* the younger, who was in such estimation among them, that all the Rabbins save one, confest him to be the Messiah. *18.*

11. *Snidas* reporteth, that it was related to *Justinian* the Emperour by *Philip* a merchant of Constantinople, who had the report from one *Theodosius* a Jew, that in the Catalogue of the Jews Priests was found *Jesus* the Son of God and *Mary* : and that he had been admitted into the society of the Priests also, else he could not have been permitted to preach either at Nazareth or Capernaum, being of the tribe of *Judah*. *Luk. 4. Mat. 11. 12 To*

Luk. 19. 3.

12. To these we may adde that which they hold, that after *Malachy*, in the second Temple they should have no Prophet, till the Messiah, and that the Temple should stand, till he should come. And we see that our Saviour prophesied of the destruction of the Temple which accordingly came to passe.

Amos. 2. 6.

Zach. 12. 3. 10

13. Lastly, that for the crucifying of our Saviour, the prophecies of *Amos*, and *Zachary* were fulfilled in the eversion of the City and desolation of the Jewes. A thing so strange, that the very Heathen seeing it, said, that the hand of God was against them. For of it self Jerusalem was so impregnable, as that it might compare with the strongest piece in the world; Besides, *Vespasian* was forced to forbear the siege a long time, for want of water to refresh his army: in somuch as he offered them not onely large proffers of peace, but that they should set down their own conditions, so they would yield, all which they stubbornly refused. But it is observed (and certainly it was because of Gods wrath against the Jews) that in the greatest distresse of the Romans for want of water, upon a sudden the little brook Silo (which for many years had been so dry, as that men passed over it on foot) did so swell and rise with water, without any natural cause, that it served abundantly for *Vespasians* whole army.

And to afflict the Jews the more, the Lord sent such a plague into the City, that (besides many thousands slain in the siege) they wanted ground within the wals to bury their dead, and were forced to cast them over: and such a famine, that they were compelled to eat their own children.

*Titus* hereupon made the first breach into the city, and that at the brook Cedron, where the Jews apprehended Christ, and at the same feast in which he was taken, to wit, the passover. He caused them to be whipped, as they scourged our Saviour, and sold 30 Jews for a *denarion*, as they sold Christ for thirty *denaria* or pieces of silver.

Amos. 2. 6.

In the prophecy of *Amos* it is said. For three transgressions of *Israel*, and for foure, I will not turn away the punishment thereof, because they sold the righteous for silver &c. The Jews being urged to tell of whom the prophet meant this, (having no other shift) say, that it was spoken concerning *Joseph*, who was sold by the Patriarchs for silver. But this prophecy was never more fully accomplished, then in our Saviour the true Messiah, & in themselves, concerning the vengeance: For therefore suffered they that misery before mentioned and never since have been releas'd, but scattered over the world almost these 1600 years; hated of all nations, and become little better then bondslaves, forsaken and scorned by all, in somuch that whereas thy were wont to hire Rabbins to teach them, the Rabbins are now forced to hire the Jews to be their Auditors.

3

The last erroneous position or tenet of the Jews is, that the Messiah is not yet come:

Mica. 5. 2.

To answer them in this point (besides some of the arguments against their second error which fit this also) 1. It is said by the prophet, but thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee, shall he come forth to me, that is to be Ruler in *Israel*, whose goings forth have been from of old, from everlasting. This hath been, and is confessed by all, to be a plaine prophecy of the birth of the Messiah in Bethlehem. And now there is no such place as Bethlehem, nor any memorial, where it stood: which shews plainly, that it could be prophesied of none but Jesus, who was born there, and that he is the Messiah. In which respect they are put to their shifts to make this answer. That he was born there before the destruction of the second Temple, but hath ever since layen obscure in some place, God knows where, for they know not: but he wil at length manifest himself. But this answer Saint *Augustine* and others have sufficiently confuted, though it be in it self scarce worthy of confutation.

*An. Marcellus.*  
*Suetonius*

2 Again, *Julian* the Apostata, thinking to worke despite to the Christians, gave leave to the Jews to reedify the Temple, and they attempting to lay the foundation of it, were hindred by flames of fire, that brake out of the earth, which burnt their tymbre worke, and dispersed the stones: and though the Emperour (to encourage them to it again, supplied the Jews diverse times after with mony towards the redifying it, yet shall the fire burst out of the earth and overthrow that they did:

3. Since which time there arose one, that took upon him to gather together again, the dispersed Jews, who called himself *Moses Cretensis*: this man to make himself great in their opinions; would take upon him to divide the sea, and with four hundred of his fellows would go through it dry-shod: but he and they were all miserably drowned; their friends, that stood upon the shore to see the event, being not able to save one of them.

4. Lastly the time prefixed by their Rabbins, when their *Messiah* should come, is expired, and they frustrate of their expectation. The time which some of them allotted to it was twelve hundred years, some thirteen hundred and ninetie, some more, some lesse. Some of them affirming, that the world should continue but six thousand years, which they thus apportioned. Two thousand years before the Law, two thousand years under the Law to Christs time, and two thousand years after Christ, under grace: of which are past above five thousand five hundred and seventy years already, and therefore the expectation of their Christ is now vain, and so is their Religion. So that now they are so ashamed of their former accounts and calculations, by failing of and in them so grossely, that they forbid all men to make any more, and that on pain of death. Thus are they given up and led *spiritu vertiginis*, so that though their eyes be open, yet they will not see, and their hearts are hardened, that they will not understand, as was prophesied of them long since. And thus much for Judaisme. Esa. 44. 18.

## CHAP. X.

*Of Mahometanisme. This Religion proved to be false by seven reasons.*

The third Religion is that of the Turks and Saracens called Mahometanisme.

These Sectaries, though they agree with us, that there is but one God, yet in the main point they differ from us, and say that Christ is not the last prophet, but *Mahomet* is the last, and must finish all Prophecies. 32

Against their Religion there are seven demonstrations to prove the falsity of it.

1. Because it cannot abide the touch; for they hold that it must not be disputed of on pain of death: no question must be made of it: it must be taken upon trust: whereas Truth delighteth in nothing more then in tryal. *Veritas nihil varetur, nisi abscondi*; it fears nothing more, then that it should not come to light. And in this point, *Mahomet's* disciples are like men that pay brasse for gold, saying it is good, but will not suffer it to be tryed.

2. If ever there were book stult with those which are called *Aniles fabulae*, old wives tales, it is their Alcaron, which is every where fraught with most ridiculous untruths. *Andreas Maurus* a Saracen, and a Bishop quoteth nine hundred untruthes in it, whereof two are in one Section. 1. That the Virgin *Mary* was sister to *Moses*, and 2. That *Abraham* was the son of *Lazarus* the Begger, neither of them being contemporary by many hundreds of years. Sect. 1. c. 8.  
15. 25.

3. Their Doctrine is carnal and foolish, placing happinesse in pleasure taken in things visible, and sensible, and hath many fond relations: as that *Mahomet* (being in heaven) did see not onely Gods face, but felt his hand, and that they were seventy times colder then ice. And that the Angels have bodies and heads, and one of them seven thousand heads. That the Devils are circumcised, and therefore have bodies. That the stars are nothing else but candles in a round glasse hanging down by chains: and the like foolish and absurd doctrines are contained in the book of their religion. chap. 4.

4. His promises are meerly carnal too, fit for none; but *Heliogabalus*; such are those of his paradise, and honours, with the lusts of the flesh. And his precepts are licentious giving indulgence, to perjury and swearing, to revenge, and murder chap. 35. 52.  
54. 62.



Chap. 3. accounting it an impious thing *non ulcisci injuriam*, not to revenge an injury. Their practise confirms their permission of Polygamy: for every man may have four wives and more Concubines. They favour Adulterie, for no Adulterer is condemned without four witnesses. For the sin against nature, and coupling with Beasts, they have a toleration, nay, they which offend most this way are reputed the holiest. And for spoiling and robbing of others in *via Dei* (as they call it) in the way of God: we see by experience, that it is so common with them, that it is dangerous travelling in those countreys, except there be an hundred, or two hundred in a company.

Chap. 92. 5. Mahomets Miracles are set down, but without witnesse or possibility of truth. As that he being a childe, and driving cattel (for that was his profession) the Angel *Gabriel* took a lump of blood out of his heart, and closed it again. This lump he affirmed to be the original sin in man, but Anatomists say, that there is no such blood in the heart. Another as grosse as this is, That he being with one his of kinsmen abroad in a cleare moon-shine night, his Cousin requested him to cause the Moon to come down, and to divide it self: and that the one half of it, might come into his kinsmans sleeve, and the other into the other sleeve, and come whole again out of his breast, and then ascend again, which it did. But it is a great wonder that the Astronomers at that time missed her not from heaven: seeing they have noted the very least Eclypse: but indeed it was a private miracle between them two: and a man of mean understanding would conceive it impossible, that so great a body should come into a little pair of sleeves.

Chap. 15. 6. The means of propagating his Religion was unnatural and cruel, that is by the sword: for God (as he affirms) delivered a sword to him, to compel and force men, that otherwise would not be perswaded to adhere to his Religion.

7. Lastly, this Religion and Christianity increased not the same way, for Christianity was propagated by being killed, Turcisme by killing; Christianity by Truth, the other by perjury; Christianity by the word of God, the other by the policy of men hath increased to that growth and height it is. And therefore (as we said of the two former, so here) this Religion is false and to be contemned.

## CHAP. XI.

*Of Christian religion. The truth thereof in general proved. 1. By the antiquity of it, out of the Heathen authors themselves. 2. By the continuance and preservation of it. 3. By the certainty. 4. By the end it leads to, viz. to God, it gives all honour to him. Deprives man of all. Other reasons. It restraines carnal liberty, allowed by false Religions; reaches to the heart. It contains mysteries above mans capacity. Teaches contempt of the world; requires spiritual worship. Confirmed by miracles beyond exception. Prophecies.*

4

THE last and true Religion is Christianity which being in the last of the four points propounded in the beginning. That the Scriptures of the old and new Testament being Gods word, whether our religion be truly grounded upon it?

2. Pet. 1. 19. Saint Peter saith, concerning this religion, we have a more sure word of prophecy, &c. that is, we are certain and assured, that the Scriptures are true, and so were they, from whom we received them. And though there be but a small portion of them immediately from God; yet the rest which were delivered by the Ministry of Man, were inspired into them that left them to us, by the spirit of God; and therefore we must hold them as infallible truths. And that the Scriptures and Christianity are so, is to be proved by four arguments, 1. from the antiquity of them; 2. from the continuance and preservation of them, 3. from the

the certainty of them. 4. From the end whereto they tend, for we are to joya both the word of God and Christian religion in all the arguments subsequnt, except some few.

1. Touching the Antiquity, we say, that seeing that a man is to come to God by some way or means, and that (as we have seen) religion is the onely way: it must necessarily follow, that this way is as ancient as man himself; else man should have been sometime without a way to come to his Creator, if at any time he had been without religion; and so consequently have been frustrate of the end of his creation. For *religio est copula relationis*, religion is the cement of relation between God and Man, the Creator and the Creature.

2. *Tertullian* saith, *quod primum, id verum*, that which is first, is true, and this maxime holdeth as well in Religion, as in other things. For the Philosophers say, *Prima entia sunt maxime vera*, the first essence are most real and true. Because that as the truth is an affection of that, that is, so falsehood is an affection of that which is not: for falsehood cannot consistere in suo, sed in alieno, consist in any thing which is its own, but from another. Therefore falsehood must be after truth. But the Christians religion is in some sort included in that which the Jews had before Christ, so that the Law may be called the Old Gospel, and the Gospel the new Law. In the Law is *Evangelium absconditum*, the Gospel under a vail: in the Gospel is, *Lex revelata*, the revealed Law. So that the Jews agreed with us till the coming of Christ, and then left us.

As for the Heathen Religion, part of their stories, which are the records thereof, is fabulous and part true.

1. That part which is fabulous began with their gods, and their original: further then that they cannot go. And *Homer* and *Orpheus* write not of them till after the Trojan war, and lived after the time of *Moses* above eight hundred years, and almost three thousand years after the Chronology of the Bible began, which is testified by divers of their own writers.

2. And if their fabulous part come short of our religion for Antiquity; then much shorter must that part needs be which is true. For *Varro* (who lived not above fifty years before our Saviours time) saith, that the true Story of the Heathen could not be derived above 700 years before his time. And it is sure that the most ancient records of theirs which are true, began with the seven wise men of Greece, of whom *Solon* was the chief and most ancient: and he was contemporary with *Craesus*, he with *Cyrus*, and *Esdras* with him. Now *Esdras* was one of the last Canonical writers of the old Testament. So that we may safely conclude this against the Heathen religion, that almost the whole story of the Bible was written, before any authentique writer or record was extant of the Heathen story: and most part of it was written before the fabulous part of it was delivered to them in writing.

Their ancientest Historiographer is *Herodotus*, who beginneth his story with the acts of *Craesus*. By all which we may plainly perceive, that Christian Religion is of farre greater antiquity then the Heathen. This also we may adde, that whatsoever is either good or true in their Religion was had from the Jewes. For the Druides among the Gauls, and the Bardi (an offspring of them) derive all theirs from the Greeks; as also the Romans, and the Greeks, from *Cecrops* an Egyptian, as also the Carthaginians from *Cadmus* a Phœnician. Now Phœnicia bordereth northward upon Jury, and Egypt southward. So that all that was good in the Heathen Religion must be derived from the Jewes.

The wise men of Greece enquiring of their Oracles, how they might get wisdom, and from whence the knowledge of arts was to be had, received this answer, that it was to be had from the Chaldees. *Solus utique Chaldeus sapiens*, the Chaldean was truly the onely wise man. Which speech in the Greek idiotisme denoteth some particular part of the Chaldeans, which was the Jewes. For *Abraham* coming from Chaldea, was reputed a Chaldean, and the Jewes from him, were termed Chaldeans.

*Orpheus* also the Poet saith, that when God (being angry with mankind) had destroyed all, he revealed all knowledge and wisdom *uni Chaldeo*, to

one Chaldean onely. And *Plato* in his *Epimenides* referred all learning *uni Barbaro*. If we enquire who by this *Chaldeus* or *Barbarus* was meant, the Egyptians tell us, by calling him *Theus*, which in the Chaldee language signifies a stranger, which in all probability must be applied to *Abraham*, who was by God called out of Chaldaea. And *Ensebius* (out of *Manetho*) testifies, that *Abraham* was had in such reverence in those parts, that their chiefest Exorcisms were wont to be *per deum Abraham*, by the god *Abraham*. And the same *Manetho* alledgeth, that in many places of those countreys, in their Temples, and elsewhere, his name was written, and engraven for memory of him.

Again the verses of *Phocylides* the Poet ( who lived in the fifty ninth Olympiad ) seem to be translated *verbatim* out of the Law of *Moses*, and may be particularly pointed at, in Deuteronomy, Numbers, and Exodus.

But to examine their own records, *Plutarch* saith that *Solon* fetched all his wisdom from the Egyptians, and *Plato* his from Chaldaea. *Strabo* saith, that *Pythagoras* had daily conference in Mount Carmel, and that in that mount were *ambulachra Pythagorea*, *Pythagorus* walks, and there be some of the Heathen that report him to be circumcised.

Lib. 16.

Lib. 4 de pra-  
par Evang.

*Ensebius* saith, ( out of one *Clearchus* a Peripatetick ) that though *Aristotle* were never in Egypt, yet he daily confer'd with an Egyptian or a Jew. And *Demetrius Phalerens* ( that was Librarie keeper of *Ptolomeus Philadelphus* in Egypt ) told him, that he heard the Disciples of *Aristotle* say, that divers Philosophers and Poets had attempted to translate the Old Testament into Greek. And in the same book, in the Epistle of *Arisobolus*, it is said, that part thereof was translated before the Persian Empire began, long before it was translated by the Septuagint, or seventy men. But it appeareth, that it hath pleased God in a most strange manner to leave some Register or Chronicle in every famous Nation of it : as among the Egyptians, *Manetho* : *Sanchoniathon* among the Phœnicians : *Berosus* among the Chaldeans : In Asia Minor, *Rabbi Abidelus* : among the Persians *Megasthenes*, &c. In *Herodotus* we shall finde the storie of *Sennacherib* : the edict of *Cyrus* ; and almost the whole prophecie of *Daniel*, though somewhat corrupted.

Lib. 2.

It is storied by *Josephus*, that *Alexander* being to travail towards Persia, and hearing that the Jews denyed to pay him tribute, and for some other affronts, ( as he conceived ) came towards Jerusalem, with purpose utterly to destroy the Jews. Whereupon *Jaddua* the High Priest in his rich and white ornaments, accompanied with other Priests, met him in the way. As soon as *Alexander* cast his eye upon *Jaddua*, and remembered that in a vision he had seen one in all resemblance like unto him, who had encouraged him to attempt the conquest of the world ; and ( as if he had been a God ) suddenly alighted, and falling down worshipped before him, but being admonished thereof by *Parmenio*, he said ; he worshipped that God whose Priest he was, and afterward, when *Jaddua* had shewed him, and expounded *Daniel's* Prophecy concerning his Monarchy, he gave large priviledges to the Jews, and dismissed them honourably.

After his dayes by the means of *Ptolemy* in requital of the Interpreters pains taken in translating the Bible, the Jews Religion was much propagated. *Laertius* in the life of *Epimenides* saith, that the Athenians consulting with the Oracle, concerning the cause of a great plague among them, were answered, that they were not to sacrifice to their own gods ( as in the Acts ) but to another which was above theirs, and had sent this plague among them : and withal that they must appease him by Sacrifice. But the plague nevertheless continuing, they sent again to know, where they should sacrifice : the answer was, they should let the beasts go voluntarily, and where they staid they should sacrifice. The horses hereupon were turned loose with sacrifices upon their backs, and they staid in the street of *Mars*, in a fair broad place, where they built an Altar, and dedicated it *ad Mars*, to the unknown God. The like is in the Roman story.

Acts 17. 23.

The Romans in memory of a victory obtained of their enemies, erected a Temple to *Bacchus*, calling it *Templum pacis eternum*, the everlasting Temple of peace. And afterwards consulting with their Oracle, how long it should continue, received this answer, *Donec peperit virgo*, while a virgin should bring forth a child, which because they



they conceived would never be, they called it *eternum*. But at the time when Christ was born, in the shutting up of an evening the Temple fell to the ground of it self.

And thus much for the Antiquity of Christian religion, and consequently for the truth of it, according to the Maxime of Philosophers. *Quod primum, id verum* that is true, which was first.

The second way to prove, that Christianity is the true Religion, is the Continuance, and preservation of the scriptures, whereupon that Religion is grounded.

And this is so miraculous, as that no Religion devised or framed by Man, or any false God cannot shew the like. For it is plain, that the Jews were more under subjection to other kingdoms, and oftner in Captivity and bondage, then any other Nation in the world. As under the Egyptians, Philistins, Moabits, Amorits, Assyrians, Persians, Grecians, Romans, &c. And yet, though all the Nations about them bare them deadly hatred, and sought to suppress their Religion, and that *Antiochus* the Great bent himself wholly to abolish the Copies of the Law, yet were they so wonderfully preserved, that they perished not. We see, that the works of Philosophers, Lawyers, Physicians, and the like who were accounted excellent in their professions, which were highly esteemed, and for preservation whereof, all means have been used, yet many of them have been lost, many come into the world imperfect, and many very corrupt: yet on the other side, though the Jews were, a people very odious and contemptible to other nations, and though much labour hath been to suppress their Law; yet it stands firme and uncorrupt, without addition or diminution, whole and perfect, notwithstanding all the worlds malice. And as of the Bible, so may it be said of their Religion, though they were transported into other Countries, and in Captivity to strange nations, they never changed it, whereas experience hath taught us, that with changing countreyes, people commonly, or many times change their Religion.

The third proof is, the Certainty of our Religion. Whereas all other Religions are either 1. imperfect. 2. full of Contradictions. 3. Counterfeit. 4. or Questionable, And none of these can be attributed to ours, and therefore it is the true Religion.

1. It is most sure, that what Religion soever hath his original from Man, growes by little and little, by degrees, to that which they call perfection: But at the delivery of the Law of God, all that was necessary for the Church before Christ was delivered most absolutely by *Moses*, all the duties towards God or man required in that state of the church, being contained in his books, and to which nothing is or could be added, or detracted from it, and in the decalogue is the sum of all moral duties; for all may be reduced to some of those heads.

2. For Contradiction, Mans Laws (as the Apostle speaks) are sealed with Yea and Nay; but the Law of God, with Yea and Amen. And the Fathers prove, that all Contradictions which seem to be in the scriptures, may be reconciled by the several Rules of contradictions in Logique. 2 Cor. i. 19.  
20.

3. That theirs are Counterfeit may appear by this, that the best of their Authors have obscured their works, and kept them from the view of as many as they could, for fear of discovery of their falsities: and the best of their works, have been corrupt in some points, and gone abroad into the world, under the name of false Authors, and sometime those which have been supposititious or counterfeit have so neerly resembled the stile of the Authors, whom they have so counterfeited, that they could hardly be distinguished from those that which were his own. But Gods rule in giving his Law was contrary to theirs: for he will have a Copy in the side of the Ark, another for the Prince, one for the High Priest, and for every Priest one, and the like for every Tribe: and commanded the people to have chief sentences of it expressed in their hangings, in their frontlets, in the fringes of their garments, in the eyes of all men, that whatsoever evil should betide them, it might not be one whit impaired: nor would so many worthy and wise men have dyed for it, as did in the time of *Antiochus*, had they suspected it o have been counterfeit in the least degree. Dan. xi. 26.  
27. 18

4. That theirs is Questionable, is thus proved. In all theirs, something hath continually

ally in succeeding ages been altered and amended, something abrogated, and something added. But in the Law of God there hath been no such thing. For none of the Prophets ever went about to correct that which Moses commanded, or to adde to it, but in all their writings they have confirmed and approved, what he did.

4.

The last way or argument to prove that Christianity is the true Religion, is 1. From the end whereto it tends. Whatsoever man produceth or bringeth forth (as unregenerate) it must needs have *proprias hominis passiones*, the proper passions of a man, and they will desire and seek to have man their end. But Christian Religion makes God the end, and acknowledgeth all things to come from him, as Saint James speaketh, and therefore attributeth all honour to God. *Finis vera Religionis, est honor Dei*, the end of true Religion is Gods honour, and professeth, that as God is the author of all essence, so also of all good, therefore all honour is to be given to him, none else must share with him init. But so doth no other Religion but the Christian, all other seek mans honour, either in whole, or in part.

Jam. 1. 17.

2. The Poets and Philosophers have much stood upon the natural power and abilities of mans free-will, and given him his *igniculos & semina natura*, sparks and seeds of nature, and thereby make him authour of his own perfection by cherishing and encreasing what nature hath bestowed on him. But our Religion acknowledgeth nothing good to be mans, but that all good comes from God, and must be referred to him. Again, in God there must be an unity, therefore that Religion is false, that acknowledgeth any more Gods then one. And one of their own faith, that Moses went out of Egypt meerly, because he would worship but one God. The Turks, though they seem to hold that there is but one God in Essence, yet when it cometh to this point, that there is but one God that doth good, then they will have their Mediators to that God, and so consequently many Gods: but we have but one Mediator.

Diod Sic.

3. Now because we hold, that there is an innate and natural darknesse in every unregenerate man, therefore it cannot be, but that in the Religion prescribed by man, something that is good is not commanded, and something that is evil is not prohibited, and but that some lawful things are omitted, and some unlawful permitted: which we see plainly among the Athenians: for with them, the breach of faith was of so small account, that *Græca fides* the Greek faith grew into a proverb. So likewise by that of *Spartaneum furtum* the Lacedemonians theft, we may gather the little regard they had to punish that sinne. And so likewise by the Lupercalia, Floralia, and Batchanalia among the Romans, what liberty they took in wantonnesse and excessse, may easily appeare. No Nation of the Gentiles observed the whole Decalogue, or indeed any of the Commandments entirely; nay they were so far from keeping that of *Ne concupisces*, as that they thought Concupiscence no sinne: and for the rest, though they had some particular Laws respectively against the breach of some commandment, as against adultery, incest, and the like, yet they dispensed with them, as persons, time, and place, ministered occasion to them. Which we may see in the story of a King of Persia, who being desirous to marry his own sister, and knowing that there was a Law against incest, brake his minde to the Magi, desiring their opinions: they told him, that though there were such a Law, yet there was another, that the King might do what he would. Whereas our Religion is so far from dispensing either with that, or other the Laws of God, that the saints of God had rather suffer death, then them to be broken; as in the case of John Baptist, who told King Herod, *Tibi non licet* it is not lawfull for thee to have thy brothers wife, though it cost him his head for saying so.

Herodot.

Mat. 14. 4

4. Another argument to prove the truth of our Religion is, that both it, and the Scriptures by which we are guided, go to the heart, whereas other Religions pierce not the kinne. These stop the streames, theirs make the Lufts of the flesh, but affections, *Adiaphora* indifferent things to be avoyded or not, ours, by prohibiting Concupiscence, stop the fountain of all sinnes.

5. Again, it is a necessary consequence, that, that which cannot come from man, comes from God. But there are some things in Scriptures which are truly Metaphysicall, and exceed the capacity of man, as that *Jehovah Elohim* is one God and three persons, trinity in unity, that God should become man: that God should take upon him

him to be the redeemer of Mankind, and that by his stripes and suffering punishment man should be healed: that God should create a world, and out of that, gather a Church to himself. These things and more cannot be comprehended by man, and are not to be conceived but onely by our Religion.

6. Not to concale the faults of a mans parents or friends, or to speake against a mans own countrey, stock, kinred, or his own self, is a thing altogether unnatural, and cannot come into any, but by a supernatural power. But we see, that *Moses*, when no necessity compelled him, spared not his own stock, but spake against his brother *Aaron*, for making the Golden Calfe, nor his sister *Miriam* in the case of murmuring, no, nor his own selfe at the waters of strife, and committed the same to writing, that Posterity should take notice of these things: Yea, and dispossessed his own children from succeeding him in the Magistracy, constituting *Iosuah* in their stead: these acts cannot agree with the natural man, but must needs proceed from a higher cause: therefore the writers of these Scriptures, must of necessity be inspired by God himself.

7. Whereas the whole scope of Philosophers, and of the Law makers among the Heathen was, to teach how Princes might enlarge their territories, and taught it as a point of wisdom, to win by all means the favour of princes, and great men; this Religion teacheth contempt of life, the world and worldly honours in respect of God: and such was the practize of the prophets, who were so far from seeking the favour of Princes, that they reproved them to their faces, when Gods cause was in hand. Therefore this Religion is spiritual, and proceeds; not from man.

8. Again, we know that as God is a spirit, so must his worship be spiritual and this is the scope of the Scriptures, that God be honored without Images or shadows. And though in the vnity of God, that there is but one God to be worshipped, false Religion may agree with the true, yet in this point it doth not, their Religion and the worship thereof being onely corporeal, not spiritual. For though in the Old Testament there be many Ceremonial worships prescribed, yet God disclaimeth them all, yea he abhorreth them, if they be performed without the inward worship; and sets down the way of worship, wherein he most delighteth, namely in a broken and contrite heart and spirit. Therefore as man is bodily, and his motions fall within the compasse of the Body, so is that worship, which comes from him, bodily, whereas Gods worship is spiritual, and not corporal onely.

Esa. 1.  
Psal. 51. 17.

9. To these may be added by us, that we had Miracles and Oracles to confirme our Religion, as they did to strengthen theirs. And those beyond theirs in divers respects. 1. The Miracles mentioned in Scriptures were not done in a corner, but openly; as were they which were done by *Moses*, upon *Pharaoh* in the sight of his servants.

2. They were not frivolous or vain, but profitable and beneficial.

3. They were not imitable nor feizable by Magique or mans art: for what Magician can divide the Sea, or cause the Sun to stand, as in *Iosuahs* time, or make the Suns shadow goe back, as in the diall of *Ahas*, or to rain Manna, as in the wilderness; *Jannes* and *Jambres* are not able to stand against *Moses*.

2 Tim. 3. 8.

2. And for our Oracles they were not as the Oracles of the Gentiles, that spake *placencia*, pleasing things, or, as they themselves say, did speak such things as their Kings would have them speake: nor are they ambiguous or doubtfull, such as theirs, that needed *Delium interpretem*, some *Apollo* to explain them: and in that respect (as *Porphyrus* testifies of them) they ever had their Postica, back-doors, evasions to help them. But ours are void of flattery, and are certain, some of them being fullfilled 500. some 1000. years, some 3000. years after they were, uttered, as the enlarging of *Iaphets* tents, (which hapned not till the calling of the Gentiles) and the like.

Gen. 9. 27.

So much to prove the truth of both Testaments, as our religion agrees with that of the Jews. Now follow some reasons proper to the confirmation of the truth of Christian Religion.



## CHAP 12.

Special reasons for the Christian Religion as differing from the Jewish. It purgeth the soul. shews that God is *omnipotens*. The testimony of the Apostles and evangelists; the knowledge of what they wrote, their Honesty. The credit of the story. Testimony from Pagans. The star at Christs birth. The crosse sacred with the Egyptians. The miracles at Christs death. The progresse of Christianity, by weak means, opposed by power and learning; contrary to flesh and blood; the excellency of the promises, power in conversions. The truth of Christs Miracles. The constancy of Martyrs, The ends of the apostles. The Devils testimony against himself.

Lib. 10.  
de Civ. dei  
c. 32.

Ro. 8. 3.

Saint Augustine (out of Porphyrius (*de regressu anima*) one of the greatest enemies that Sever the Church of God had) saith, that there is no true Religion, that confesseth not, that the soul of man ought to be purged, and addeth, that the Platonists received from the Caldeans, that the soul of man, *non potuit perfici nisi per principia*: and we know that *Platos* principles were *spiritus, vis, amor*, the Father the minde and love, which was an enigmatical speech of our Trinity. But no Religion teacheth the purgation of the soul, but ours. And it teacheth, that the word took the similitude of sinful flesh to purge away the sinne of Man. Therefore our Religion is the true, all other are merely fabulous. For their Exorcismes and sacrifices are merely corporeal, not spiritual, and the Christians God is not like the Heathen Gods.

2 God is *philoanthropos* a lover of man, he delighteth not in cutting of throats, or burning men to ashes, like to the Devills, to whom virgins, babes, old and young men were sacrificed. And the sacrifices in the old Law were used in these 2 respects. 1 To be Types of things in the Gospel. 2 To admonish men, that they have deserved to be slain and sacrificed. But God is so far from the sacrificing of men to him, that he himself came down from heaven, and suffered for us, offering himself a sacrifice for our sins, and what greater love can there be, then that a man should give his life for that he loveth, there can be no greater *philoanthropia* then this.

3, For the credit of the Gospel, we have Evangelists and Apostles for witnesses; And in witnesses two things are required, Knowledge and Honesty.

1. For skill and knowledge, That which our witnesses have left us upon record, is not taken upon trust, but they related it as eye witnesses. And none of theirs, either *Homer*, *Plato*, or any of them can say, as Saint *John* said, That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled. For they had theirs from others, and but upon bare report. Besides, neither any of their ancient or latter Historians, though they hated the writers of the Scriptures, durst at any time offer to set pen to paper against them.

2. For the honesty of our witnesses, there can be no better reason or proof given, then that which *Tacitus* giveth to confirme the testimony of an honest witness, which is, *Quibus nullum est mendacii premium*, that have no reward for telling an untruth. And certainly, the Evangelists and Apostles had nothing for their paines, nay they were so far from that, as that they sealed their testimonies, with the blood of Martyrdom.

3. For the credit of the Story it self. We know, that the Sybils oracles were in so great credit among the Heathen, that they were generally beleev'd. Now, if they be true, which we have of them, as ther's no question but many of them are, (divers of which we refer to Christ, being mentioned in their own writers, *Virgil*, *Cicero* and others.) it will follow, that nothing can make more in their esteeme, for the credit and truth of the Nativity, life and death of Christ, then their Oracles, for we may see almost every circumstance in them. And by reading their verses divers of their learned men were converted to Christianity, as *Marcellinus Secundanus* and others.

4. *Tacitus* and *Suetonius* say, that about Christs time it was bruited through the world, that the king that should rule over all the world, should come out of *Jury*, and for this cause it was that not onely *Vespasian*, but *Augustus* and *Tiberius* (who had heard the like) had a purpose to have destroyed all the Jews, even the whole nation of them, because they would be sure to include that Tribe out of which this king should come.

3 *Coelius*

1 *John*. 1. 1.

5. *Cælius Rhodiginus* and *Volateranus* upon their credits leave us this in their writings that among the Monuments of Egypt was found an Altar dedicated *Virginæ pariparæ*, to a Virgin that should have a child, like to the Temple of peace, before mentioned, that should stand *Dones peperit virgo*, untill a virgin should bring forth a child. And *Postellus* testifies from the *Druides*, that they had an Altar, with this inscription *Ara primo-genito Dei*, an Altar to the first begotten of God.

6. *Suetonius* saith, that in such a yeare (which was the year before Christs birth) in a faire day, at the time of a great concourse of people at Rome, there appeared a great Rain-bow (as it were) about the Sun, of a golden colour, almost of equal brightness with the Sun. The Augur's being demanded the reason, answered, that God would shortly *inversere humanam genus*, visit mankinde. And upon the day that our Saviour was born three Suns appeared in the firmament, which afterward met and joyned into one. The Augur's being likewise questioned about this apparition, their answer was, that he was then born, whom *Augustus*, the people, and the whole world should worship: whereupon (as it is storied) *Augustus* at the next meeting of the Senate, gave over his title of *dominus orbis terrarum* Lord of the whole world, and would be so stiled no more.

7. But the most remarkable thing that hapned at Christs birth was the star mentioned in the Gospel, and confessed by the Heathen themselves to be *stella maxime salutaris*, the happiest star that ever appeared for mankinde. *Plinius* calleth it, *Stella crinita sine crine* A blazing or hairy star without haire. Vpon the appearance and due consideration of which star many were converted to the truth, as *Charemon* among the stoicks, and *Challadius* among the Platonists, who meditating upon the strangeness of it, went into Juy and became Profelytes.

Lib. 2. c. 15.

8. Now concerning the death of Christ we finde, that the ancient Egyptians, (who vsed no letters, but Characters or Hieroglyphiques) when they would expresse *vitam eternam*, everlasting life, they did it by the signe of the Crosse, whereby they deciphered the badge of our salvation, which concurred with the manner of Christs death.

9. The next is, the two wonders or strange accidents mentioned by the Holy Ghost at the death of our Saviour 1. The general Earthquake. and 2. the universal Eclipse of the Sun, so often cast in the teeth of the Heathen.

1. For the first, they are not ashamed to confesse it. As *Plinius* himselfe, and *Trallianus* and *Phlegon* say, that it came not of any natural cause. For in nature, every thing that is moved must have an *aliquid* (somewhat) to stay upon, but this Earthquake went thorow the whole world.

Lib. 2. c. 25.

2. For the Eclipse, many were converted by reason of the strangeness of it, as *Dionysius* and others. For all Eclipses of the Sun are particular, this general and universal. This hapned at the feast of the Pasche which was 14<sup>th</sup> *Lune*, the fourteenth day of the Moon, when it was just at the full, which is cleane opposite to the Rules of Astronomy, and mans reason.

10. It is reported, that in the raigne of *Tiberius*, presently upon this Eclipse, there was a general defect of Oracles. Of which argument *Plutarch* hath a whole Treatise; in which he saith, that a man in great credit with the Emperour sayling by the *Cyclades*, heard a voice, as it were, coming out of those Islands, saying, that the great God *Pan* was dead. The Emperour hearing this report, sent for the Augurs to know who this *Pan* should be, but they could give him no satisfaction herein. And one asking counsel at the Oracle at Delphos about these things was told, that it was *Puer Hebreus*, an Hebrew child, that had silenced them.

Niceph. l. 1. c. 17.

11. *Ambrose*, *Tertullian* and *Justin Martyr* testifie, so doth *Eusebius*, that *Pilate* wrote to *Tiberius*, about Christs miracles (after his death) and that he died, and suffered as an innocent person. Whereupon *Tiberius* wrote to the Senate, commanding them to deifie him. But the Senate refused, because *Pilate* had written to *Tiberius* and not to them. A cheife man in this opposition was *Sejanus*, who afterward came to a miserable end.

Tero. c. 5. in

Apolog.

Eus. l. 2. c. 2.

12. The next, and none of the least general arguments to prove the truth of Christian Religion, is the progresse of it. For whereas nature and reason teach us, that

in every action fit Instruments must be had, and used, or else the action will prove defective and vain: and that the matter must be well fitted and disposed before we can work it: in this case there were neither. For in the eye of man, there could be no fitter instruments than the Apostles, they being rude, unlearned, and most of them Méchanique Men: And for the matter to work upon, they had it altogether unprepared, nay clean against them. For the Jewes, continued the hatred to the Disciples, which they had born to the Master, continually persecuting them. And the most learned among the Gentiles, were the greatest opposit to that which they endeavoured (namely the propagation of the Gospel) as might be: as,

*Ulpian* the greatest Lawyer, who wrote many books against it and the Christians, *Galen* the greatest Physician, *Plotinus* the greatest Platonist, *Porphyrius* the greatest Aristotelian, *Libanius* a great writer in the Greek tongue, *Lucian* a great scoffer, and *Julian* the great Sorcerer, who not onely made Dialogues between *Christ* and *Peter*, to breed hatred and contempt against Christianity, but (being Emperour) bent all his force against it, prohibiting Christian schools, &c. Besides, if we consider the ten bloody Persecutions, wherein many thousands of Martyrs suffered, and that in most horrid and barbarous manner, and kinds. To which if we adde (which was touched before) the unaptness of the instruments, and the matter (the World) so rigid, ill disposed, and harsh to work upon, and yet to have the work effected, it cannot but be confessed, that Christianity is the true Religion, and that *magna est veritas, & prevaleat*, great is the truth, and prevaleth.

13. In the next place, if we consider how averse and displeasing to flesh and blood the precepts of this Religion are, we must confesse the premises to be true. For they give us not leave to be Libertines, or licentious and carnal, as the Religion of the Turk, of which we spake before. For instead of taking revenge of our enemies for injuries done unto us, we are bound by them to love our enemies, and to speak good of them that persecute us. Instead of committing folly with a Woman, we must not so much as cast our eye upon a woman, to lust after her, there is not the least thought left at our pleasure. *Non concupiscas*. Instead of covetous heaping up of riches, we must leave all for the truths sake.

Mat. 5. 28.

14. The promises contained in the Scriptures to them that shall observe this Religion, are not of the nature of those in the Religion of the Epicures and Turks, &c. that is, honour, preferment, wealth, pleasure in this World, and the like; but the contrary, as, They shall whip and scourge you; they shall binde and leade you whither you would not; take your Crosse and follow me, and leave all and follow me. But this a man would think were not the way for *sequimini me*, follow me, but *discedite a me*, depart from me; rather a deterring and disheartning, then any manner of perswading. And in this there is a great resemblance between the Creation and the Regeneration. In the first, something was made of nothing, and here nothing to confound something, that we may plainly see and confesse, that it is *digitus Dei*, *qui hic operatur*, the finger of God that bringeth this to passe, that strength should be confounded by weaknesse, something by nothing. Therefore this Religion cannot be but Divine.

Mat. 10. 17.  
Mark 13. 11.  
2. 34.

15. Again, if we consider the times when *Mahomet* began to broach his forged Religion, we shall finde it to be in a dissolute time, a time of idleness and ignorance, when *Heraclius* and *Constans* ruled the Empire, the first being an incestuous Prince, one that married his brothers daughter, and exasperated the Saracens, in denying them pay in his wars: the other being a Monothelite, and bloody, having murdered his brother, both of them giving opportunity to the Saracens, not onely to enlarge their territories, but to propagate their Religion. And if we shall observe the Ecclesiastical story well, we shall finde that Age very much destitute of learned and pious men. Whereas on the contrary, when Christianity began and prevailed, the world was never so full of eyes, never so many learned men, as the Scribes and Pharisees, the Greek Philosophers, &c. yet it pleased God to work upon the hearts of many of them, in converting them to it; as upon *Paulinus*, *Clemens*, *Origen*, *Augustine*, *Ambrose*, and others, especially many of the Jewish Priests before these. *Acts* 6. 7.

16. And indeed Conversions are a great argument of the truth of Religion. The most memorable whereof we see in *S. Paul*, who was a zealous Pharisee, who not only had a warrant



warrant from the Counsel at Jerusalem to apprehend and imprison all sorts of people addicted to Christianity, but was a principal actor in the martyrdom of saint Stephen. And yet he (neglecting the preferment he was like to come to, by this his forwardnesse) was content upon a sudden, to expose himself to all dangers and disgrace; to whippings, perils by sea and land, &c. and to embrace this, as the true Religion. And if any say, he aimed at honour and esteem among Christians, his practice shews the contrary: for when the men of *Lyconia* would have sacrificed to him and *Barnabas*, with great zeal he opposed it, they rent their clothes and ran in amongst them; and told them, they were men like themselves, so far were they from vain glory.

Insomuch as *Porphyrius* said of him, that it was great pity, that so great a Scholar, and so near to preferment, should have been converted to Christianity. The like may *Hier.* be said of *Origen* after him, the fairest for preferment of any in his time, who being scholar to *Ammonius*, and preferred by him before *Plotinus* (afterward loaded with honours in the Common-wealth) yet he was content to leave all, and to betake himself to a poor Catechists place in *Alexandria*, where he was every minute in danger of his life. Never in any other Religion appeared the like examples of life and manners, as in those of the Christian Religion, as of fasting, abstinence, continence, justice, repentance, fortitude, and other holy virtues; insomuch as *Plotinus* (an impartial witness) admiring their fortitudes said of them, *Soli Christiani mortis contemptores*; Christians are the only despisers of death.

17. It was an objection of the Jews we know, that our Saviour wrought his miracles, *malis artibus*, that he cast out Devils by *Beelzebub*. But the heathen Philosopher *Longinus* was of another belief. For, saith he, They say that your Saviour wrought his miracles by the skill he learnt in magick while he was in Egypt, but I hardly believe it. For I reason thus with my self: If he were a Magician, and wrought by inferiour spirits, he could not triumph *de diis*, triumph over the gods. And we may reason thus with our selves, that if he and his followers wrought this way, they would never have commanded such austerity of manners and life, and forbid all such unlawful means. But sure it is, that the Christians of the Primitive Church were of such innocent life, that *Pliny* the second testifies to the Emperour *Trajan*, that there were never more innocent people then they: and gave him counsel, that if any of them were accused for Christianity he should enquire after them, because it was contrary to the laws of the Empire; otherwise, that he should forbear to trouble them, if there were no accuser. *Ep. ad Aug.*

18. The next general reason to prove the truth of Christianity is, the constancy of those that suffered for it: not onely of men able, and of strength to endure misery, but of old and feeble men, weak and frail women and young children: and that in so ambitious a manner, as that they conceived they could attain to no greater honour, then to receive the Crown of Martyrdom in defence of it. As we may see in the story of the woman with the childe in her armes, that crossed the Pro<sup>3</sup>Consuls horse hastily, and being asked the reason, answered, lest she should come too late to suffer with the other Christians, whose names he had in his bill to be put to death, for I also (saith she) am a Christian.

*Tertullian* hath an excellent passage concerning this constancy of Christians: *Nature* (saith he) teacheth every man to be touched with shame or fear for the evil he committeth, and therefore malefactors desire to hide themselves, to shun discovery, trembling for fear of apprehension: Being taken and accused, they deny the fact, and confesse not easily though tortured. They lament when they are condemned, and rage against themselves, imputing it to the malignity of fate, or their stars, and renounce the fact, as knowing it to be evil. But Christians do not so, none of them is ashamed, none of them repenteth, but in that he was a Christian no sooner. If any man take notice that he is so, he glorieth: if he be accused and interrogated, he confesseth freely and voluntarily; being condemned, he is thankful. What evil is in all this? What, is it evil that he hath no shame, fear, denial, repentance, or lamentation? what evil is it when the guilty person rejoyceth? whose glory it is to be accused, and whose punishment is his happinesse, &c. Now there is no sect of the Philosophers, but one Edict commanding it to be left upon pain of death would dath it, as it did in the case of *Pyrrho* and his fellowes: but no Edict could, or hath ever silenced this Religion: No persecution, either by

pen or sword could ever suppress it, but the Christians ever tired and made their persecutors weary.

19. Another argument is, the horrid end of the opposers of Christianity. For all the opposers and persecutors of Christians, from and before the first persecution under *Claudian*, to the tenth under *Dioclesian*, and all the Emperours that signed the Edicts against Christians, came to fearful, miserable; and untimely ends, except onely *Libanius* the Philosopher, that was converted to Christianity by *S. Basil*. As *Herod*, eaten with lice, *Judas* hanged himself, *Pilate* died in exile, *Sejanus* had a traitors death, &c. So that one (alluding to the bad success of persecutors) said to an Emperor, *Parce nobis, si non nobis, pace tibi, si non tibi, Carthagini*. Spare us, if not us, yet thy self, if not thy self, yet be good to Carthage.

20. The Devils testimony against himself may be another argument. For it is a maxime in Law, that how ill soever the witness be disposed, yet his testimony is to be taken, *cum consistatur in dedecus suum*, when that which he testifies is against his own reputation. And *Zozomen* hath a story, that *Julian* the Apostata being at Antioch, and desirous to know why the Oracle at *Daphnes* in the suburbs of that City had not given answer as formerly it had done, went thither, and having offered his sacrifices, the Oracle, or the Devil rather in it, answered, that he could not satisfy his expectation, till the body or tomb of *Babylas* the martyr were removed, so hard a matter it was for the Devil to do any thing there, where the bones and ashes of a poor Christian lay. And *Tertul* challenged the Emperor *Severus* (who raised the fifth persecution against the Christians) concerning his religion, saying, Suffer me to come into your Temple, and have conference with any of the spirits in the images there; and if I or any Christian force it not to confesse as much as the foul spirit in the Gospel confest, and to come out of the image, let your religion prevail, and ours take the foil. And surely the Emperor had taken that large offer, had he not feared the event.

21. Lastly, *Plotinus* confesseth, as *Cyprian* and *Origen* report, that *Apollonius Thyaneus*, and other of the Heathen, attempting to raise the images of *Jupiter*, *Mars*, &c. and effected it: but they all confest, that endeavouring to raise the image of Christ, they and their spirits were forced away with confusion. This also (to close up this point) may be added: that their gods were afraid of *Stryx*, but now we have found him before whom *Stryx* itself, and all the powers of Hell do fear and tremble.

## C H A P. XIII.

*Of the two chief parties that lay claim to Christian Religion, Papists and Protestants. Their difference about interpretation of Scriptures. The Churches authority in expounding Scriptures. An additional observation out of the Authors other Works. Rules about the sense of the Scriptures. Means for finding out the true sense: other means controverted. Addition about the Churches power in matters of faith, whether infallible. Decrees of Councils, Consent of Fathers. The Pope not infallible.*

AND now having found out the true way, and being thus far entred into it, we are come where it is divided into two. For there are two sorts of Christians that lay claim to the true way, and each party pleads possession of it, each thinking the other to tread in a by-path, and to be out of the right way. We will therefore examine, which of the two are in the right.

Christian Religion, as it now stands in these parts of the World, consists of Papists and Protestants. It will not be amiss therefore, because the Papists build upon the Word of GOD as do the Protestants, to examine the main point between them in difference, which is about the interpretation of it: and to whom this interpretation belongeth properly.

Hear what the sense of this reverend Author was in his latter years, concerning points that are manifest, and matters controverted, in his sermon on 1 Timothy 3. 16. page 18, 19. Blessed be God that among diverse other mysteries, about which there are so many mysts and clouds of controversy raised in all ages, hath yet left us some clear, and without controversy, manifest and yet great, great and yet manifest: a false conceit is crept into the mindes of men to think the points of religion that be manifest

Addition i.  
concerning  
points clear  
and contro-  
verted.

manifest, so be certain petty points, scarce worth the learning. It is not so. Those that are necessary he hath made plain, those that are not plain, not necessary. This was a mystery, yea a great one, Religion hath no greater. Yet manifest, and in confesse with all Christians. A way of peace there shall be whereof all parties shall agree, even in the midst of a world of controversies. That there need not such ado in complaining, if men did not delight rather to be treading mazes, then to walk in the wayes of peace; for even still such a way there is, which lieth fair enough, and would lead us sure enough to salvation, if leaving these other rough labyrinths we would be but sted with the propagation of the gospel of peace. Yea further the Apostle doth allure us, that if herein unto we are come, and wherein we all agree, we would constantly proceed by the rule, those things wherein we be otherwise minded, even them would God reveal to us. Ephesians 6. 15. that is, he makes no controversy, but controversy would cease. If conscience were made of practise of that which is out of controversy. Phil. 3. 15.

The Papists hold that the Scriptures are to be interpreted by one of these four wayes. 1. Either by the Fathers. 2. Or Councils. 3. Or the Church. 4. Or the Pope, whom they call the chief Father of the Church. Concerning which we do partly agree, and partly differ from them.

1. We hold that there is a certain and infallible rule, viz. the Word of God, whereupon a man may relye, else we may begin to build, but not upon a Rock, and then our building will be subject to be overthrown and beaten down with every blast of false doctrine.

2. That the Scriptures (as Saint Peter tells us) not being of any private interpretation, we are to beware that every man interpret it not after his own fancy, because (as the same Apostle speaks elsewhere of Saint Pauls epistles) some things are hard in them to be understood, which they which are unlearned and unstable may wrest, which ought not so be: but we are (as Hilary saith) *referre sensum Scripturis, non auferre*, to give to the Scripture its proper sense, not take it away, or devise one for it.

3. We hold, that God hath given the gift of interpretation to some (as Saint Paul affirms) and they are such to whom God (as he saith) hath revealed it by his Spirit; that is, a naturall man cannot interpret them aright; nor yet the vulgar or common sort, whom (as Saint Augustine saith) *non vivacitas intelligendi, sed simplicitas credendi salvos reddit*, rather their simplicity in believing, then vivacity or quicknesse of apprehension and understanding bringeth to salvation. And if the Emuch a man of great place, were not able to interpret without Saint Philip, much lesse the vulgar sort. But God hath bestowed this gift upon the learned, and to those of the learned which have the gift of interpretation. The extraordinary gifts of interpretation, is one of those *æconomia*, 1 Cor. 12. which God gave at the first planting of the Church, with the other gifts of tongues; miracles &c. Sometimes to men unlearned, and this was not tied to any one rank of men: but the ordinary power and gift of interpretation alwayes was and is in the Church, and the Bishops, and Pastors thereof.

4. Now forasmuch as God (according to Saint Paul) divides his gifts singularly prout vult, to every one according to his good pleasure, it were hard to restrain it to any one Order (as to that of Bishops) as some of the more rigid Papists would have it. And Stapleton (one of them) when he had done all he could to maintain his tenor, in the end was forced to confesse, that God gives these gifts extraordinary, as well to others, as to them: as well to Amos a Herdsman, called and gifted extraordinarily, as to Jeremie a Priest. Yet Andradium, and others of them hold, that the interpretation of Bishops assembled together, may be taken howsoever.

5. Now concerning the sense of the Scriptures. As it is well said by the Lawyers, that *Apices juris non sunt jus*, so is it in the Scriptures, not the letters or words, but the meaning is that which is Scripture indeed. To finde out which Aquinas gives these rules.

1. In matters of faith and manners, *nullus sensus sumendus nisi literalis*, none but the literal sense is to be taken.

2. In point of exhortation or instruction, *ut licet sensu tropologico, ut patet ubique*, it is lawful for us to use a figurative sense, as the fathers often did.

3. Albeit a man may draw sundry consequences a contrariis, similibus, &c. by

2 Pet. 2. 20.

3. 19.

1. Cor. 12. 10.

12. 10. 14.

Vide Grotium.

1 Cor. 12 &

14.

1. Cor. 12. 11.

Lib. 10. c. 7.

con-



contraries, similies, and the like, by the rules of Logique, yet the literal sense, can be but one, in one place.

4. That is to be taken for the literal sense of every place, which the construction will beare, if it lead not into an absurdity, and then it must needs be a trope.

Now seeing there must be an Interpretation, and it must be that which is literal, unlesse it draw an absurdity with it: we are now to come to the examination of this sense; and because we must never looke to stop the mouthes of sectaries and hereticks, but they will still finde an occasion or place to wrangle upon, we must therefore bring them to one of these two inconveniences.

Tit. 3. 11.

1. Either to drive them to condemn themselves in their own hearts,

2. Tim. 3. 9.

2. Or because the Devil doth so much blinde the understanding of some, that they will not understand reason, we may argue so long with them, till their folly be made manifest to all men; as the Apostle speaks.

lib. 2 de doct. Christi.

We are to know that as in all other Sciences, so in Divinity, the judgement of every thing is to be taken *ex principiis* from the principles. And concerning the principles in Divinity, which are the Scriptures, S. Augustine saith, *In eis qua sunt aperte apposta, invenimus omnia qua pertinent ad fidem moreq; vivendi*, in those things which are plainly set before us, we may finde all things belonging to faith and good life. And Saint Chrysostome, *Manifesta sunt qua sunt ad mores & fidem necessaria, &c.* those things are apparent, which are necessary to faith and manners: and Melchior Canus saith, that there are diverse places, of which none can give any other then the

homil. 3 in 2 Thes. c 3. de locis Theolog.

2 de heres. c 46.

literal sense, or can wrest them, except he have a minde to wrangle. And Irenaeus saith, 47. that the plain places make the principles, by which all other of dubious understanding must be judged.

Now the means to finde out the true sense of the Scriptures are many, but may be reduced to six.

1. Some means there are wherein all agree, as namely, there is, *pietas & diligentia adhibenda*, goodnesse and diligence must be used. And in the first place, Prayer. S. Augustine saith, *Oratio postulet, lectio inquirat, meditatio inveniat, contemplatio degustet & digerat*, let us ask by prayers, seek by reading, finde out by meditation, tast and digest it by contemplation.

de doct. Christi. l 2 c 8.

2. The second means is by conference of places. Saint Augustine saith, that the lesse plain place in Scriptures, is to be referred to that which is more plain, and the lesse in number to the more in number.

3. The third seemeth to be according to the counsel of the holy Ghost, *Inspectum fontium*, the better to discern the signification of the words to consult with the Original tongue; with the Hebrew for the Old Testament, and with the Greek for the New.

Heb. 5. 10.

4. To be acquainted with the phrase of the holy Ghost, and this is to be gotten by the knowledge of the Dialect, Idiome or Stile of the holy Spirit, as the Apostle speaks, by use to discern it, as the crucifying of the flesh, mortifying the concupiscence, &c. for sometimes the holy Ghost in Greek, sends us to the holy Ghost in Hebrew. And these three last are for understanding of words, the two next are for understanding of sentences and chapters.

1. Tim. 1.

5. The first is that which the fathers call *Oculus ad scopum*, to have an eye to the intent: as what was the intent of giving the law, in letting down such a prophecy, doing such a miracle, and the like: as Saint Paul to Timothee reasoneth from the end of the law, against those that made evil use of the law. So saith Hilary, *Ex causis dicendis, habemus intelligentiam Doctorum*, we finde out the meaning of the learned, by finding out the cause why a thing was spoken.

6. The last is that which the wise men among the Jewes say, we must look round about us, behinde and before us, that is, we must well weigh the Antecedents, and Consequents, and every Circumstance, to understand any sentence and chapters, whereof we doubt.

l 2 c 46. 47. de doct. Christi. l 2.

To these may be added those of Irenaeus and Augustine, That every one of these rules serve not for every thing, but to diverse things, diverse wayes and means may be applyed for the true understanding of words and sentences in the Scripture. And therefore Stapleton committed an error.

1. Because he perceiving that some of these rules were not necessary to all, concluded that it was not necessary at all.

2. Secondly

2. Because we attribute not the interpretation of the true sense of every place, to each one of these, but to all together, he therefore concludeth that they were not sufficient at all.

Now besides these means, and those of prayer and diligent study wherein they agree with us, they propound these four following (as is before said) and hold them infallible.

1. The interpretation of Scriptures by the fathers.
2. The exposition of them by Councils.
3. The practise of the Church.
4. The definitive sentence of the Pope.

Concerning the first and second of these in general we say, that as there may arise some doubt or scruple in some places of Scripture, so may there also in their expositions. And for the two last a question may be made, whether the Church they mean be a true Church, and whether the Pope may not erre in his sentence.

Again, as we unfeignedly hold and acknowledge, that some of their means are commendable, yet we say that they are not allowable, where they are evidently contrary to our rules or without them. And if ever they took the right course, it was by using our means, and if they erred, it was by relying wholly on theirs, and excluding ours. But take their means without or against ours, and they may erre:

As the word of God is the rule and ground of faith, so it cannot be denied but that the expounding and applying hereof, is in ordinary course left by Christ to the Church, to whom he hath committed the feeding and government of his Flock, for Christ commands all to hear the Church; and the Prophet tells us, the Priests lips are to preserve knowledge, and they shall seek the law at his mouth. Mal. 2. and if the duty of the Church be to teach and instruct her children, no question, but it is their duty to learn of her, and to submit their judgements to hers: yet this makes her not infallible in her determination, but gives her this priviledge, that she ought to be heard, and believed, unlesse it appear evidently, that for some corrupt and sinister end she prevaricates from the truth. It is not possibility of erring, but actual erring which makes our faith uncertain, for otherwise one that beholds the sun could not be certain that he sees it, for there is a possibility of error in the sense in judging an object. It is sufficient therefore to make our faith certain, if the rule be infallible, and that it be applied with moral evidence, so that the propounder do not then actually erre, though he be subject to a possibility of error, and that after the use of moral diligence fit in so great a matter, there appears no probable cause why we should not assent, nor any reason why in prudence we should doubt; so Suarez, himself. Disp. de fide 5 sect. 1 num 5. non requiritur infallibilitas permanens in proponente, sed sufficit quod actu non erret licet errare potest. Obedience to the Churches decrees doth not necessarily infer her infallibility, for then the civil magistrate, natural parents, and all superiours must be infallible, because obedience is due to them by divine law, and yet we know they ought to be obeyed, unlesse the thing commanded be evidently unlawful. And therefore none ought upon probable reasons to reject the determination of the Church, or of a lawful Councel, for besides that the command from God, of hearing the Church is cleer and evident, and therefore we ought not upon reasons that are doubtful or not evident to reject her doctrine: but follow that rule tenere certum, dimittere incertum, besides this, I say, the Church and her governours have more, and more certain means of finding out the truth then any private persons have, as the prayers of the pastors, their fastings, disputations, their skill in divine things, wherein their senses are exercised, and (which follows thereupon,) a greater assistance of the spirit, and the best means (as where many learned and pious men meet from diverse parts of the world) to know what the judgement of all the Churches is in the matter in question, and what hath been the received sense which from time to time hath been delivered to the Churches; now it is a received rule among the Casuists, that in things doubtful, after diligence used, one may safely and ought to acquiesce in the judgement of the major part of pious and learned men, Reginald prax. lib. 12. n. 90, 91. & l. 11. n. 25, 26. Besides this the Church is in possession of her authority, and therefore ought in things doubtful to be heard, for in dubiis melior est conditio possidentis, but if the contrary be evident, then the case is not doubtful. So Thom. & Cajet. 2<sup>a</sup>. 2<sup>a</sup>. q. 104, 105. and after him all the Casuists. Those that would be satisfied in these points, may read them learnedly and

Addition 2. of peoples submitting to the judgement of the Church:

Deut. 17.  
Math. 18. 17.  
Eph. 4. 11. 14.  
Heb. 13. 17.

acutely

acutely handled, by Baron, late Professor at Aberdene, in his Book de objecto fidei formalis, Tract. 5. In Bishop Bedels letters, Chillingworths safe way, &c. cap. 2. &c. and others.

The fundamentals of Religion which are absolutely necessary for all to know and practise, are plainly set down in Scripture, and of them there is no controversy; in matters doubtful the safest way is to submit to the judgement of the Church, yet not neglecting other means, as prayer, reading, meditation, conference, &c. especially practising what we know, fol. 7. 17. and so we are sure to be kept from all damnable errors. In all other professions, common reason teaches, if any doubt arise, to submit to the judgement of the skilful in those professions, as in Law, Physick, &c. although they have no such special promises as the Church hath from Christ of being lead into all truth, and if this be not observed in the Church, it must needs prove destructive to all order, and overthrow the being of a Church, taking away that distinction which Christ hath set between pastor and people, when all shall presume to interpret, and to be as wise as their teachers, as we see now by woful experience. We submit to the judges in point of law, yet no man thinks them therefore infallible, and so may and ought we to submit to our Bishops and Pastors in point of Religion, so as not to oppose their determinations, but reverently to receive what they deliver, when the contrary shall not evidently appear: I say evidently, for in doubtful things if their judgement may not turn the scale, when it hangs in æquilibrium, either there is some fault in the beam, or their authority is very light. And therefore external obedience is required at least, so as not to oppose publickly in things we assent not to. This agrees with what our learned Author hath left in his other works, composed in his riper years, when his judgement was fully settled, by which this and what else he delivered in his younger time ought to be expounded and corrected. In his sermon on Matthew 6. 17. p. 223. he tells us, that no man hath God to be his Father; that hath not the Church to be his Mother, and that 'once and twice order is taken in the Proverbs, as to keep to the precepts of our father, so not to set light by the laws of our mother, Proverbs 1. 8. & 17. 25. Ira patris & dolor matris are together in one verse, he that grieves her, angers him, and he cannot but grieve her that little sets by her wholsom orders—but now she erres, or at least is said to erre at every bodies pleasure. &c.

Now come to the particulars.

1. For the fathers, It is a vain speculation, to beleeve that the fathers concur all in one exposition of all places of Scripture. And if we must take them where they all agree, we shall finde many places which they do not expound alike; yet, where they all agree, as in articles of faith and matters fundamental, wherein we finde a joynt harmony, their exposition ought to be received, for therein they deliver the sence of the whole Catholick Church derived from the Apostles, which in such points is by Christs promise free from error, otherwise Christ might have no Church.

2. In their expositions, they did not usually keep the literal sence, except in point of controversies which fell in their times: for in their Homilies they followed the tropological or figurative sence, drawing from thence diverse necessary doctriens, and applications necessary and tending to good life and manners. So saith S. August. contra Julian. that in controversies which fell not in their times they spake more carelessly.

Ep. 4.

3. Again, Basile saith of Dionysius a Father, that he spake many things *adversus* *disputationis gratia* by way of disputation, not *adversus* *definitive* positively against the Heretiques of his time: and therefore in many things the fathers must be taken to have spoken *per modum contradicendi, non docendi*, by way of contradiction, and not positively.

4. Cardinal Cajetan affirmed in the Council of Trent, that if he knew a true and sound exposition upon any place of Scripture, not vsed by the fathers, he would hold, and maintain it *contra torrentem omnium Doctorum & Episcoporum* against the current of all Doctors and bishops. And Andrad. saith as much, and all of them vse to deny the fathers in their schools. And now in regard that the fathers often dissent, they lean to that which the greatest part of the fathers say.

Ep. 1. 1.  
Gal. 2. 10

5. There was a controversy between Saint Augustine and Saint Jerome, whether Saint Pauls reproof of Saint Peter were real or not? Jerome maintaining that Saint Paul did it *enely pro forma formally*, and Augustine that he did it simply, and from his



his heart. And though *Jerome* quoted the opinions of divers fathers to strengthen his, yet *Augustine* would not alter, holding this among other rules, that we are not to regard *quis*, but *quid*, not who, but what any man speaketh. And *Jerome* himself in his own exposition of the Psalms, saith, that he had delivered diverse things, contrary to the tenet of those times: that is, in matters *præterfundamental*, wherein liberty of dissenting may be indulged.

6. Lastly, the Papists themselves reject the exposition of many of the Fathers upon this text, [ *Tues Petrus, &c.* Thou art *Peter* and upon this rock I will build my Church. ] many of the Fathers holding, that it was meant of Saint *Peters* faith, not his person. As also they leave all the rest of the Fathers, and adhere to Saint *Aug.* onely in the division of the commandments: for the current of the Fathers divide them as we do, but they following Saint *Augustine* make but one Commandment of the first two, and divide the last into two: but these were not matters of faith. But *S. Augustine* was carried away in this, by a conceit of having but three commandments in the first Table in reference to the Trinity, as may be seen in his division of the Decalogue.

For the Councils which are divided into Action or Agitation of a point, and Canon.

1. In the Action commonly is such error, that they are forced to lay all upon the Canon, and say, that it matters not much what the premises be, so the Conclusion be good.

2. And for the Canon, we may finde in some Councils, that the Canons of one are flat and direct against another, as in the case of marriages of Priests, some for them, some against them. We see the two Councils of Constance and Basile, both genera', and both confirmed, one by Pope *Martin* the fifth, and the other by *Eugenius* the fourth. The Bulls of which (though the Canons agree) be opposite to each other. The one holding, *Concilium posse errare, non Papam*, that the Council may, but the Pope cannot erre: the other, *Papam errare posse, non Concilium*, that the Pope may erre, but the Council cannot. And the Canon of the Council of Ferrara holding against that of the Council of Florence, one, that the Pope is above the Council, and the other that the Council is above the Pope. All this shewes, that Councils are not simply infallible, but may erre, now where it is evident that they erre, being drawn into parties and factions, by corrupt interests, none is bound to beleve their determinations, but where there is no such evidence they ought to be obeyed, as those authorized by Christ to direct and guide us in matters of salvation, and even when we are not bound to believe their decisions, yet for the peace of the Church their decrees tye us to external obedience, that is, not to oppose them, if there be no fundamental error.

For the Church and the practise thereof. This is as uncertain as the other. For the Churches of the East and West agree not in diverse points, and among other, in the case of the Popes supremacy, the Eastern Church totally opposing it. And if we urge the practise of the Church, it will be found, that at some time most of the Bishops were *Arrians*. So that in this there's both ambiguity and peril. And *Basile* saith, that in the case of Baptism, the Children at the first were dipped but once, and afterwards thrice, and we know at this day, they are but once dipped.

It is true, these shew that the Church is not simply infallible, especially in such points as these, which touch not any fundamental article, and that particular Churches may differ in some lesser points, and yet maintain the same faith, and keep the unity of the Spirit in the bond of peace: but all this hinders not, but that the Church is the ordinary interpreter of Scripture to her children, and that they ought to submit to her because she is accountable to God for them, *Heb. 13. 17.* and that none ought to reject her doctrine upon probable or doubtful reasons, but upon such as are evident, that is, such as not onely seem evident to them, for every contradicting spirit will affirm the most doubtful thing to be evident to him, but such as to other pious and learned men not interested seem evident. *Reginald. l. 17. c. ult. n. 234.* This seems to have been the judgement of this learned Prelate in his latter thoughts. As *serm. on Act. 2. 42. p. 27.* where he hath these words, ' fit to be written in letters of gold. The ancient fathers thought it meet, that they that took upon them to interpret the Apostles doctrine, should put in sureties, that their senses they gave were no other, then the Church in former time hath acknowledged. It is true, the Apost. spake from the spirit, and every exposition of theirs was an oracle, but that was their peculiar priviledge, but all others after them, are not to utter their own fancies;

March. 16. 18.

3.  
De spiritu sancto. c. 27.  
de trina immersione.  
Addition 3.  
Of the Churches power to interpret scriptures.

and to desire to be believed upon their bare word, but onely on condition, that the sense they now give be not a feigned sense, but such an one as hath been before given by our Fathers, and fore-runners in the Christian faith. Say I this of my self (saith the Apostle) saith not the Law so too, give I this sense of mine own head, hath not Christs Church heretofore given the like: which one course, if it were strictly held, would rid our Church of many fond imaginations, which now are stamped daily, because every man upon his own single bond is trusted to deliver the meaning of any Scripture, which is many times nought else but his own imagination. This is the disease of our age. Thus he.

4.

The last way they prescribe is that of the Popes. And that they may erre in their interpretation may appear in that many of them were not found in the faith. Saint Jerome saith that Damasus Pope, did consent ad subscriptionem heresios to the subscription of heresy: and Ambrose reporteth that Liberius the Pope, though for a while he was orthodox, and for not subscribing to the condemnation of Athanasius he was banished into Thrace, but shortly after he became an Arrian, and at one of their Councils subscribed to heresy. Honorius the first, after his death was accursed and condemned, in the thirteenth Action of the sixth general Council of Constantinople, held anno 680. under Constantinus Pogonatus the Emperour, quia impia dogmata confirmavit, for confirming wicked opinions: which were those of the Monothelites. But to shift off these things, they have nothing to say, but that the Councils were corrupt, and not onely they but the writings of Beda shall be corrupt. So that we see that none of these rules severally are infallible, Let us see them a little together.

1. Cor. 11. 28

In the administration of the Sacrament of the Lords supper to infants, we may see they fail: for S. Paul saith, Let a man examine himself, and so eat, &c. which a Childe cannot do, And in this and other things wherein they fail, they are forced to say, We beleeve not the Fathers, because they say it, but because they say it according to rules. And if they beleeve it in respect of the person that speaketh, not the *quid*, the reality of the thing, they erre much, though Stapleton say, that the interpretation of a Bishop, though unlearned, is to be prefer'd before that of a learned Divine, because of his office and authority. Andradinus yet saith, The Fathers are to be beleeved, not in whatsoever they say, but in whatsoever they say according to their rules: and so say we. And thus much for the Preface.

## C H A P. XIII.

*Christian Religion divided into the Law and the Gospel. Additions about the use of the Law. That the Law of Christ is part of the second Covenant, &c. The judgement of the Authour out of his other Books. That the Gospel is Lex Christi. The Law handled first. Reasons for this order. What the Law teacheth: and what the Gospel.*

*Summa Religionis:*

**I**N the next place, we are to treat of the Summe of Christian Religion it self in it self: And this according to the ancient division consists of

## 1. The Law.

## 2. The Gospel.

Addition 4.  
that the moral Law is an essential part of the gospel or second covenant.

The Law, that is, the moral Law, as it is explicated and enlarged by Christ, is a part of the condition of the second covenant, and therefore an essential part of the Gospel, which consists not barely of promises, but of precepts too, and those more high and perfect then any before Christ, and therefore is the Gospel in the Scripture often called the Law of Christ, and so usually stiled in all antiquity. The moral Law, as it shews men their sins, and so convinces them of the necessity of Christ, so the knowledge of it may be needful before the Doctrine of faith: but as it is the rule of Christian obedience, and a condition of the second covenant, which is the most proper consideration of it, so it ought to follow the doctrine of faith, and so it doth in the most authentick Catechism of this Church, viz. that in the common prayer Book. It is true that, Luther and after him many Protestant Divines in their heat against the Church of Rome about the matter of justification, seem to make the Gospel a Doctrine consisting meerly of promises

promises, and to say that Christ gave no Law, but onely explicated and vindicated the Law from the false glosses of the Scribes and Pharisees, in Matth. 5. 6. and 7. as if the moral Law were no part of the Gospel, or what Saint Paul speaks of the Law of Moses, and the works of that Law were to be extended to the Laws of Christ also, and the works of the Gospel, and that the onely or chief use of the Law now, is to bring men to Christ, from which and other the like principles unawares by them laid, and by the vulgus of our Divines swallowed without examination, the Antinomians, Libertines, Familists, and other Sectaries have by necessary consequence drawn those damnable Doctrines, which these Divines little dreamt of, or if they had considered, I suppose they would have revised these principles and retracted them, or else have spoken more warily then they have done. The truth is, that in that sermon on the mount Christ delivers the new Law or Law of the Gospel, wherein the substance of Christian religion, and the way to salvation is contained, and that he doth not therein onely barely expound the Decalogue given by Moses, but as a Legislator delivers his Law to be observed by all that beleeve on him according to the tenure of the second Covenant, was the constant opinion of all the Fathers, and of the whole Church, as among others is fully proved by the incomparable H. Grotius both in his comments on Matth. 5. and in his book de jure belli & pacis, l. 1. c. 2. n. 6. and if any desire a list of names, and testimonies of Fathers, and ancient writers to that purpose, they may read them in a tract written by a learned and judicious Divine Dr Hamond, in the passages between him and M<sup>r</sup> Cheynel p. 129, 130 &c. And that this learned Prelate was of the same minde, is evident in his other works perfected by him self, especially in his sermon on Psalm 2. 7. p. 16, 17. where among other things we read thus. 'The very Gospel hath her Law, a Law Evangelical there is, which Christ preached: and as he did, so must we do the like. It is not without danger to let any such conceits take head, as though Christian Religion had no Law: points in it, consisted onely of pure narratives: beleeve them, and all is well. And true it is, that such points there be, but they are not all, there is a law besides, and it hath precepts, and they are to be preached, learned, and as a Law to be obeyed by all. Look but unto the grand commission (by which we all preach) which Christ gave at his going out of the world. Go, saith he, preach the Gospel to all nations, teaching them to observe the things which I have commanded you: so, here is commanding, and here is observing: so the Gospel consists not onely of certain Articles to be beleeved, but of certain commandments also, and they are to be observed. Now I know not how, we are cleain fallen from the tearm Law, that we are even fallen out with it, the name of Law we look strangely at, we shun it in our common talk, to this it is come, when men seek to live as they list. We have Gospel'd it so long, that the Christian Law is clean gone from us: and I shall tel you what is come by drowning this tearm, Law, Religion is even come to be counted res precaria, no Law, no no, but a matter of mere entreaty, general perswasion, &c. The reverend regard, the legal vigour, the power, the penalties of it are not set by. The rules, no reckoning made of them as of Law writs, none but onely as of Physick bills, if you like them, you may use them, if not, lay them by, and this comes by drowning the tearm, Law. If the name once be lost, the thing it self will not long stay. And after. Christian Religion was in the very best times called Christiana Lex, the Christian Law, and the Bishops Christianæ Legis Episcopi, Bishops of the Christian Law, and all the ancient fathers liked the tearm well, and took it upon them. To conclude, Gospel it how we will, if the Gospel hath not the Legalia of it, acknowledged, allowed, and preserved to it, if once it loose the force and vigour of a Law, its a signe it declines, it grows weak and unprofitable, and that is a signe it will not long last, we must go look our salvation by some other way, &c. Thus we see how he contradicts the popular errorrs of these times about Law, and Gospel, and therefore it cannot be conceived that his discourse here tends to the nourishing of such dangerous and novel opinions as our solifidians do now cry up.

If we have the summe of these two we may assure our selves, that we have as much as is needful for our salvation: and the summe of them both are necessary principles. The Evangelist hath them both in one verse. The Law was given by Moses, but Grace and truth came by Jesus Christ. Seeing then that these are the two parts, we are to consider in the first place, which of them is first to be handled. We say we must speak first of the Law.

John 1. 17.



1. First because the Law and the Gospel are nothing else, but two Covenants which God made with mankind, and in that respect are called the Old and New Testaments, considering them not as they are in the Books (for so in the old Testament, there is the Gospel also, the Law being as *S. Aug.* faith, *Evangelium absconditum*, and the Gospel *Lex revelata* the Law revealed: the Gospel the new law, and the Law the old Gospel) but as they be Covenants. Now taking them as Legacies in a will, there are in a Testament two parties necessarily required. 1. The *Testator* or *Legator*. 2. The Legatee, or the party to whom the Legacy is bequeathed: So in each Covenant, both of Law and Gospel, there were two parties. The first between God and *Adam*; the Covenant on Gods part, was to give to *Adam*, paradise, felicity: and on *Adams* part to return to God perfect obedience.

This did *Adam* receive power and strength to perform, but he abusing this power, and opposing it against God, justly incurred the forfeiture of his felicity, and the penaltie of *morte morieris*, death and misery, opposite to Paradise, from which the strength given to him by God might have preserved him. Now this Covenant being broken and made void, it pleased God in his mercy (not regarding this forfeiture) to make a new Covenant, the Covenant of faith in which there were two bonds: one between God and Christ, and another betwixt Christ and us: on Gods side felicity, on Christs part satisfaction to God for us, on our side faith unfeigned, with new obedience, but this not by our own strength, but by the power of Christ, and his Spirit. For as man fell, and by his fall lost all that he had, so, if he would recover that which was lost, he must make satisfaction for it: but this he could not now do, and therefore Christ undertook it for him, suffered for him, and removed the penalty, satisfied the forfeiture, and thereby restored to man all that he had lost.

Now Christ had a double title to heaven, one of inheritance, and the other of purchase; the right of inheritance he had by nature, in that he was the Son of God, which he claimeth to himself, the other he giveth to them that lay hold on him *sive viva, non fide*, by a lively and unfeigned faith; and therefore this is called the Covenant of faith, which we have not by our own strength, but in Christ, by the power of Christ.

And the reason of this second covenant was, that now *Adam* having lost his own strength by breach of the first, all power and strength should be now from God in Christ, and all the glory be given to him. For if *Adam* had stood by his own strength in the first, howsoever God should have had most glory, yet *Adam* should have had some part thereof for using his strength well, and not abusing it when he might; but kept his standing: but that God might have all the glory, he suffered the first Covenant to be broken, and permitted man to fall, for which fall he was to make satisfaction, which he could not do but by Christ, nor perform new obedience, but by the grace of God preventing us, and making us of unwilling, willing, and of unable, able, to do things in that measure, that God will require at our hands.

So that the first Covenant (the Law) was weak and imperfect, standing upon a promise in figure, and a curse without figure; a curse indeed: but the promise being performed in Christ, and the curse abrogated by his death, then came those perfect things, and *imperfecta abiere*, the things which were imperfect were done away, as the Apostle speaks.

1. Cor. 13. 10.

The first covenant *isra* is said to be given by *Moses*, yet was it not received by us, we had not the hearts to take it, till the coming of Christ: but in the Gospel it was not onely *isra* given, but *isra* brought to passe and fulfilled per Christum by Christ.

And we must observe withall, that the moral Law itself is not changed, but the ceremonies onely taken away by Christs truth, and the curse thereof by Grace: so that the bond of the keeping the Law, is not cancelled by Christs coming, but remaineth in force still, and is to be performed as he himself testifieth. Think not that I am come to destroy the Law, but to fulfil it. Christ came not to repeal his fathers statutes, when he spake his last words to the Disciples, Teaching them to observe all things whatsoever I have commanded. Now these things standing thus, and the Law being first in time and order (for we begin with the imperfect) that is first to be taught.

Marth. 5. 17.  
28. 20.

3. Another argument of this Order is, That humiliation is first by the Law, and the course of teaching; is first by humbling men by the Law, in letting them see what they are, which hath been the order used from the beginning of the world. It was the course of Gods own proceeding upon the violation of the first Covenant, for after Adam had transgressed, and remained till evening in expectation and fear of punishment for breach of the Law, and therefore had hid himself; then first began the Law to passe upon him, by way of judicial proceeding. First he is called forth, *Vbi es* where art thou? and, then examined, *Edisti* hast thou eaten? and upon his confession of the fact, sentence of death passed upon him. *Ignis*, Because thou hast done this &c. But yet presently after came the Gospel, the promise of Christ. So God came first with his *vbi es*? and that is the Law, and after came *Semen mulieris* the seed of the woman, which is the Gospel. And God likewise took the same order after the flood, when he taught Abraham, *Ambula coram me & esto integer*, walke before me, and be thou perfect, which is the onely end and scope of the Law, so that the Law was first given to him, and then was he instructed in the Gospel, *In semine tuo benedicantur omnes nationes terra*, In thy seed shall all the nations of the earth be blessed.

Gen. 3. 9.

11.

12.

14.

15.

Gen. 17. 1.

22. 18.

And this was the way that Moses taught the people. Take the Book of Deuteronomy, which is the iteration of the Law, after the three first chapters, in the fourth he begins to teach the Sum of the Law, Therefore shalt thou keep &c. till the 18. Chapter, and there he tells them the Gospel, That God would raise up a Prophet from the midst of them, like unto him, &c. Which Saint Stephen applied to Christ. This was also the Course of the Prophets. Esay in his first 40 Chapters, (though in grosse there be some promises of the Gospel intermingled) yet the scope and beginning of it is to teach the whole sum of the Law, and the rest is the sum of the Gospel. But more plainly in his first Chapter, from the beginning to the 18. verse, theres a bitter invective, and denunciation of the Curse of the Law; but from thence to the end of the Chapter is the promise of the Gospel, Come then &c. If your sins were as red as scarlet &c. And the first psalm is nothing but a recapitulation of the Law, with the promises and Curses thereunto annexed, and the second Psalm, a prophecy of the coming of Christ, and of the Gospel. So Saint John the Baptist beginneth with the Law, and tels them of the axe laid to the root of the tree, and in the next verse ends with the Gospel, *Ego baptizo vos*, I baptize you.

Dent. 18. 15.

Act. 7. 37.

Esa. 40.

C. 1.

18.

Mat. 3. 7.

10.

11.

Mat. 23. 12.

And its Christs own order too (who was the great prophet of the New Testament, and whose method ought to be our Instruction) He that humbleth himself shall be exalted, first Humiliation, and then exaltation; now theres no humbling but by the Law, and therefore it is called *Humiliator*, the humbler.

It was also the practice of Saint Paul in his Epistle to the Romans, (which is held to contain the sum of Christian Religion) after his proemium, in the 17 first verses from the 18 of the first Chapter to the 21 verse of the 3. Chapter, he speaks all of the Law, all under sinne, Jews and Gentiles, and unregenerate and regenerate, and at last includes himself in the number: but after, he delivers the sum of the Gospel, shewing in what Covenant we must looke to be saved. And this Epistle the learned will have to be our warrant for this practice.

And such was the form of instructing in the primitive Church taking pattern from Saint Paul. First Repentance from dead works, which includes the Law, and then faith in Christ, which shews the Gospel. So that this must be our Order, The Law first, and then the Gospel. So much for the Order.

Heb. 6. 1.

Now the Law containeth three things.

1. *Præceptum*, that which is required of us; *fac hoc & vivis* doe this and thou shalt live.

Gen. 42. 18.

2. *Transgressionem præcepti & delictum*, which shews us how farre we are from the duty that is required of us by the precept; *Delicta quis intelligit?*

Psa. 19. 12.

3. *Pœnam transgressionis*, the punishment we must looke for and expect for the breach of the precept by our sins, *Mors morieris*, thou shalt die.

Gen. 2. 17.

And the Gospel also teacheth three things.

1. *Liberationem*, how we are delivered from the Curse of the Law, *Eccce agnus Dei* Behold the lamb of God that taketh away the sins of the world.

John. 1. 29.

2. *Certitudinem*, how we may be assured that this deliverance pertains to us, to make our calling sure by good works.

2 Pet. 1. 10.

3. *Retri-*

3 *Retributionem*. according to King David, *Quid retribuam?* what shall I render to the Lord? what we are to perform, new, and true obedience, not that *secundum* *ad. f. sum summum*, *jus*, but *secundum* *in* that which is; accepted of in Christ, the neglect or none performance whereof makes a forfeiture of what God hath given or promised. So that our new obedience is not onely to look back as an act of gratitude for benefits received, but also (and that chiefly) forward, as a condition to which is annexed by Gods free grace in the Gospel, the promise of eternal life. Matth. 7. 10. and 7. 21. Ro. 8. 13. Gal. 5. 22. 2 Pet. 2. 20. 21. 2 John 8.

## CHAP. XV.

In the Law four things first, the work to be done. The Decalogue, the Pandects of moral Laws. The laws moral known before Moses, written in mens hearts, proved in particular. In every Law there is evil to be avoided, and good to be done, both must concur. S. Pauls Three rules, of piety, justice, sobriety. Saint Aug. his three rules, first contrary to three rules of corrupt nature, secondly the manner of doing, requires first, *Toto*, secondly, *totum*, thirdly, *toto tempore*. Thirdly, the reward Fourthly the punishment.

## The Law.

**V**E learned in the general Preface, that we are to depend onely upon Gods providence, and so we are to conceive of him as a mighty prince and king; for so he is stiled in the Apocalyps. Rev. 19. 16. Who as he hath a Reward for us, so he hath his *regnum*, his worke house, his place of probation and trial for us, which house is the world and that being in his work-house we have our *agenda*, work to be done. And the Law, as the Rabbins call it, is *Thoras magna*, *horb*, *Doctrina agendorum*, the things we must do are contained in it. And as there be four things in all good Laws in the world; so are there in this, which is *Lex Creatoris Mundi* the Law of the worlds Creator.

1. *Opus*. The work prescribed to be done. This ye shall doe.
2. *Modus*. The manner how it must be done. Thus ye shall doe it.
3. *Premium*. The Reward for it being done. In *palatio*, in Heaven.
4. *Pœna*. the punishment for it being not done. In *Carcere*, in hell.

The action.

1. *Opus*. The action or work. The Decalogue is as it were the Pandects, a Book of all the Offices, works and duties which God requireth at mans hand, and the Lawyrs Pandects are nothing else but Comments upon these: these are the true *Ethica Christiana*, Christian moral duties, transcending all other whatsoever. And in this respect are they of the Church of Rome to be commended, who though they teach their youth other Arts, yet teach them no other Ethicks then these: Logique and Physiques; and Metaphysiques they learn them, but for Ethicks they refer them especially, as the reformed Churches have done, to these of the Decalogue, which indeed is the true *Regula morum*, the just square of all our actions, for they ought not to be shorter nor longer then this.

Obj.

But because the Law is said to be given by Moses, there may arise a doubt from hence, that seeing the Law was not given till about 2000 years after the Creation, and that the world was so long without a Law, why may not we live without a Law now, as well they did before Moses.

Resp.

Our answer is. That they lived not before Moses, without the Law. They had many parts of the Law, some of the Ceremonial Law, by special Revelation from God, and all the moral Law written in their hearts, they had the knowledge of beasts cleane and uncleane, of sacrificing, of praying or calling upon God: of the younger Childrens subjection to the elder. Abraham had the Law of Circumcision: he and Jacob paid Tithes; and many other Laws they had before Moses wrote them. And as Saint Paul saith, The Gentiles (both before and after) doing by nature the things contained in the Law, these having not the Law, were a Law unto themselves: what to doe? not what they listed, but the work of the Law, written in their hearts, instead of Tables of stone.

Rom. 2. 14, 15

That is, the effect of the Law, which is equivalent to the Law it self, which he proveth



proveth thus, because their conscience bare witness, and their thoughts reflected on their actions, accused or excused themselves in what they did.

And therefore S. Augustine saith, that every man had this law in his heart, which is to be understood after the fall, for before that, all was perfectum, perfect. *Mali multa recte laudant, multa recte reprehendunt, quibus autem regulis faciunt hoc? ubi eas vident? unde illud habent? quod homines sic vivere debeant, cum ipsi non sic vivant, sunt regula justa, mentes eorum injusta, regula immutabiles, mentes eorum mutabiles, vel hoc argumento, &c.* Evil men commend many things truly, and reprove many things as justly: but by what rules do they so? whence have they it, that men ought to live so, seeing they live not so themselves? why, these rules are right and good, though their minds be not so, the rules are unchangeable, though their mindes be mutable, &c. Yea, he concludes, that they finde them in *libro lucis*, in the book of light and truth, howsoever they are blinde, (and as S. John, *the light shone in darkness, and the darkness comprehended it not*) which truth being in God, as a seal, makes the same impression in the minde of man, yet keeps it self whole, and where this print or impression is set, it can never be wiped out. And thus we see, that all men ever had, and have the effect of the Law in them.

De Trin. l. 14. c. 15.

John 1.3.

And this we will prove from the performing the duties required in the law before it was given, this may appear before the written law in all the ten Commandments.

1. For the first Commandment. Though it be not very plain, that *Terah* with *Abraham*, *Lot* and *Sarah* departed out of *Ur* of the *Chaldees* into *Canaan*, because of the idolatry of the inhabitants, yet soon after there is a very plain place for it. *Jacob* commanded his household to put away their strange gods.

Gen. 11.31.

35.2.

2. For the second. *Jacob* buried the idols under an Oak, and in that *Rachel* hid the images under the Camels litter in a godly zeal, as some think.

35.4.

31.34.

3. For the third. *Abraham* caused his Steward to put his hand under his thigh, and swear by the Lord of Heaven and Earth, that he should not take a wife for his son of the daughters of the *Canaanites*. And we may see a solemn oath taken between *Jacob* and *Laban*.

24.3.

31.53.

4. For the fourth. We may see the observation of it plainer before the giving of the Law, in *Exodus*, in speech about gathering a double portion of *Manna* of the *Sabbaths Eve*.

Exod. 16.23.

5. For the fifth. we may finde in one place, how *Esau* cryed for his fathers blessing: and in another, how he stood in awe of his father, though he were otherwise prophane, for he would not kill his brother *Jacob*, while his father was alive.

Gen. 27.38.

41.

6. For the sixth. we see a plain precept. Whosoever sheddeth mans blood, by man shall his blood be shed.

9. 6.

7. For the seventh. *Judab* would have burned *Thamar* for playing the whore, and *Shechem* was slain for ravishing *Dinah*, and the whole city spoiled by her brethren. For their answer to their father *Jacob* was, should he deale with our sifter as with a harlot?

38. 24.

34. 31.

8. For the eighth. The putting of *Josephs* cup into the mouth of the sack was enough (though among the Egyptians) to clap his brethren in prison, and God forbid (say they) we should doe this: that is, steale.

44. 7.

9. For the ninth. Because *Judab* had promised to send a kid, he performed it, though (as he thought) to a harlot.

38. 17.

20.

10. For the tenth. There was no act, nor purpose of heart in *Abimelech* against *Sara*, as appeareth, yet the sinne of concupiscence was punished in him, by God: Behold thou art but a dead man, because of the woman which thou hast taken. Notwithstanding *Abimelech* had not yet come neer her. So *Pharaoh* was plagued for her, in the same case.

Gen. 20.3.

12. 17. 1

By this we see, that there was a Law before the written Law.

The summe of the Law is this: *Ambula mecum*, walk with me, or before me, and the means to do this, is Love. Can two walk together (saith the Prophet) and not be agreed? if they love they will not part. So that love must be the ground, and to love Christ is to keep his Commandements. Now there is no Love but between likes, so that we must be *integri* perfect, both in body and soule, not outwardly alone, but inwardly too:

Gen. 17.1.

Amos 3.3.

John 14.15.

The

Esa. 1. 16.  
17.

The Law consists in two Duties. 1 In avoiding or not doing Evil. 2 In doing that which is good. Both put together by the Prophet. Cease to do evil, learn to do good. And by the Psalmist, Eschew evil, and do good.

Psa. 34. 14.

The sinne against the first of these, is called *Peccatum Commissionis*, sinne of commission, and the sinne against the second is called *Peccatum Omissionis*, sinne of omission. In regard of the first, we are called *Milites Dei*, Gods souldiers against his enemies, Sine and Satan, and therefore are we said to be the Church Militant. In respect of the second, we are stiled *Operarii Dei*, Gods labourers. In regard of the first, we are called *innocentes*, guiltlesse. And of the latter, *Boi et iusti*, good and just, or *viros bonorum Operum*, men of good works.

Jer. 5. 8.

But in any good work, these two must go together. For the Jews were very observant in offering Sacrifices to God: but because they burned in Lust, and every one neighed after his neighbours wife, their sacrifices were not accepted: and it was in this respect that God to'd them, he was full of their *Libamina*, their sacrifices. On the other side, be we never so innocent, yet if we doe not to our power *pascere & vestire*, feed, and cloth, do good works, we sinne *et si bonum sit non fecisse malum, tamen malum est non fecisse bonum*, as it is good not to do evil, so is it evil not to do good. For in keeping of the Law *facere & abstinere* must concur. Yet if we could keep the second, we should not to greatly offend in the first.

Tit. 2. 12.

Saint Paul in his directions to Titus giveth these rules, that as we must deny ungodlinesse (theres the abstinere) so we must *facere* too, live soberly, justly and Godly; that is, 1. *Pie*, Godly, towards God. 2. *iuste*, justly, towards our neighbours. 3. *Sobrie*, soberly towards our selves. And for these three Saint Augustine hath three rules, or natural principles.

1. *Deterius subiiciendum prestantiori, quod commune habes cum Angelis, subde Deo*. Let man subject himself to God: and his Angel-like reason to God his best director. This is *pie*.

2. *Quod commune habes cum brutis, hoc subde rationi*, Let mens faculties common to them and brute beasts, submit to reason. And this is to live *sobrie*.

3. *Fac quod vis pati* let every man do, as he would be done by. And this is *iuste*. And the corruption of these is by three contrary rules.

Gen. 3. 5.  
6. 2

1. The first, as the Satan said to Eve. *Dii eritis* ye shall be as Gods. Be not subject.

2. The second, as the Tempter said to the sons of men. *videre & nubire, quod libet licet, voluntas lex esto*, see and marry, do what liketh you, Let your will stand for a Law.

3. The third. *Machiavels* principle. *Quod potes fac, bonum prestantioris, bonum communitatis*. Do what you can, to *ayadis tu apertum dixeris, licet quod potes*: that you can do is lawful. So much of the first thing in the Law. The Action or work.

The manner.

2. The second thing required in every law, and so in this, is the manner, how it must be done, which by learned men is much dilated. We will reduce them all to three things. We are to do it, 1. *Toti*. 2. *Totum*. 3. *Toto tempore*, or *Semper*.

Gen. 31. 6.

1. *Toti*, as Jacob said to Rachel, you know that with all my power I have served your father: and no doubt but he would yeeld as much service to God as he did to Man.

~ Kln. 5. 38.

Gen. 6. 22.

2. *Totum*, with our whole souls and bodies we must endeavour to keep the whole Law, not as Naaman did, keep it by halves: but as Noah, who did all that the Lord commanded him about the Ark.

7. 5.

Gen. 5. 9.

3. *Toto tempore*, not for a time onely, but all the dayes of our life. Noah was *toto tempore iustus*, righteous all his life: and Abraham was *juvenis & senex idem*, the same man in his age that he was in his youth.

3.  
Reward.4.  
Punishment.

Now for the Reward or Punishment (which are the two other things required in a law) it stands thus. That if a man break one part of the law, the commanding part, it is impossible that he should escape the other part, the sanction, which bindes over to punishment. Therefore God hath taken order, that though men can over-reach the law in one part (that is, in contemning it) yet on the other part, punishment shall over-reach them. So saith S. Augustine, *Aut faciendum, aut patiendum quod debemus*, we must either do what we should, or suffer what is due. And this was known, before the giving of the law. That God was righteous and the people wicked. It was the

the confession of a wicked Egyptian King. And both reward and punishment were set before Cain. If thou do well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. Like a savage Bear, or Mastiff-dog, or a Blood-hound. So long as thou keepest within doors, that is (as the Fathers expound it) as long as thou livest, thou mayest happily escape punishment for thy sin, but whensoever thou goest out of the doors, out of this life, then *va tibi*, he will flye upon thee, then this Blood-hound will never lose the sent, till he have brought thee to perdition and destruction

More directly: for the Reward, its to them that doe well. 1. For temporal benefits in this life: Because Joseph feared God, the Lord made all things prosper under his hand. 2. And secondly, for eternal benefits, felicity after this life. Enoch was translated to everlasting life, because he walked with God.

For punishment, tis to them that do evil. First, temporal punishment in this life, as we see in the case of Adam, Eve, Cain, and Josephs brethren: but especially in Pharaoh, which made him cry out as we heard before, *Justus est Dominus*, &c. The Lord is righteous, and I and my people are wicked. It was his sin drew those temporal plagues upon him. 2. And secondly, eternal punishment in the life to come. So we read of the Spirits in prison for being disobedient in the dayes of Noah, who preached repentance to them: so that they were condemned for transgressing the law of God preached by Noah.

## CHAP. XVI.

That the moral Law of God written by Moses, was known to the Heathen. 1. The act or work was known to them, as it is proved in every precept of the Dialogues, yet their light more dimme in the 1. 2. 4. 10. S. Pauls three rules of Pie; for brie, juste, known to them. 2. They knew the manner of performance, Toti, Totum, Semper. 3. They knew the rewards and punishments.

AND thus we see, that Gods written Law, which is Natures Law, hath all those conditions that any Law should have. For this Law, which was before Moses, was nothing else but Moses's Law in the hearts of men: as if a man would get a thing by heart that is not written. For what Laws then they had from God they kept in their hearts by tradition.

But now peradventure they will say, that these Laws and the four Rules, appear onely in the Scripture, and were observed by the Jewes and those mentioned in the Scripture onely, but other Heathen took no notice of them, nor used them by the light of Nature, and therefore think themselves not bound to them, but are at liberty to use, or not use them.

To this we say, that by the writings of the Heathen themselves it appears that they had these rules written in their hearts, and received many of them, the son from the fathers ascending even to Noahs sons, Sem, Ham, and Japhet, though in some of the Commandements it may not seem so plain as in the rest, for in every Commandement they introduced some corruptions of their own heads, and declined diversly from Gods Law.

First, for six of the Commandements it is manifest, as the 3. 5. 6. 7. 8. 9. the more obscure are the 1. 2. 4. 10.

3. For the third Commandement. It was a law among the Egyptians, *Perjury na ma capitali plectentur*, let the perjured be punished with death, as Diodorus Siculus reporteth. And it was the law of Rome in the 12 Tables *perjuris iuramentum*, I swear not rashly. And Sophocles saith, that when an oath is taken, the soul will be more cautious to sin against God and to injure man.

5. For the fifth, Homer saith of one that had a misfortune, that it came *quia parentes non honoravit*, because he honoured not his parents,



in *αἰδουλα*; he would not render the duty of a childe to his father, therefore his dayes were not prolonged: and another saith, *βελονε δαιμονος παροξυσμου τοις γονεσι*, live well and nourish thy parents in their age. And *Menander* saith, that he which honoured his parents, shall *εὖ ζῆναι καὶ μακροχρονῶς*, live long and happily. And for superiours, *Charondas* (said in his laws) *ἴστω μὴ γὰρ τὸ ἐκ διαμυσσῶν τῶν γονεῶν τῆς ἡλικίας*, the neglect of our aged parents is extremity of wrong.

6. For the sixth, there is no question, every Nation held it as a Canon of their Law, *Homicida quod fecit, expectes*, Let a murtherer expect losse of life, as he deprived another of it: and therefore they all punished murtherers with losse of life.

7. For the seventh, it was the saying of *Licurgus*, *Fuge nomen Mæchi, si mortem fugies*, Avoid adultery, so shalt thou avoid untimely death: and *Stephanus* out of *Nicostratus* *πονηθὲς μακροχρονῶς ὄνεια, δεῖτε μὴδὲν εἰ τῷ πονηρῷ παρῶντι, εἰ μὴ καταφρονῇδεαι*. He that will live in this city and not dye, let him abhor adultery. And *Menander* censureth adultery as a sin disgraceful, *δυσάρετον γὰρ ἴσ' αἰν*, because the price of it is death.

Heb. ferm. 6.

8. For the eighth, *Demosthenes* against *Timocrates* alledged plainely the Lacedemonian law, in the very words of this Law, Thou shalt not iteal. And *Hesiods* precept enjoineth men, not to possesse *χρηματα ἀποσταλ'*, stolne goods, but *δωδῶντα* given by Gods providence.

9. For the ninth, it was one of the Laws of the twelve Tables at Rome, *Qui falsum testimonium dixerit, Tarpeio Saxo deijciatur*, Hee that shall beare false witnesse, let him be cast down from the Tarpeian Rock. And *Phocylides* counselleth not to utter lyes, but to speak the truth in all things.

Now in the other four they had a dimmer light, for they were not so manifest to them.

1. For the first, though wee finde most of them speaking of gods in the plural number, yet it was well known to the Philosophers, that there was but one God, and especially to *Pythagoras*, who could say, *Si quis se deum dixerit peperit unum qui omnia feceris, novum faciat mundum*, If any one shall say that he is a god; but he that made all things, let him prove it, by making a new World. And so *Sophocles*, *ἄνθρωπος ὁ ἀνδάντων εἰς τὸ δαίτυς ἕνους ἐν veritate unus Deus*, There is one in truth, there is one God, and so said *Orpheus* and *Varro*: and this they maintained in their Schools.

2. For the second, they agreed that every god should be worshipped according to the manner that himself should think best. So *Socrates* in *Plato's Republica*, *ἢ καὶ τὸν αὐτὸν θεόν* every god should be worshipped as he liked. And this is the very foundation of the second Commandement. But for the thing it self, *S. Augustine* out of *Varro* saith, That *Varro* did much approve of the Jews religion, because it excluded Images, holding it the best way to keep Religion undefiled by excluding them; and that if all people else had taken that course, it had been a means to take away much trifling.

De Civ. l. 4.

31.

3. For the fourth, very little is to bee found, and yet they had this Canon among them, that *numerus septenarius*, the number of seven was *numerus quintus*, a number of rest, and that it was *Deo gratissimus*, a number pleasing to God. From which, and from the report they heard of the Jews observing the seventh dayes rest, they might have gathered a conclusion, that God would have rest upon that day. And it was their practise in their funerals to have their *exequies*, the seventh day after a mans death, and seven dayes together they would mourne, and they gave their children names the seventh day after their birth, and all this because they held it *Saturus* number.

10. For the tenth, *Menander* hath this saying, *ἐν βραχίονι αὐτοῦ οὐκ ἔστιν ἐπιβουλή, ἐν ὤμῳ αὐτοῦ οὐκ ἔστιν ἐπιβουλή*, do not concupiscere or desire, so much as another mans pin or button. And indeed, though in their Lawes they never touched this, yet the scope of them all did tend and drive to this end, *ἐν τῇ καρδίᾳ, non concupiscere*, they were against concupiscence. And hence we may conclude with *Saint Paul*, *Rom. 2. 15*. That the Gentiles, having the Law written in their hearts, were inexcusable.

Now to shew that the Heathen had also the rules and grounds before mentioned, we may thus prove.

1. There

1. There was written upon the door of the Temple of their god, *Apollo at Delphos*, in the upper part of it the letters *α*, that is, Thou art: shewing thereby that God alone hath a being of himself, and that we depend on him; and that if any did ask counsel at the Oracle, they should do what the god commanded, and that was *subdere deo quod commune habes cum angelis*, to subject their Angel-like reason to God.

2. Secondly, upon one leaf of the door was written, *γνῶσις σου αὐτοῦ, Nosce teipsum*, know thy self; that man should take notice how much better he was then beasts, and his minde then his body: and knowing his soul to be better then theirs, he should not abate it with vile things; and that was *subdere rationi; quod commune habet cum brutis*, to subdue to reason those faculties which were common with beasts.

3. Thirdly, upon the other leaf was written *ὡς τὸ ἀπὸ τοῦ ἀνθρώπου, a rule of sober living*, against covetousnesse and profutenesse, *fac quod vis pati*, doe as thou wouldst have done unto thee, to avoid injustice. Besides this, they had *legem talionis*, a law of retaliation, like for like, *et nemo facit injuriam, qui velit idem sibi fieri*, no man commits an injury or doth wrong, that would be willing to have the like done to himself. And therefore when the Emperour *Alexander Severus* heard this sentence, *Quod tibi fieri non vis, alteri ne feceris*, do not that to another which thou wouldst not have done to thy self, he ever after used it to malefactours, and caused it to be graven in his plate. And thus we see the Heathen had rules for their actions, and for the whole substance of their obedience. So much then for the Action.

Secondly, for the manner. *Toti, Totum, Semper* or *To to tempore*.

1. For *Toti*, they had this rule among them, *ἡ δυνάμις ἡ πᾶσι δυνάμις*. We must do it with all our minde, strength, heart, and affection, else not at all.

2. For *Totum*, the whole duty. Tis *Plutarchs* comparison, if we eat not up the whole fish *ἰχθυον*, it will do us no good, but harm, but if we eat it all, it will be wholesome and medicinable both, *ἡ δὲ αἰσθητικὴ καὶ ἡ νοητικὴ δύναμις*. So they found fault with *Caesar* for using this sentence, *Imperium est violandum*, *regnandi causa violandum*, in alius rebus pietatem colui. If justice be to be broken, it would be for a kingdom; in other things live godly. And this is the case of every sinner: so the unclean person saith. If ever chastity be to be violated; it is for *Bathshebas*, in others it shall be kept. So *Plautus*, *Solis amatoriis perjuriis dii dabant veniam*, the gods will pardon perjuries in lovers only. But justice must be totally kept and not broken for any respect, nor any other vertue, if we so do, we omit part of the whole and entire duty required of us, this the Heathen knew.

3. For *Semper* or *to to tempore*, all the dayes of our life. They held, that a good man should continue so to his end: they resembled him to a *tetragonism*, all sides alike, like to a Dye, they would have him to be *homo quadratus*, ever like himself; never like to a Camelion often changing his colour, inconstant, sometimes good, sometime bad, now in, now out, but he must continue ever one and the same.

1. For the reward we see that they held, that their god *Jupiter* had *ἀσπὴν* a sheet of Parchmine made of the skin of that Goat that nourished him, wherein he wrote all mens deeds, and for those that had done well, he had his three graces to reward them in this life, and his *Elisian fields* in the world to come, answerable to *Paradise* in Scripture. 3. and 4.  
Reward and  
Punishment.

2. And for punishment they likewise held, that he had his three *Erynnyes* or *Furies*, in this life: and *Tartarus*, *Stryx*, and *Cocyus* in the life to come, according to *Topher* and *Gehenna* in Scripture.

And thus we see that the Gentiles are inexcusable, having all the parts of the Law Rom. 1. 16. within them written in their hearts, to accuse or excuse them.

## C H A P. XVII.

*Questions about the Law.* 1. Why it was written by Moses, seeing it was written before in mens hearts. How the light of Nature became Divine, three causes of it: it was deserved in three respects. Why the Law was given at this time. Why onely to the Jews. All the four parts of a Law are in the Law written. 1. The Act. 2. The Manner. 3. The Rewards. 4. Punishments. 2. Whether any can keep the Law. How God is just in requiring that which we cannot perform. An addition about power of keeping the Law Evangelical. Adam lost his ability, not efficienter, but meritorie. God alwayes gives, or is ready to give power to do what he requires, if we be not wanting to our selves. How Christ hath fulfilled the Law, how we keep it by faith. 3. Why God promises life to the keeping of the Law, if we cannot keep it.

Quest.

NOW here a question may be made. If the law of Moses were thus written in their hearts before, to what end was it given them, or what needed God afterwards to have written it in Tables of stone?

Answ.

We answer, the reason was, because the former law, though it were whole in Paradise, yet afterwards by Adams fall, it was broken into shards and fragments, all to pieces, and afterward every piece was broken smaller and smaller, so as the light of Nature thereby grew dimmer and dimmer. And therefore lest it should be clean put out, because the writing in the heart would not be sufficient, but daily decayed, it was necessary that it should be written in tables of stone, and set before the eyes of all, that by daily viewing it, it might be brought again into their hearts.

If it be questioned again, how it came to passe, that these laws of Nature were blotted out, and how the light thereof came to be dimmer and dimmer, we answer, that the reasons are three.

1. Because men did what they could, to blot it out themselves. *Noluerunt intelligere*, men would not understand: and the reason why they would be so ignorant was, because when they had done ill and communed with their own hearts, they found presently an accusor in them; so that not daring to look into themselves, when they had done ill, they would not be checked, and as S. Augustine saith, *falsi sunt fugitivi a cordibus suis*, they became fugitives from their own hearts. Therefore to cure this evil, it was expedient, when they had put it out of their hearts, that the law should be written, to be ever in their sight, that thereby it might be brought back again into their hearts, *unde fugerunt*, from whence they had driven it.

Math. 13. 25.

Gen. 3. 5.

2. Because as Christ said, there came a Super-seminator, another Sower, the Devil, who sowed tares (false principles) in their hearts, as *Eritis dii cognoscetis bonum & malum*, ye shall be as gods knowing good and evil, and *Bonum est quod prodest*, that is to be counted good that doth us good, and the like. Now these tares overgrowing and overmastering the good wheat, it was fit that the good seed should be sown again: and that it might not be corrupted again, it was necessary that the Law should be delivered in Tables of stone, to remain ever to be looked upon, and not forgotten.

3. Thirdly, God inflicted the punishment of blindness upon them, as S. Augustine saith, *Legis insuperabili spargit Deus pœnales tenebras super illicitis cupiditatibus*, when men went after their own lusts, and neglected the light of nature which God had written in their hearts, and would not cherish it, it pleased God to send upon them the spirit of slumber and giddiness.

And thus having spoken of their knowledge, let us now see their practise. And by this, they deserved the losse of the light of Nature three waies.

Hab. 1. 16.

Rom. 1. 22.

1. In respect of God. Because, whatsoever things or Arts they invented; or whatsoever else they understood, they attributed not to God, but to their own industry, sacrificing to their own nets, as the Prophet. And as S. Paul, professing themselves to be wise, and therefore (as he saith) they became fools, and had the reward of their folly, God gave them up.

2. Again, whereas the goodnesse of every action should be for the end, all their actions were either for a wrong end, or none at all. As the Epicures end was for pleasure.



jure. The Platonists ob *praxim politicam*, for policy. The Stoicks for the action it self, *Officium propter officium* or *propter virtutem*, doing their dutie for their duties, or virtues own sake, none for the glory of God. But we know, that *Officium est propter quiddam altius officio*, for something more excellent then then the duty it self, that is for the glory of God. For he saith; My glory will I not give to another. *Esa. 42. 8.* But they robbed God of this glory.

3. Lastly, whereas God is no lesse offended, yea more for the breach of the first Table, then of the second; and in the second Table more with Adultery then Theft: they go another way, and let down great punishments for Thefts, and such things as are committed against themselves, or concern them; but when they come to blasphemy and other sins that are injurious and derogatory to Gods honour, they regard not them, nor set any (or at least little) punishment upon them, as if they concerned not them at all.

In respect of Men. Take the second Table, in which is contained the duty of Parents and Children. They were so unnatural, that they did sacrifice their own sons, and daughters to Devils. And for Children though they were undutiful to Parents, and releevd them not, yet they had their Corban for it: a child might neglect his duty towards his Parents if he vowed to bestow a gift on the Temple. For stealth and robbery that was accounted no sin, their Law bare them out: as in Sparta it was but, *Tu quoque fac simile*, do thou the like. And for Adultery they allowed their *magas libidines*, extravagant lusts, their abominable feasts to *Venus*, and their Stewes to maintain them. 2.  
2. Reg. 23. 10.  
Mark. 7. 11.

In respect of themselves. They practised and delighted in Gluttony and Drunkenesse, which was accounted no sin, but a vertue and used after their sacrifices; in-  
fomuch as Saint *Augustine* saith of them, they did *mensuras bibere sine mensura*, drink measures without measure: and it was accounted a commendable thing among them. No marvail then if in these respects, all those things considered, that God plagued them with blindness and darkness, for such intollerable abuse of that light they had. 3.

Thus mans heart being an ill *Custos* or keeper of the Law, and *ignorantia* ignorance being made *pœna ignorantia* the punishment of ignorance, and so the Law being almost blotted out, it was necessary it should be written, so as it might abide for ever. When God had made an end of communing with *Moses* upon mount Sinai, he gave him two Tables of Testimony, Tables of Stone written with his own finger, which had a signe and resemblance, and indeed contained summarily the Law of nature. But after they were broken in pieces by *Moses* moved to wrath against the Israelites for their idolatry to the Molten Calf, then were two Tables made again by *Moses*, but the Law was written in them by God, this Law was called *Moses* Law, because it was delivered to the Israelites by his ministry: ever since it hath been delivered to succeeding ages by the ministry of Man. Exo. 31. 18.  
32. 19.  
34. 1.

Now it was necessary that this Law should be given at this time in these respects.

1. Because now, not onely the Gentiles walked in the vanity of their own hearts, but the Israelites the seed of *Abraham* (to whom God had bound himself by promise) were addicted to the Idol-worship of Egypt, and having lived long in Egypt, had almost lost the knowledge of sacrificing to, and truly worshipping of God. So that had not God at this time taken his people apart from other Nations into the wilderness, and there as it were schooled them apart, and taught them his Law, and given it to them written, to be preserved for posterity, the whole world (in probability) would have been (if dim before) stark blinde at length, and wholly ignorant of Gods Law. Ezech. 20. 7.

2. Nor did God give his Law to all the world at once, nor write it in the manifold and different tongues of the Nations, but first imparted it to *Moses* and *Aaron*, and the Elders of the Jews, that by them it might be communicated to the whole body of that people; in the ancient tongue kept ever since *Adams* time by the Patriarchs, as is commonly thought. And then did God make this his people so famous in regard of the wonderful miracles wrought amongst them; his admirable dealings with them; his temple and worship granted to them: that the world before Christs coming could not plead ignorance. Besides whereas the Gentiles had departed from God, yet such was his mercy; that he left the way open for the Israelites to call them again

again to the truth, and for their reentrance into the true Church, and becoming Pre-  
sbyteres.

Now then come we to shew, that in this written Law of *Moses* are all the four  
properties which are in all Laws. 1. *Preceptum*, a rule for our actions. 2. *Modus*  
the manner how to observe that Rule. 3. 4. *Premium & pana*, The reward for  
keeping, and the punishment for breaking it.

1. First, that it is a Rule and precept for our Actions. The Psalmist saith. The Law  
of the Lord is a perfect Law, &c. Every Law else is unperfect.

2 For the Manner. It requireth that *Toti*, we be whole observers of the Law;  
it commands, that we do it with our whole soul and body. For we consist but of  
those two parts. And the soul likewise hath two parts, the Minde and the Heart.  
Now God must be *perfectus mentis scopus*, the mark at which the minde must wholly  
ayme, the end of all our actions, there must be *plena intentio erga Deum*, look  
wholly to God in them. And the heart which is the will, must be *tota inflammata*  
wholly inflamed. As for the Body, every Member of it must be used, and all the  
strength of it, to perform the Law, and be instruments of Righteousnesse; *toto cor-  
de, totis viribus* all our heart, and all our strength must be imployed therein.

For *Totum* all the Law. Its Gods own wish concerning the people. O that there  
were such a heart in them, that they would keep all my commandments alwayes:  
and it were very absurd to except any. For whereas God is perfectly wise, if some  
of his precepts were needlesse, then might he be taxed with folly, in not leaving out  
them which were superfluous. And as none of Gods Laws must be left unkept,  
so none but his or what is grounded upon them, or not repugnant to them, and im-  
posed by lawful authority derived from him, must be kept; for then his wisdom  
would be likewise impeached, if any thing besides his Law or without subor-  
dination to his, were to be kept; and the Law it self would be imperfect, but it is  
neither defective, nor hath any thing superfluous in it: and therefore God saith,  
Whatsoever thing I command you, observe to do it, thou shalt not adde thereto, or  
diminish from it. Nothing must be commanded in Gods name, as immediately from  
him, but what he hath prescribed.

For the Continuance. *Tota in vita est observanda*, It is to be kept alwayes, all the  
dayes of our life. The place before quoted sheweth, by the word [alwayes] that to  
continue all our lives in his obedience, is a part of the Law. And the same in effect,  
he commandeth elsewhere, Thou shalt Love the Lord thy God, and keep his charge,  
and his statutes, and his judgements and his commandments alway. And in all places  
too, for though the place includeth not the time, yet the time includeth the place, and  
therefore the house of *Rimmon* is not, nor can be excepted.

Thirdly for reward. If the Law be kept, there is promise of reward. This Saint  
*Paul* confirms. Godliness (saith he) is profitable to all things, having promise of the  
life that now is, and of that which is to come. And our Saviour saith, that they  
that have done good shall come forth of the grave to the resurrection of life. Saint  
*Paul* testifieth before *Agrippa*, that the twelve Tribes do rest in hope of a Resur-  
rection. And the opinion of the Sadduces that held the contrary was ever odious to  
the best Jews.

Fourthly for punishment. If the Law be not kept after this manner, first wholly,  
but in a double heart, then comes the Curse, which the prophet denounceth, Cursed is  
he that doth the work of the Lord negligently. And for the *Totum*. He that keep-  
eth not the whole Law is accursed. Cursed is he that confirmeth not all the words  
of the law to do them, and all the people shall say Amen, which very words Saint  
*Paul* reciteth to the Galatians, onely he hath in stead of [confirmeth not,] continu-  
eth not, and that is for the *Semper* or *Toto tempore*, the keeping them alwayes,  
all our life. And these being Gods Curses, they are sure: for as when he said *fiat lux*,  
let there be light, and it was so; so if he say Cursed, it will be so too. And as there  
is a fulnesse of blessing to them that can keep this Law, to there is a fulnesse of his  
wrath to them that break it: a Curse without a blessing for the one, and a bles-  
sing without a Curse for the other. Curses for these in this life, *Si non obedieris &c.*  
If ye will not harken to do all these commandments, all these Curses shall come  
upon thee. As they follow there. And for the life to come. Their worm shall not  
die, neither shall their fire be quenched, as the prophet speaks, which words our  
Saviour

Saviour quoteth also. So that the Law of *Moses* for the moral part of it agreeth with the Law of Nature, and what God commanded *Moses* to write for the instruction of the Israelites was in great part written in the hearts of the Heathen, and in some measure practised by the better sort of them.

Now if the question be asked, which of us, say doth the best of us fulfil the Commandments, or who hath so clean a heart that never lusted, or indeed that lusteth not daily? We answer confidently, None. And to prove this Saint *Paul* shall tell you (in the first seven chapters to the Romans) that both Jew and Gentile were defective, and came short herein. Saint *James* saith; *In multis offendimus omnes*, in many things we all offend. The prophet *David* by way of question saith; *Delicta quis intelligit?* who is there that understandeth how oft he offendeth. So that *Septies in die cadit iustus*, The best of us falls seven times a day, which diverse take as meant of falling into sin, though others, very learned, take it, of falling into afflictions. And holy *Job* confessed, that he could not answer one for a thousand. Lastly (to omit many) *K. David* speaks positively in regard of fulfilling the Law, that, 'in Gods sight shall no man living be justified, that is, if God should proceed according to strict justice.

James 3. 2.  
Psal. 19. 12.

Pro. 24. 16.

Job 9. 2.  
Psal. 140. 2.

If then the case of the best be so, another question riseth; Whether God be just in commanding us, possible things to be kept, and promising that whereof no man can be capable, because no man can keep the Law.

We answer that God is most just, and there is no injustice in his proceedings. Though the matter be never so crooked, yet the rule ought to be straight, not like a Lesbian rule. For God being perfectly just, his Law must needs be perfectly just also: for else if he had left out any part of the Law, he might have seemed to favour sin.

And if it be demanded, why we were not made able to fulfill and perform it. Some answer thus; That *Adam* was at first made fit and able; and received strength to keep it, in that perfection which was required: but he lost it. For *Adam* was like an evil servant, that receiving money of his Master to do his business spent it riotously; or became drunk by the way, and so was not able to perform that work which his Master expected: yet the Master might lawfully exact it of him, because he had before enabled him unto it: So God gave us ability at the first; to do what he commanded, but we having lost that ability vainly, God may lawfully exact of us, what he set us to do.

But against this some object, that seeing man lost this ability; not efficient, but meritorie, by Gods penal act depriving him of it, it can no more stand with Gods justice and wisdom still to require the same obedience without new abilities, then for a Magistrate, having cut off a mans feet for some offence, yet to require him to go to such a place, and then to punish him for not going: and therefore it may be said, that God never requires any thing of us, but he either gives or is ready to give ability to do it; if we be not wanting to ourselves. And therefore as God requires obedience under the gospel, so he enables us by his grace, or is ready to enable, if we seek to him to do what he requires: as to avoid every known and wilful sin, and to perform the substance of every good duty, though we are still subject to sins of Infirmity; which we must labour against, and though we come short of perfection in some degree, yet we must aim at it; and not rest in a perfection of parts. Thus every Christian may and ought to keep the law of God, as it is qualified and moderated in the Gospel; so as to be free from all reigning sin, and to perform every act commanded in sincerity, and as this is possible by the grace of the gospel, so it is necessary to salvation in all after their conversion, and Repentance. As for that absolute perfection or freedom from all sin, it is commanded too; but not as actually necessary to salvation: but onely in our true and constant endeavour, as that which we must aim at; and come as near to as we can, though we do not attain it in this life. And thus it may be truly said, that the Law, though it cannot be kept in that absolute and exact manner, which is required in the Covenant of works; that is without the least omission, or intermission, in which first God doth not now require it of us to salvation, yet as it is required in the second Covenant according to the equity and moderation of the gospel, it may by the grace of Christ be kept; and must be kept by every true Christian; so far as God requires it of us now; and thus to that Christian perfection which the Scripture often exhorts to; and the Catholicke Church of Christ ever acknowledged: God having made a second Covenant, wherein there is a Law to be kept

Addition 5.  
Of mans power to keep the Law of Christ.



kept as well as promises to be beleaved, requires obedience now not by vertue of the first covenant which is void, but according to the second which is still in force, whereby he is alwayes ready by such means and various dispensations as are agreeable to his wisdom and justice to enable us to do what in this covenant is required.

But an answer to the first question, and that more fully, you shall have in the words of the Apostle *Romans* 8. 3. What the Law could not do, in that it was weak through the flesh, God lending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the spirit. In which words are two things principally to be observed.

1. That the Law cannot now, nor ever could justifie men: yet he layes not the fault on the Law's weaknesse (it being most perfect) but on our corrupt flesh. It is the flesh that cannot do that which the Law requires.

2. The second riseth out of the former: that is, seeing that neither the Law could justifie us, nor we perform what the Law required, God, (rich in mercy and goodnesse) sent his Son into the world, that being incarnate here should die for us, and by that means take away the guilt and dominion of sin in us, and enable us to keep his Laws by faith and love, which is the perfection and fulfilling of the Law.

To shew more plainly how Christ did this, and that was two wayes.

1. By fulfilling whatsoever was promised and prefigured, in the Law and the Prophets, As *semen mulieris*, the seed of the woman shall bruise the head of the serpent: and, In thy seed shall all the nations of the world be blessed: with diverse other of the like nature. He also fulfilled the ceremonials of the Law, while he being Priest offered himself as a sacrifice. Besides, he spiritually circumciseth beleivers, by substituting Baptisme instead of Circumcision. He is our Paschever, and appointed the Eucharist instead of the Paschal Lambe: and indeed, he is the full complement and perfection of the Law and the Prophets.

2. Christ fulfilled the Law by satisfying in most absolute manner the will of God, being the holy of holies, without spot or sin at all, for in him is the love of God most perfect, and righteousness most absolute. And this in regard of the merit and satisfaction thereof, he communicates *gratis* freely to us most imperfect, to us, I say, if we beleewe. God was in Christ (saith Saint Paul) reconciling the world to him, not imputing their trespasses to them: for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. So Abraham beleaved and it was imputed to him for righteousness. For by faith we rely upon Christ, whom we beleewe to have made satisfaction most fully to God for us, and that God is so pleased with us in Christ, that he accepts us, as now become the Sons of God.

3. But this faith, by which we beleewe in Christ is not by our nature or merits, but is wrought in us by Gods grace, through the Spirit given into our hearts. And this, abiding there, enflames them with love of Gods Law, and desire to expresse the same by good works: which though we do not perform as we ought by reason of the infirmity of our flesh, yet God allowes our endeavours in Christ. Nor did ever any of the Saints (though he strove and resolved to keep the Law as far as he could) trust or rely upon his own merits but upon Christ. Saint Paul did not, for he complained, Who shall deliver me out of this body of death: and presently addeth, I thank God through Jesus Christ our Lord, that is, I thank him that he hath redeemed me from death by Jesus Christ. And it follows, There's now no condemnation to them which are in Christ Jesus, &c. So that a faithful man moved by Gods Spirit to do that which is good, as far as he is able, and as the second covenant requires, and that out of love of God, and not onely for fear of the Curlew threatened in the Law, may be said to fulfill the Law in such manner, that God in Christ accepts of him. So much in answer to the first question.

2. To the second, why God would promise life to them that should keep the Law, seeing no man can keep it in a legal and exact manner, we answer.

1. First, besides that, it may be doubted, whether God doth offer or promise life now otherwise then upon the conditions of the Gospel, which may be kept, some do further answer, that God sheweth hereby, that he abides the same, and the Law still the same, though we be changed from what he made us. 2. Secondly, Hereby man seeth

seeth his own weaknesse, and is driven out of himself to seek Christ. For (as the Apostle saith) if there had been a Law given, which could have given life; verily righteousness should have been by the Law, But the Scripture hath concluded all men under sin, that the promise by faith of Jesus Christ might be given to them that believe. 3. Because Christ took on him our nature, and dying for us, hath purchased the promised inheritance, to be communicated to us, by faith and new obedience or sanctification. 4. Lastly, Though man cannot keep the Law exactly, yet upon his faith in Christ, and his resolution and indeavour to keep the Law, and actual keeping of it, by the assistance of Gods grace, so as is above declared, God accepteth of him in Christ, and takes the will for the deed, in some things, and accounts him righteous, and makes good the promise unto him.

Gal. 3. 21, 22

CHAP. XVIII.

Of the preparation before the giving of the Law. 1. To make them willing, by consideration of 1. his benefits; 2. Gods right, as Lord; 3. Their relation as Creatures, &c. 4. that they are his people. His benefits past and promised. Three motives to love. 1. Beauty. 2. Necessity. 3. Benefits: all in God. 2 To make them able, by sanctifying and cleansing themselves. That ceremonial washing signified our spiritual cleansing. How we came to be polluted. How we must be cleansed. Why they were not to come at their wives. Of the danger and abuse of things lawful. 3. That they might not run too far, bounds were set. Of curiosity about things unnecessary.

Now concerning the Preparation to the hearing of the Law.

THOUGH in the Preface something hath been said concerning the preparation of the Catechumens upon the words *venite & audite*, yet before we come to the particular explication of the Law, we shall further adde some thing in this place about our preparation to the hearing of it. For we can receive no benefit at Gods hands, if we be not prepared for it.

God himself commanded the people to prepare themselves before the hearing of the Law, and so of the Gospel also. Prepare ye the way of the Lord, saith the Baptist. And to these adde, that the primitive Church appointed *Vesperas diei Dominici*, Vespers of the Lords day, and so they had for other holy dayes, and solemn feasts, and to the solemnest Sunday, Easter day, they prepared fourty dayes before. And so far as much as the Sacrament is an appendix of the word, and the seal of it, surely we cannot be excused, if we prepare our selves for the one, and not for the other. The Preacher gives this advise; Keep thy foot (look to thy self) when thou goest into the house of the Lord. And again we ought to know that preparation is as necessarily required of the Hearer, as of the Speaker.

Exod. 19. 10.  
Marth. 3. 3.

Eccle. 5. 1.

Now this preparation consists of three things or means.

The first means to preparation, is to make the people willing to hear the Law, and that is grounded upon the speech of God to the Israelites in Exodus. Ye have seen (saith he) what I have done unto the Egyptians, and how I bare you on Eagles wings. And a little after, Go to the people and sanctifie them to day and to morrow, and let them wash their cloathes. And let them be ready against the third day. And, Thou shalt set bounds unto the people round about the Mount, saying, Take heed unto your selves, &c. In which words there are three things prescribed, and the fourth is implied by circumstance.

Exod. 19. 4.

10.

11.

12.

1. The will in every action is to precede, the people were to be made willing to hear and receive the message that was to be delivered. And therefore to make them willing God (in the first place) gives them a catalogue of his Benefits and goodnesse: So that one way to stir us, and our will to embrace Gods Law is the meditation and consideration of the benefits, which either We, or our Countrey, Parents, Friends, or kindred have received at his hands, for the remembrance of them will stir up a love in us, and love will make us do our duties with delight.

2. Another way to prepare us, is by taking notice of the right and interest God hath in us, as he is our Creator, and so hath power to command us absolutely.

K

W<sup>e</sup>

Dan. 3.

1. Cor. 6. 20.

Psal. 148.

Heb. 11. 25.

Psal. 51. 3.

Exod. 19. 4.

Psal. 41. 3.  
Math. 10. 30.  
Job. 30. 19.  
Heb. 1. 14.

We are as Pots in his hands, either to be made or broken as he pleaseth : we are his servants or born subjects, and he may command us to do what he pleases, for which he needed not to reward us, ife had not tied himself by promise to reward us as the Subjects of *Nebuchodonozor*, who if they performed his will, had no reward, if not, the furnace was heated seven times hotter. We are *Dei Vasa*, Gods bond-men, and as the Poet saith, *Qua premia Vasa*, what rewards may bond-men expect? we are bought with a price. Thers nothing that takes so deep an impression in us, as the consideration of Gods benefits to us, and interests in us, and dominion over us.

3. If we consider our selves, as we are his Creatures. The Dragons, the snow, winde, storm, hail, are (as it is in the psalm) to praise him ; so that if it had pleased God, to have made us but winde or snow, yet being his Creatures we were bound to praise him ; how much more then, for that he hath given us a living soul, and secondly the vse of natural faculties in every member, the value or estimate whereof may be made, by the want of an eye, or an arme, for the supply whereof, how much would we think our selves beholding to any that should restore us the use of them: and therefore seeing God gave us all our Limbs, how much more ought we to be thankful to him for the use of all. But thirdly, when we shall enter into consideration, that God hath given us a reasonable soul, it should procure a third degree of thankfulness. The value of which is such, that as Saint *Augustine* saith, that every man had rather *perpetuo cum ratione Lamentari* to Lament ever with understanding, then *ridere sine ratione*, to laugh without reason.

4. But the fourth transcends all the rest. If we consider the goodnesse of God in choosing and preferring us above all other people to be his Church, and to pertain to him in the New Covenant, and the death of his Son, all other benefits will seem as miseries without this. And this benefit we shall the better value. If we consider the Saints of God (who were wiser then the sons of men) how they have Laboured to be of the number of this Church, Gods elect people, enduring infinite calamities, and rejecting the preferment of this world, and (with *Moses*) rather induring to suffer affliction, then to enjoy the pleasures of sin for a season. Again, we may divide Gods benefits, as God divideth them himself in the verses before mentioned. Into them that are past, and them that are promised; 1. Deliverance, 2. Eagles wings.

1. Them that are past. Deliverance. For this we need no other argument, then that which God himselfe useth. Ye have seen what I did to the Egyptians. In which as in a Type we have seen how God hath delivered us from the spiritual Egypt, the kingdom of sinne and Satay, and this deliverance from the shadow of death, ignorance, blindness, and Gods judgements, doth incomparably passe, that from *Pharaoh* and his servants. And though the Hunter hath set a snare : yet the Lord hath delivered us from it, and all his snares, as from the noysome pestilence, a *terrore nocturno & sagitta diurna*, from terrour by night, and the arrow that flieth by day, *multi undique ceciderunt, nos autem stamus*, many have fallen round about us, but we stand. A thousand fall besid us, and ten thousand at our right hand, and yet the danger comes not neer us.

2. I have not onely delivered you from the Egyptians, but I have carried you on Eagles wings, saith God. In the Revelation, saith he, to the woman (that is to the Church) that he gave her two wings of a great Eagle : which, according to the interpretation of the learned, are,

1. His providence 2. His especial grace. *Dei providentia in hoc seculo, ala una gratia dei specialis ala ecclesie altera*, his providence in this life, and special grace, which brings us to a better life, are the two wings whereby God protects his Church.

1. His providence is thus proved. That he being infinite and eternal, yet condescendeth to care and provide for every particular thing we need. He is said to make our bed. And in the Gospel to number our haire. He hath allotted to us poor worms, being but ashes (as *Job* speaks) the most excellent guard of Angels, commanding them to wait upon us. Lastly, he hath created this goodly Theater of the world, and all creatures therein for our use, and hath made us Lords thereof. And this providence of his, is *inexhaustus fons bonitatis*, a fountain that can never be drawn dry.

a For



2. For his especial grace, preventing, and following appears 1. In vouchsafing his onely Son for the worlds redemption, and remission of sins. 2. In giving us a measure of Sanctification, and vertue in some degree to live well. 3. In giving us the ministry of his Word and Sacraments, as seals of his promises, which the Prophets, Apostles, and Saints esteem so highly. 4. In giving us *pulsationes spiritus*, standing at the doers of our hearts, and knocking, inspiring into us good motions to do well, so that if we would in particular weigh these good gifts of nature and grace, which God hath bestowed upon us, we could not but think, that he who doth thus for us, must needs love us, and that if he love us, he will command us nothing, but that which shall be acceptable to him, and profitable for us.

Apoc. 3. 20.

But to make his providence appeare full, adde to these the benefits promised, which are yet to come. We have them in the fifth and sixth verses. If ye will heare my voice, ye shall be &c. and as they had their promises under the Law, so have we under the Gospel better promises for the life to come. In respect of which all the rest are as nothing: When we have the kingdom of heaven, and the blisse thereof, no more can be added to us. These cannot be valued by the Eye, nor by the ear, nor by the heart. The Prophet tels us. The eye hath not seen, nor the ear hath not heard, nor can the heart understand, the joyes that are provided for them that seek God. Now we know, that the eye may see much, for our Saviour saw all the kingdoms of the world at once; and the Eare may hear many things; but the heart may conceive infinite things in comparison of the senses for apprehension, yet not all them so much as this: therefore the joyes of the world to come must needs be infinite: we usually call that which we cannot value or reckon a *Nemo scit*. This is that name, which *S. Iohn* speaks of in the Revelation, that no man knoweth, but he that receiveth it.

Esay 64. 4.

Marth. 4. 8.

Apoc. 2. 17.

And whereas the heaven and earth are too good for us, yet he promisseth to create a new heaven for us, as if this present were not pay good enough for our service. Now the consideration and remembrance of all this, is to this end, to stir up a love in us; for love will make us do our duties, with ease, diligence, delight, and perseverance, all these will follow love.

Esay 65. 17.

There are but three things that are motives to love. 1. Beauty. 2. Neer nesse of nature, or kindred. And 3. Benefits: and these three do even make the brute and savage Beasts to love, Now these three are in God eminently.

1. For his excellency of Beauty, it appears most gloriously in those things, which he hath made, the world, and the inhabitants, and creatures therein, which being so beautiful in themselves argue a far greater in him. The Prophet *Zachary* admiring it, breaks out into these words, O how great is his beauty.

Zach. 9. 17.

2. For neer nesse in Nature, what neerer Relation can there be, then that of the Creator, and the Creature? Parents are but instruments of our Creation, yet we account them the neerest: but God is our Father indeed, not onely by Creation, but by a second bond of Adoption, we are his adopted sons. You know that *David* made it a great matter to be son in law to a King; but we are neerer: sons indeed.

Gal. 4. 5.  
Eph. 1. 5.  
1. Sam. 18. 18.

3. For benefits: if those which God hath bestowed upon us, and are mentioned before, be not sufficient, take one more. Such was his love to mankind, and delight to do us good that he spared not his onely son, but made him come down from heaven, to dye for us; So that if these benefits make us not willing to do his will, well may the saying of the Prophet *Jeremy* be taken up. *Obstupescat calum*, be astonished O ye heavens. And so much for the first means of preparation, willing nesse.

Jer. 2. 12.

The second means of preparation begins at the tenth verse. God said to Moses, Go to the people and sanctifie them to day and to morrow, and let them wash their clothes, and let them be ready against the third day, for then will I come down, &c.

21

1. As the first was to make us willing, so the second is to make us able, fit, apt, and capable of his law, In the primitive Church they began their Liturgie with *Sancta sanctis, munda mundis*, so here none are capable of holy and clean things, but holy and clean persons: therefore we must sanctifie our selves, or else we are not fit to receive the Law of God. The reason is, because if we put an uncleane thing to a cleane, not onely the

unclean is no whit the cleaner, but the clean thing is made unclean by it. It is the Prophet *Haggai's* allusion. And our Saviour maketh it plain in the case of new wine and old bottles. If you keep not a proportion between the wine and the bottles, both will perish, as is said before: so if there be not a proportion between the word and the hearer, he is not fit to receive so holy a thing, and it will turn to the condemnation of the hearer, and the frustration of the word heard.

2. The time of preparation or sanctifying prescribed by God here, is two dayes, to day and to morrow, &c. to shew that a convenient time must be allowed for preparation; not like *Saul's* preparation, who being to encounter his enemies called for the Ark and the Ephod, and would needs fall to prayer first, before the battel began: but hearing of the approach of his enemies, and fearing to loose time by prayer, layes all aside, and sets his people in array, and so his preparation was all in vain: for he did unadvisedly herein. God would have us to continue in our preparation, and therefore he wishes, O that my people would do thus alwayes: for the time that is bestowed and spent in prayer is not lost, nay it is the best time that can be bestowed of any.

3. The sanctification here, was at that time but a Ceremony, a washing, which being a figure to them of Israel, they are examples to us. And as the Apostle speaks, are recorded for our admonition: for every Ceremony hath its equity, to which we are all bound. And though we be not commanded to put our Clothes in the water, yet we must be careful to wash our souls.

The garments of the old Law, were *Tunica, & stola*, the inward and the outward garment, which Saint *Iohn* seems to allude unto: which have washed their robes white, &c. And Saint *Paul*. Cleanse your selves from all filthiness of the flesh. We must be cleansed both in flesh and spirit. Now the best way to make our selves clean, is, to see how we became foul, that when we be once washed we may keep our selves clean. Now there is a two-fold pollution whereby we became foul, as in a garment. 1. *Pollutio externa*, outward pollution and asperision, as spots, or 2. *interna*, grown within, as by Moths.

1. If a man (in the Law) did touch a dead corps, or one that had an issue, by that very touch he is made unclean; and by this is allegorized the pollution we receive of the World, by ill examples, ill company, or the like: there is uncleanness that will defile us with the touch. And secondly, if a man have an issue in his own flesh, he is unclean, that is, the inward corruption which is within us, the concupiscence of our unruly affections, arising from the blindness of our mindes, and resistance of our will: and all these had need of washing, and separation. Therefore as the Apostle (upon the first place in Leviticus) speaketh, we must come out from among them, and be separate, and touch not the unclean thing: and it was the same Counsel which the Prophet *Esay* gave long before. For the second (within our selves) Saint *Paul* saith, that we are *Templa spiritus sancti*, temples of the holy Ghost: upon which S. *Augustine* saith, *Quisque Christianus templum habet in templo, templum in domo, templum foris, ubique & semper templum ambulans*, every Christian hath a temple in his temple, a temple in his house, a temple every where abroad, and ever a walking temple. And because there must be no pollution in a temple, none in Gods temple. *Nihil inquinatum ingreditur in illud*, there shall in no wise enter into it, any thing that defileth: we had need to be careful to wash us so, that all things may be clean unto us, and then all shall be *munda mundis* clean to the clean.

But if we be once cleansed, we must take heed that we be not defiled or polluted again. He that washeth himself after he hath touched a dead body, and toucheth it again, is defiled, saith *Sirach*. We must not therefore be like the Dog that returns to his vomit: nor like the Sow that walloweth again in the mire. How then may we be cleansed? Saint *Augustine* tells us, that there is *balneum erectum a Christo, balneum sanguinis ejus*, by the bath of Christs blood. And this is it, wherein both our aspersions and fluxes may be cleansed away. Of which bath, the water of Baptisme is a representation. *Baptismus abluit omnia peccata*, saith the same Father, Baptisme washeth away all sins. *Et Aqua illa non solum sordes corporis mundat, sed animam a peccatis liberat*, that water doth not onely cleanse the spots of the body, but frees the soul from sin. And not onely by that, per *Baptismum fluminis*, but *fluminis* too, the Baptisme of fire goeth with it to purge us, even the Spirit of God, which remaineth

eth with us to the worlds end, and wherewith we are daily baptized, for as fire scoureth and cleanseeth metal from dross, so doth the Spirit of God the filth of our souls. *S. Augustino* saith, *Spiritus sancti opus est, & diligentes sanctificare, & sanctis custodire*, to keep us, as well as to make us holy.

1 Thess. 5. 19.

But because the Spirit and fire may be quenched, there is another matter added to feed it, The cooperation of the word, ye are clean through the word, saith our Saviour: the hearing of the word is a cleanser too, it cleanseeth like niter or fullers earth. The daily applying of the word checketh that which is amiss in us, and cleanseeth our corruption. By this the Spirit purgeth us both within and without: for outwardly we must be clean too, or else we come short of a Scribe or Pharisee, for he maketh clean the outside.

John 15. 3.

Jer. 2. 22.

Mal. 3. 2.

Mat. 23. 25.

Is. 19.

Exod. 19. 15.

But the inward cleansing, washing of the heart and spirit is specially for Christians, because out of the heart cometh all uncleanness; and if no concupiscence were, there would be no issue at all: so that he that can scour the soul, shall have no issue.

In this Chapter of preparation it is said, be ready against the third day: come not at your wives, which seems to be an addition to Gods commandment, and counsel given by *Moses*: not that this was unlawful, or did pollute, but because it was inconvenient at that time, and might perhaps have endangered them, from being so clean as they should be.

The Jews report, that beside the Law of God, the most ancient saying among them, (that is, of such as they called *Dilla sapientum*, the sayings of wise men) was *facite circumscriptionem legi*, make a limitation to the Law. As when God commanded the Israelites not to enter league or covenant with the Gentiles, they (because they would be sure not to offend against that precept) would not so much as keep company with them, nor drink with them. And *Job*, (whereas the Commandment was, not to covet another mans wife) made a covenant with his eyes, and not so much as thought upon a maid. So *S. Paul* in the Chapter which is called the Chapter of expedience, confesseth, that it is lawful to marry, yet it was better to forbear in that time of persecution; he made a hedge about the Law, abridging the use of a lawful thing, that they might not fall into unlawful.

Dent. 7. 2.

Job 31. 1.

1 Cor. 7.

Now God forbiddeth none of these in any place of Scripture: It was not unlawful to drink with unbelievers, nor to look upon a maid, nor to marry. Yet we see their counsel and *Moses*, here, come not at your wives. This teacheth us a good point of wisdom, not to go too neer the edge of the bank, lest we fall into the ditch, not to come too neer the pit, lest we slip in.

And the ground of the equity of this command brings in a third reason, to shew, that we have need of inward cleansing. A clean thing may be defiled, not onely by an unclean thing, but by a thing that is not of as high a nature and degree, as it self, that is, not as good as it, though it be clean. As a holy thing being touched with that which not as good as it self, is unhallowed. If one bear holy flesh (its the Prophets question) in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oyl, or any meat, shall it be holy? and the Priests answered, No. And the Prophet *Esay* tels us of two things to the same purpose. 1. That their silver became dross, and their wine was mixt with water. Now the dross defileth the silver, because it is nought, but water defileth wine, because it is not of so good a nature as it self. So is brass with gold. So we, if we set our souls upon inferior things, and earthly, make a mixture; and though they be not unclean, nay, though they be lawful, yet there will be a pollution. And in what respect it comes to defile, the

Haggi 2. 12.

Isay 1. 22.

Heb. 12. 1.

Author to the Hebrews sheweth, and makes a distinction; telling us, that we must not onely forbear sin, that besets us, but also lay aside every weight that hinders us in our Christian race. This weight is not properly sin, but an impediment, and because it hindreth, it must be laid aside. He argues thus. All things are lawful, but all things are not expedient: Lawful things, when they hinder, must not be used; if lawful things begin once to be unexpedient, a Christian is not to use, but eschew them. By the use of indifferent things we are sometimes brought under their power, they become predominant over us: And therefore we are so to use them, as that we come not under the power of them, that we may forbear them when we will, and use them when we will. Though the use of marriage be lawful, yet because as *S. Paul* saith, it may be a hindrance to fasting and prayer, it is not to be used at such times

1 Cor. 6. 12.



Pfal. 69. 23.  
209. 7.Marth. 6. 5.  
2.

as those duties are required. For the Devil insinuates into us, and deceives us, not only by evil things, but also by those which are good in their own nature; by Gods good creatures, by his gifts, and we are no lesse to take heed of him in indifferent things, then in evil. Our tables may be a snare unto us: And the thing which should be unto us for our welfare may be an occasion of falling. So Prayer (one of the most excellent duties of a Christian) may be turned into sin. The like may be said of Almes. These things are spoken to this purpose, that as *Moses's* counsel was, Come not at your wives, which is a thing lawful: yet if by circumstance of time or place, or the like, these lawful things make a man slow in the service of God, we ought to refrain them, and to follow the counsel of *Moses*.

3. The third and last point in preparation is set down in the 12 and 21 Verses, which was to set bounds and marks about the mountain, which the Israelites were not to passe. And the repeating of it, must needs cause us to conceive that there is some weighty thing in it of which we are to take notice. For the Scripture hath nothing vain or needlesse: but as *Joseph* said of *Pharaoh's* dreams, that the doubling of them did shew the certainty, so the doubling here shews the danger if this command be not kept. And the command is to keep the Israelites within their bounds: for as the first part was to make them willing, and the second to make them able; so because a man may be overwilling, or rather curious, and may run too far, here he is abridged, this third means to preparation sets limits and bounds to our curiosity, that we passe not the marks which God hath set in knowledge of him and his will, but content our selves with the knowledge of such things as are needful for us, and revealed to us.

Gen. 3.

Exod. 16. 19.

25.

1 Sam. 6. 19.

Num. 14. 44.  
45.Acts 17. 21.  
1. 6.

Matth. 24. 3.

And here we may take notice of a foolish affection that we naturally have, in hazarding necessary things, by our curiosity in those that are needlesse: and not onely in adventuring things necessary for those which are unnecessary, but with too greedy a desire of them, to break Gods Commandements. So we see in the beginning Gods prohibition gave the Devil occasion, to tempt *Eve* to be over-curious to know that she should not. And afterwards, a little before the Law given, *Moses* commanded, that none should reserve Manna till the morning, and yet some of them itched to try conclusions, and saved it; so it stank. And they were charged not to go forth on the Sabbath day to gather it, for they should finde none, yet some would needs go out, but they were deceived. The men of *Bethshemesb* would needs be prying into the Ark of the Lord, but they paid for it: for fifty thousand and threescore and ten of them died for their foolish curiosity. And therefore in this place God commanded, that on pain of death, nor man nor beast should passe their bounds.

God prohibited the people because they had murmured, not to go into Canaan, yet they would needs go up to the hill too, and were discomfited. It was no necessary thing to go up, yet go they would: and here they were not it seems so hasty to hear and to know, as to gaze: it was not the Law they desired to know, but the place and the Mount, and to be idly occupied: and therefore God gave the charge three times for curiosity is an odious thing to God.

And we see that this very affection of curiosity reigned afterwards in the sons of *Adam* in moving curious questions, concerning Heaven and Hell, how and where they be, omitting many needful things in the mean time; like the Athenians, that gave themselves to nothing but to tell or hear new things. The Apostles must needs be asking our Saviour, Lord, wilt thou at this time restore the kingdom? and tell us, when shall these things be? and what shall be the signe of thy coming, and of the end of the world? But as Christ answered them, It is not for you to know the times and seasons, which the Father hath put in his own power. So here *Moses*, *Non est vestrum ascendere montem*, It is not for you to come near the Mount, or to see what is done there, it belongeth not to you.

Deut. 29. 29.

This then must be our wisdom, to be content with the knowledge of that which God hath revealed to us: and not to be too curious in prying after those things which he hath reserved to himself. *Secreta Deo, aperta & revelata, nobis & filiis nostris*, as *Moses* said, secret things belong to God our Lord; but those things which are revealed, belong to us and to our children. And this is the same which the Apostle counselleth us to do, to keep within the limits which the Holy Ghost hath set us: Not to think of our selves more highly then we ought to think, but to think soberly,

to

to be wise to sobriety. This curious enquiring and searching after needlesse matters, hath been the decay of learning. And the Apottle saith, that such curious inquirers, shall languish, and be sick with foolish questions, ever learning, and never able to come to the knowledge of the truth. *Qui inuenta veritate (saith S. Augustine) aliud quarit, mendacium invenerit*, He that finding the truth, seeketh further, shall finde a lye. We have a fearful example of it in Solomon: I gave my heart (saith he) to know wisdom, and to know madnesse, and folly: his too great curiosity made him stray too far, and by degrees to connive at most grosse idolatry. *Qui scrutator est divine majestatis opprimitur a gloria*, they which are too inquisitive in seeking out things too high for them, shall perish in their folly. Therefore it is best for us to know our bars, and keep our distance. And thus much for the severall means of Preparation.

1 Tim. 6.4.

2 3.7.

Eccle. 1.17.

## CHAP. XIX.

*The manner of delivering the Law. 1. With thick clouds. 2. With thunder and lightning. 3. With sound of a trumpet. The terrible delivering of the Law, compared with the terror of the last judgement, when we must give account for the keeping of it. The comparison in all the particulars. The use of this.*

There is added also by the learned another point, not a point of Preparation, but a necessary observation in the delivery of the Law, fit for meditation, and it is gathered from the manner of the delivery of it, in the before mentioned Chapter of Exodus, upon which the Apostle seems to Comment. For whatsoever might seem terrible to man, God made it to concur with the delivery of the Law. The particulars are these.

The manner of delivering the Law.

Exod. 19.

Heb. 12.18.

1. The Lord told Moses, he would come in a thick cloud.

Verf. 9.

2. With thundering, with lightning, with the sound of a trumpet.

16.

Now all these as they are fearful sights and objects, so was it done purposely by God, that his Law might be received with the more reverence. And we see it took effect and wrought upon them: For upon the quaking of the Mount, and those terrible sights, the people removed and stood afar off, and said to Moses, Speak thou with us, and we will hear, but let not God speak with us, lest we dye. Nay, the sight of these things was so terrible, that it wrought upon Moses himself, for there we read that Moses said, I exceedingly quake and fear.

Exo. 20.18.

19.

Heb. 12.21.

25.

These sights and sounds affect us not, because they are past: but yet the Apostles argument may affect us. If the delivery of the Law was so terrible, how dreadful shall the account be how it is kept? And if the Law being delivered by the ministry of Angels (as S. Stephen said) were thus terrible, how dreadful shall it be when God in the power of his Majesty shall come to require account of it? Now this will appear more plainly, by comparing the circumstances in the delivery of the Law, with the day of judgement.

Acts 7.53.

Heb. 2.2.

1. That which is first mentioned, is a thick and dark cloud. And the Prophet speaking of the day of judgement, saith, The day of the Lord is darknesse, and no light. S. Jude calls it, the blacknesse of darknesse. And the Prophet Joel gives the reason: because the Sun and Moon shall be darkened, and the stars shall withdraw their light.

Amos 5.18.

19.

Jude 13.

Joel 3.15.

2. The second, there were thunder-claps. And S. Peter saith, that when the day of the Lord shall come, the Heavens shall passe away with a great noise, and the elements shall melt with fervent heat, and the Earth shall be burnt up. And no man doubts but these things are more terrible to the eye and the ear, then the noise of a thunder-clap.

2 Pet. 3.10.

3. The third is lightning or fire, which then was but upon the mount of Sinai only: but at the last day, it shall be all over the Earth. This fire was but as that in the Bush, which was not consumed by it, nor Sinai by this. But our God is a consuming fire, and such a fire as will torment for ever. S. John saith, the smoke of it shall ascend for ever, and the fire shall never be quenched.

Heb. 12.10.

Apoc. 19.3.

Mark 9.43.

4. The fourth is the sound of a trumpet, that pierced the ears of the living onely: but there shall be a more shrill trumpet, that shall be heard, not by the living onely, but

but by the dead in their graves. The trumpet shall sound; and the dead shall be raised, saith *S. Paul*,  
 1 Cor. 15. 52. 5. Another thing (which was an effect of the former) was the shaking of the Earth, there but one mountain quaked; but at the last day it is said, Yet once more I shake not the Earth, but also Heaven. This removed not the mountain, but that shall remove both Heaven and Earth.

Thus we see the circumstances of both conferred; now let us compare the effects of them. The giving of the Law made onely *Moses* to shake and tremble, but at requiring of an account of it, there shall be like trembling of all, the very just shall tremble too: but the wicked, they shall smite their knees together. They shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth. And as our Saviour (quoting the words of the Prophet) speaks, They shall say to the mountains, cover us, and to the hills fall on us, and that to hide them from the wrath of the angry Judge. So that we see, by these comparisons, that the delivery did in some sort prefigure the requiring of it; but the terribleness of that day cannot be expressed. This sound may awake us now; and therefore let us say, as the people said here to *Moses*, let us hear it by the ministry of man: and as the Apostle saith, let us have grace to serve God with reverence and fear. For no doubt when Christ shall come from Heaven, he will bring with him a fiery Law, even fire and brimstone, like to the Law mentioned and foretold by *Moses*. So much for the circumstances and effects in the manner of delivering the Law.

Nahum 2. 10.  
 Esay 2. 19.  
 Hof. 10. 8.  
 Luke 23. 30.  
 Apoc. 6. 16.

Heb. 12. 28.

Deut. 33. 2.

## CHAP. XX.

*The end of the Law as given by Moses.* 1. It brings none to perfection, and that by reason of mans corruption, as appears, 1. by the place, a barren wilderness, a mountain, which none might touch, 2. By the mediator *Moses*. 3. By the breaking of the tables, &c. 2. It brings us to Christ, because given by Angels in the hand of a Mediator: It was to be put into the ark: Given fifty dayes after the Passover: *Moses* had a veil: The fiery Serpent: Our use of the Law, to know our debts as by a book of accounts, then to drive us to seek a surety to pay the debt, viz. Christ, and to be thankful and take heed of running further into debt.

The end of  
 the Law.  
 Heb. 7. 19.

Gal. 3. 24.

Rom. 7. 12.

Gal. 4. 24. 25.

There is yet one thing to be considered, namely, the use and end of the Law, which we will collect from the words of the Author to the Hebrews. It bringeth no man to perfection. The Law (that is the Mosaical Law, or the Covenant of works, but not the moral Law considered as it is a part of the Covenant of grace) made nothing perfect; but it was the bringing in of a better thing. So that 1. It brings no man to perfection. 2. It brings us to a better thing, that is (as it is in another place,) the Law was our Schoolmaster to bring us to Christ; but the principal end of the Law, as it is delivered by Christ, and become a part of the Gospel, is to be a rule to direct us, and the way to leade us by walking therein to life and salvation, *Mat. 5. & 6. & 7.*  
 1. For the first end. Though it be a Law which carrieth with it the character of the Lawgiver, as thole of *Salon* did, (which was mildnesse) and of *Draco*, which was cruelty. So this of God, holinesse, justice, goodnesse, &c. And though it be *mandatum sanctum*, an holy Law, in respect of the duties to God; and *justum*, just, in respect of the duties to men, and *bonum*, good, in respect of our selves: yet by occasion of our corruption and transgression, it bringeth no perfection with it, which appears by seven circumstances.

1. The first is of the place where it was given. That was a vast and barren Wilderness yeelding no fruit: to signifie, that the Law should be so barren of fruits, that it should not yeeld one soul unto God.

2. The second is of the Mountain, which was *Sinai*. And this *S. Paul* acknowledgeth to have relation by way of allegory to *Agar*. It is a mountain in *Arabia*, and therefore holdeth of *Ishmael* the son of *Agar* the bondwoman, and therefore to be cast out with her children, and not to receive the inheritance with *Isaac*. So they which think to bring forth fruit by their own righteousness, are like *Ishmael* who was



was born by nature, nor by promise, as *Isaac* was, whose birth was supernatural: therefore the children of the Law are to be cast out with their mother, because they cannot be perfected by it.

3. Thirdly, none might go up to this mountain, none might touch it. And so concerning the Law, none hath gone up to it, none could so much as ever touch it, as he should. But the condition of grace, the Gospel, is otherwise. We must ascend to *Sion*, the hill of grace, and that with boldesse. And many have gone up to it. The Prophet speaking of the Gospel of grace, saith: Many people shall go and say: Come ye, and let us go up to the mountain of the Lord, &c.

4. The fourth is of the person that was minister of it, *Moses*. And if any man should have received perfection by the Law, no doubt but he that gave it, might. But we finde that he was a transgressor of the Law, before he received it, and therefore was never partaker of the promise of the Law, that is, to enter into the land of *Canaan*. Again, his miracles often were destructive; as to *Pharaoh*, and to bring plagues, to shew Gods wrath and justice, and not to save. Whereas the Ministers of grace raised the dead, healed the sick, cast out Devils, &c. So we see it is the Covenant of Grace that must perfect and save.

Lastly, when *Moses* came down from the Mount, his face did so shine, that no man was able to behold him, unlesse a veil were put over his face: which shews, that the cleanness and perfection of that Law is rather to dazle the eyes, then to enlighten them: but Christ came into the world with so milde an aspect and countenance, as needed no veil.

5. The next is of the Law it self. The Tables were broken before they could be delivered, which the Fathers expound to signifie, how that covenant should be made void, and another come instead of it.

6. Of the Time. In that very time that the people should have received the Law, they were in the greatest transgression of it that could be, namely, in idolatry and worshipping the golden Calf, and in that respect, very unfit to receive a Law, and so it was broken before it was given.

7. Lastly, of the Manner. It was delivered by the terrible blast of a trumpet, to terrifie the people; shewing thereby, that it was a Law of terrour, and would require terrible things at their hands. But the delivery of the Gospel was clean contrary; for that was delivered in a comfortable song, by a Quire of Angels, praying and giving glory to God: a song of peace and joy: whereas the trumpet serves rather to denounce war.

For the second end. It was to be *Paedagogus ad Christum*, a Schoollmaster to bring us to Christ; which will be shewen by these five circumstances of the Law.

1. It was delivered by the ministry of Angels. It was ordained by Angels in the hand of a Mediatour, saith the Apostle. Now we know that a Mediatour hath power to end matters as he pleaseth, either to establish or abrogate a Law. So Christ our Mediatour, because for our salvation it could not be otherwise, took upon him in his own person to satisfie God, and abrogate the old Covenant, to establish a new. So the Law brings us to this Mediatour.

2. There was a charge given to *Moses*, that the two Tables should be put into the Ark of the Testimony, which was but a signe of Gods presence with them: which signe was perfected in Christ, in whom God is present with us, for he is our *Emanuel*, God with us indeed.

3. *Moses* must have a veil, which was but a Ceremony, to shew the mitigation of the rigour of the Law by Christ; for by him the veil is removed. The veil also signified the ceremonies of the Law, which referred to Christ, and by him are done away.

4. The time when the Law was delivered, was fifty dayes after the celebration of the Pascheover, the time of first fruits. And at that very time, the same day, fifty dayes after, at Pentecost came the Holy Ghost in the Gospel. And though we cannot perform all we should, yet because those fifty dayes are the time of first fruits, we may offer up our first-fruits, and *inchoatam obedientiam* inchoate obedience accepted by Christ. And this inchoate obedience we shall have, when we shall have new hearts, not of stone, but of flesh. A new heart will I give you, &c. as the Prophet speaks, which as the Apostle expounds it in the New Testament, written, not in tables of stone, but in the fleshy tables of our heart; whereby we shall be made able to offer up our first fruits

Numb. 21. 5. *1. 1. Lastly.* By the protestation which the people made against God and *Moses* that they would not hear them, we see a plain dissolution of the Law. *Locuti sunt contra Deum & Moysen*, they spake against God and *Moses*. Presently upon their murmuring came a type of Hell. The Lord sent fiery Serpents among them, and in the next verse follows their humiliation, *Peccavimus, we have sinned*; and the verse after follows a declaration of the Gospel, concerning the coming of Christ. *John 3. 14.* Make thee a fiery Serpent; with God, which Serpent Christ applyeth to himself. As *Moses* lifted up the Serpent in the wilderness, so must the Son of Man be lifted up. *1 Cor. 10.* Besides, the Patriarchs had their types of the Sacraments in the Gospel, as the passing through the Red sea foreshewed Baptism; their Manna, and the water out of the Rock, the Lords Supper. And thus we see that the Law was *Pedagogus ad Christum*, a Schoolmaster to lead us to Christ.

*Mat. 25. 19.* To make this more plain. Christs wisdom in the Gospel must be ours: for he saith, a man must call himself to account, how he hath used his talent; for God is one that will take account of his servants how they have employed the talents which he hath delivered them, and we must expect to be called *ad calculum*, to account for our talent, and not hide them in the ground with the foolish servant.

*1 Cor. 15. 56.]* This is the first use of the Law, that it is *tabula supputationum*, our book of *Debitor* and *Creditor*; the tables that we must make our account by, and lets us see, how we stand in case of profit and losse; and in that respect it is *remedium ignorantia*, a remedy for ignorance. Now because it sheweth us, that our debt is greater then we are able to pay, and so becomes our sting to death, shewing us our miserable condition, with a *memento unde exideris*, a putting us in minde whence we are fallen, from the image of God: As also the horror of Hell, into which we shall fall: the first of which will procure grief, and the other terror within us. And when it hath brought us to this, that wee may bee condemned in the whole summe, when God and we have reckoned: then hath he his Scrivener, the Conscience to testify the debt, which brings in another use of the Law; that it will be our *humiliator*, humbler, shutting us up in prison, then it is *remedium superbia*, a cure of our pride.

*Gal. 3. 23.* Then cometh in another use of the Law. That seeing our condemnation to be most just, and that wee are never able to discharge so great a debt: there can be no other way for us, but to seek out a surety to discharge it for us, and that leadeth us as it did the Israelites to the brazen Serpent, that is, to Christ. So that the one will keep in our remembrance, our debt, and deliverance; and the other will teach us to say with the Psalmist, *Quid retribuam, &c.* and so be converted to his testimonies, and work a cure in us, that we lay no more debt upon Christ, then we needs must, by reason of our infirmity.

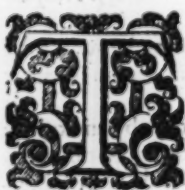
### So much for the Preparation.

The

# THE EXPOSITION OF THE First Commandement.

## CHAP. I.

*Of the Preface to the Decalogue. Two things required in a Lawgiver. 1. Wisdom, 2. Authority. Both appear here. Gods authority declared. 1. By his name Jehovah; which implies, 1. that being himself, and that all other things come from him: 2. His absolute dominion over all the creatures. From which flow two attributes, 1. His Eternity. 2. His veracity or truth. 2. By his jurisdiction: thy God, by creation and by covenant. 3. By a late benefit. Their deliverance out of Egypt. How all this belongs to us.*



*He Lord spake, &c.* From the second to the eighteenth verse of this Chapter, the words which indeed are the body of the Law, contain in them two things. Exod. 20. 1.

1. The Stile. *I am the Lord thy God which have brought thee out of the land of Egypt; out of the house of bondage.* vers. 2.

2. The Charge. *Thou shalt have no other gods before me, &c.*

To the perfect enabling of every Law-giver to make Laws is required. 1. Wisdom. 2. Authority. 3. 18.

1. For the wisdom of God, it appears in the Laws themselves. *Moses* justifieth it, and challengeth all the Nations of the earth to match them. What Nation (saith he) is there so great, that hath statutes and judgements so righteous, as all this Law? And the wisdom of a Law is best seen in the equity of it. But a little before (to shew more plainly his wisdom) he tells them, that it was their wisdom to keep them, for the Nations which should see that they were kept, would presently conclude and say, Surely this Nation is a wise and understanding people, which they would never do, if they had not conceived wisdom in the framing of them. So that certainly we must needs confesse with the Prophet, that it came from the Lord; who is wonderfull in counsel. Deut. 4. 8. Esay 28. 29.

2. For his Authority, (which is *rerum agendarum solum*;) it is plainly demonstrated by God himself in the second verse; and manifested by the deliverance of the Israelites out of Egypt, by strong hand. In every Edict and Law proclaimed, the beginning is with the stile of the Prince, intimating thereby his Prerogative Royal, to make Laws, and to publish and see them obeyed. And therefore his authority is annexed, as to the Law in general, so to those particular Laws which have a reason annexed. As to the second. For I the Lord thy God am a jealous God, &c. To the third. For the Lord will not hold him guiltlesse, &c. To the fourth. For in six dayes the Lord made Heaven and Earth, &c. and it is the Sabbath of the Lord. Now, if it be true that men expect no reason to perswade them to lay hold of a benefit, then there needs none to make them observe the Law, because it is a benefit; for the Psalmist so accounts it. He hath not dealt so with any Nation; neither have the Heathen knowledge of his Laws. Yet it pleased God to adde his reason from his own person, though indeed profit be a sufficient Orator. And thus doth God in divers places, as *Levit. 21. 8. 12. 15. 23.* As also *S. Paul* mentioneth it for the New Testament. As I live, saith the Lord, every knee shall bow to me, and every tongue shall confesse to God, which words are taken out of the Prophet. Psal. 107. 20. Rom. 14. 11. Esay 45. 23.



In this stile or authority are three points according to the titles.

1. Of name, *Jehovah*.
2. Of jurisdiction, *Thy God*.
3. Of benefit, *which brought thee, &c. the last benefit they had received, out of Egypt.*

And such Prefaces do earthly Princes use in their writings.

1. Of Name, as *Caesar*.
2. Of jurisdiction, *Imperator*.
3. Of the last benefit, *Caesar Germanicus*, for conquering Germany, the last triumph obscuring the former.

1. For the title of his Name, it is *I Jehovah*, not *I am Jehovah*; which argueth,
2. His Nature. 2. His Power.

**Psalm 83. 18.** 1. That it is the name of his Nature, it cannot be denied. They shall know (saith the Psalmist) that thou (whose name is *Jehovah*) art only the most highest over all the Earth.

Concerning the word *Jehovah*, (which is *Tetragrammaton*, consisting of four letters,) much hath been written, and many speculations have been gathered from it. As namely, that there are three distinct letters according to the number of persons in the Trinity; and of these three, the first signifieth power, the proper adjunct of the Father; the second wisdom and knowledge proper to the Son; and the third love, the proper adjunct of the Holy Ghost. And that the second letter is doubled, to denote the two natures of the second Person. But this may be sufficient for us, that it is a name from being, or a name of existence, and that he is of himself, and from none other, but that all things are through and from him. *Omnia beneficio illius, ipse beneficio nullius. Bern.*

**Rom. 11. 36.**

**Mal. 1. 14.**  
**2 Tim. 6. 15.**  
**Jude 24.**

And as it imports his being of himself, so his absolute dominion and power over all; and therefore we translate it (Lord) following the Septuagint, who render it *κύριος*.

2. And as there is no exception in his title, as to be commanded of or by any other. All earthly Princes derive their power from him, as his Delegates by commission. As our Prince hath in his title *Dei gratia Anglia*, By the grace of God King of England, &c. and is *ab aliq.* from another, *vic.* from God. Only God rules without commission from any, but is within and of himself a supreme head, commandeth simply and absolutely, hath no dependance upon any other, either of being or power; but all things depend on him, as their essence powers, or faculties, and operations.

**Psalm 104. 29.**

30.

This the Prophet sheweth forcibly, that streams proceed from him to every creature, which being stopped they perish. When thou hidest thy face (saith he) they are troubled, when thou takest away their breath, they dye, and are turned again to their dust. And in the next verse he saith, that he is the only breath of the world, his breath giveth life. When thou lettest thy breath go forth they shall be made. Now if we did conceive that any man in the world had our life at such an advantage, that with his very countenance he could make or destroy us, certainly we would be marvellously cautelous to offend him, and very obsequious to please and observe him. Yet such is our dependance upon God.

The word *Jehovah*, as it hath these two significations, so hath it two consecratories that follow thereupon in Scripture. 1. The eternity of God. 2. The truth of God, in giving a being to his promises, by his performance of them.

**Exod. 3. 14.**

**Psalm 90. 2. 4.**  
**Ezay 57. 1. 5.**  
**Apoc. 1. 18.**

**Heb. 13. 8.**

**Psalm 72. 8.**  
**Zech. 9. 10.**

1. For his Eternity, he calleth himself, *I am*. Say, *I am Ero*, hath sent thee unto them: and howsoever there is distinction of time in respect of us, yet in regard of Gods enduring for ever, there is none with him: he is without all time, he is alwayes *Ero*. The eternity of his essence *S. John* describeth. *I am Alpha and Omega*, the beginning and the ending, saith the Lord, which is, and which was, and which is to come; the same yesterday, today, and the same for ever. And this takes away the hope of escaping his vengeance, if we do amisse, and not obey his commands. For in that case a man may hope to avoid the justice of Princes, by departing their kingdom, or by outliving them: But he lives for ever, and his Angels pitch their tents about us: He compasseth us in a circle, first, that we escape not: Secondly, though we could escape out of one place, yet can we not so far as out of his Dominions, for his Dominion is from one sea to the other, and from the flood to the worlds end. He can fetch

us from any place. So the Prophet *Amos*, Though they dig to hell, &c. And he lives for ever to punish those that transgress his laws, we cannot outlive him, his name is still *Ero* to all eternity.

Amos 9. 2.

2. For his truth, in effecting that which he promised, God said to *Moses*, that he appeared to *Abraham*, *Isaac*, and *Jacob*, by the Name of God Almighty, but by my Name of *Jehovah* appeared I not to them: as if he had said, by one, that is as good as his word. So in the Psalm, He is mindful of his promise: and yet it is plain, that *Abraham* beleaved in the Lord, in *Jehovah*, and in was counted unto him for righteousness, and God himself in the next verse saith, I am the Lord (*Jehovah*) that brought thee out of *Uz* of the Chaldees, and yet God saith, that the Patriarchs knew him not by the Name of *Jehovah*, but by the Name Almighty. To reconcile these two places, we must understand, that by *Jehovah* is meant here, the bringing to effect this general promise of bringing his people into the land of *Canaan*. So long as he maketh a promise he is *Schaddaj*, or God: but when he hath brought it to passe, he is *Jehovah*. So the Patriarchs knew him by the Name *Jehovah* in some particular promise, as *Abraham* in the birth of *Isaac*: *Noah* in the delivery from the deluge: *Lot* in his delivery from *Sodom*: but they never knew him by the Name of *Jehovah*, in bringing to passe that great and general promise of *Canaan*. And in this sense it is said, that when God hath brought his judgement upon the people, they shall know that I *Jehovah* have done it.

Psalm 105. 6.

Ezek. 6. 12.

The Title of jurisdiction, *Demi tuus*, Thy God. To this title he hath claim in a double respect, 1. General, 2. Particular.

1. In general he hath title of jurisdiction in respect of his being Creator, and therefore, as the Psalmist saith, He spake the word, and they were made, &c. He hath given them a law which shall not be broken, that as all things are his Creatures, he hath jurisdiction to govern them by such laws as he pleaseth. All the Creatures have their rule from him. And therefore the Lord complaineth against them for breach of it. Hear, O heavens, and give ear, O earth, for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me, that is, they have broken my laws. And in *Moses* Song, Give ear, O ye heavens, and I will speak, and hear, O earth, the words of my mouth. The Creatures are called to bear witness against *Israel*, that they were breakers of Gods law.

Psalm 108. 5, 6.

Ezek. 1. 2.

Deut. 32. 1.

2. In particular. The Law or his jurisdiction being infringed in general, it gave occasion to the second, that is the particular, which is by covenant, and that conditional God is our *Jehovah* by Covenant. Hear, O *Israel*, the statutes and judgements which I speak in your ears this day, that ye may learn them, and keep and do them. *Andis?* *Demi sum*: *Non audis? non sum Demi*, saith one, dost thou hear? then am I thy God: hearest thou not? then am I not thy God. This shall be the Covenant, saith God. I will put my law in their inward parts, &c. and I will be their God, and they shall be my people. *Memus* and *tuus* are relatives, He is ours and we are his, so long as we keep his commandments. *Moses* telleth *Israel* a strange thing, Behold the heaven and the heaven of heavens is the Lords thy God, the earth also with all that therein is: yet hath he separated thee (as a handful) above all people to make a covenant with thee. And this mercy of God is wonderfull, that in describing himself, he rejecteth all his other titles of glory, drawn from other creatures, as the God of heaven and earth, and entitles not himself by them, but onely claimes the Jurisdiction of us being so vile by nature, and wicked by our works. And is not ashamed (as the scripture speaks) to be called our God. And, as one saith well, *conjunxit vilitatem tuam cum gloria sua*, nay he might have said, *conjunxit gloriam suam cum gloria tua*, inasmuch as true are the words of the Psalmist. Happy are the people that be in such a case: yea blessed are the people that have the Lord for their God.

5. 11.

Jer. 31. 33.

Deut. 10. 14.

Heb. 11. 16.

Psalm 144. 10.

Lastly, His Title by Benefits. And this he raiseth from the last act he did for them. Which serveth also to confirme and prove his two former titles, in two respects:

3.

1. Of the miserable estate and condition of the *Israelites* in thraldome and bondage.

2. Of their mighty and wonderful deliverance from it.

1. Their estate was miserable in *Egypt*. For they were servants in the most servile work that could be, being put to the furnace to make bricks &c. They were in servitude

Exod. 5. 3.

servitude under their most cruel enemies, and that so hard, as that they were daily punished, never rewarded. They were forced to work, and yet no material given them to work withal. To gather straw, and yet nothing abated of the tale of bricks which they made when straw was provided to their hands. And lastly, they had their children daily drowned before their eyes.

2. Their great delivery from this servitude appears, in that it was done with a mighty hand; and an outstretched arme, by shewing his power in the plagues of Egypt, and drowning Pharaoh and his host in the red sea. The two former titles have ever stood the same, but this last, in respect of this act, and upon divers acts of his hath bin altered. As,

1. After the Creation he was stiled God, the Creator of heaven and earth.  
2. In the dayes of Abraham. I am the Lord, that brought thee out of Ur of the Chaldees, 3. In Moses time. The God of Abraham, Isaac, and Jacob. Exo. 3. 6. fourthly. And here, I am the Lord that brought thee out of Egypt &c. fifthly, when God should deliver them from the Captivity of the North, it is said. The dayes come, saith the Lord, that it shall be no more said, the Lord liveth that brought up the children out of the land of Egypt. But the Lord liveth that brought up the children of Israel from the land of the North. And this title lasted to the time of Christ. sixthly. The last is prophesied by Jer. *Jehovahi justitia nostra*, the Lord our Righteousnes, and so by the Apostle *Christus justitia nostra*, Christ our righteousness, and God the father of our Lord Jesus Christ.

Now this great benefit being not fully six weeks before the Law delivered, it must needs stick close to their memory, and being in the wilderness, where they were wholly to depend upon God and his protection, so that as well in regard of the remembrance of the late benefits, and the hope of future assistance, as of the place where they could not depend at all upon themselves, it was both a fit time and place to give them a Law, and then they were more fit to receive it, in as much as it could not well be given in Egypt, for thence they were unwilling to go, nor in Canaan, for there they murmured against God, it was most fit it should be given here: for their delivery was not that they should be Masters, but Servants.

And all these pertain to us: for though it be true, *Non obligamur Legi propter Sinai, sed propter paradysum*, when it was first given to all the sons of Adam: and though God gave this Law to one Nation, to stir up others to emulation, as the Gentiles were taken into Covenant afterwards to provoke the Jews to jealousy: yet this is also true, that there are none of those his titles, but much more appertain to us, who have means of better performance, as having received greater benefits, and our faith grounded upon better promises.

1. *Jehovahi*. The excellency of this Name to us, is in respect of the ordination of a new Covenant (the Gospel) which (as the Scripture speaks) is the better Covenant, because it was established upon better promises: for, *In semine tuo benedicentur omnes nationes terrae*, in thy seed shall all the nations of the earth be blessed, is a better promise then; *Semini tuo dabo terram Canaan*, to thy seed will I give the land of Canaan. We have clearer promises of eternal life, and a greater measure of sanctification of the spirit then they had.

2. *Deum tuum*, thy God. As we are included with them in the first, so in the second title, we have part and interest in them both; for he is our God by Covenant as well as theirs, by a Covenant of mercy and grace.

3. *Qui eduxi te*, which brought thee, &c. For this third, how far greater dangers are we delivered from then they? From the sting of Conscience, from sin, from death: how much do the Devil and his Angels passe the power and malice of Pharaoh, and his task-masters? Hell and Gehenna the Lime-kills? the torments of Hell without number, the bricks with number? and as much as these everlasting pains passe those temporal, so much doth our deliverance exceed theirs. The Apostle saith, that God hath delivered us from the power of darkness, and from the wrath to come. And in another place, that he hath abolished death. In this world he hath freed us from errors, which the most part of the world fall into.

He hath delivered us 1. from the justice of God, 2. from the terror of the Law, 3. from the sting of Conscience, 4. from sin, 5. from death, 6. from Hell, 7. from



7. from the Devil and his Angels. 8. from the Spiritual Egypt, 9. from the Egypt of this world, &c.

Now as God hath titles, so have we. He *Jehovah*, we vile Creatures: He our God, we his servants: He, which hath delivered us, we which have been delivered by him from sin, &c. from a thousand dangers. *Audi Israel*; hear, O *Israel*, saith he, Speak Lord, for thy servants hear, must we say, and not onely be his Auditors, but his servants, least we be made servants to sin; *Sabbath*, and the world and so be made to know the difference between his service, and the service of other Masters.

## CHAP. II.

*The division of the Decalogue. How divided by the Jews. How by Christians. Addition on 6. That the four fundamental articles of all Religion are implied in the four first precepts. Of rules for expounding the Decalogue. Six rules of extent. 1. The affirmative implies the negative, and e contra. 2. When any thing is commanded or forbidden, all of the same nature are included. 3. The inward act of the soul is forbidden or commanded by the outward. 4. The means conducing are included in every precept. 5. The consequents and signes. 6. We must not onely observe the precept our selves, but cause it to be kept by others, least we partake of other mens sins, which is 1. Jubendo, by commanding. 2. Permittendo, by tolleration. 3. Prohibendo, by provocation. 4. Suadendo, by persuasion. 5. Consentiendo, by consenting. 6. Defendendo, by maintaining. 7. Scandalum præbendo, by giving scandal.*

**V**W<sup>E</sup> divided the Law into a stile and a Charge; the first hath been handled: The charge remains, whereof we will now speak. And this is contained in the ten words which we commonly call the ten commandments. So doth *Moses*, as well to deter men from presuming to adde any more, (in which respect, God wrote both sides of the Tables full to prevent the adding to them) as also to take from man, the excuse of being so many that his memory could not bear them. They being but few, whereas those of the heathen are infinite.

These ten for better order and memory sake, receive a division from the subject; and are divided according to the two Tables, which our Saviour in his answer to the Lawyer, divideth according to the objects, God, and Man. And this is not his own division onely, we finde it in the time of the Law. Our duty towards God is set down in Deuteronomy. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Our duty towards man in Leviticus. Thou shalt love thy neighbour as thy self. From both which places this division of our Saviour hath its ground.

Now because love is so often repeated, *S. Paul* makes the end of the Law to be love. And in another place, after he hath recapitulated the Law, he reduceth it to this. Thou shalt love thy Neighbour as thy self; for our love proceeding and ascending up to God, when we descend and come to our Neighbour, it is but a reverberation of the love we have to God, and every reverberation or reflexion presupposeth a direct beam, so that every man that loves his Neighbour, hath God first in his direct motion, as the immediate and direct object of his love, and then his Neighbour in and for God.

And as these ten precepts are divided into the two Tables by God, so in the sorting of the precepts to each Table arises some doubts. 1. Between Jews and Christians, and 2. between Christians themselves. 1. The Jews make an even division of them, five in one Table, and five in the other; and they take their warrant from the Psalmist, I have said ye are Gods, and ye all are Children of the most High: therefore they infer that the fifth Commandment must be referred to the first Table, which immediately concerns God. But seeing in that precept inferiours also are included, and they are no Gods, we must exclude out of the first Table the fifth Commandment, as not pertaining directly to God, but man. And the Apostle Ephes. 6. 2. confutes this in expresse words, making this Commandment the first with promise, that is, the first of the second Table, for otherwise it is not the first with promise.

Exod. 34. 28.  
Deut. 10. 4.  
Exod. 32. 15.

37:  
Matth. 22. 40:  
Mark. 12. 30:  
Deut. 6. 5.  
Lev. 19. 18.

1. Tim. 1. 5:  
Rom. 13. 9.

105.  
Psalm 82. 6.

2. The Church of Rome, and some Protestants, as the *Lutherans*, make the two first Commandments but one, and the last they divide into two, against the consent of most of the Fathers, whom they pretend in other things to follow, thus they make the coveting of Neighbours house or goods the ninth, and the coveting or lusting after his wife, the lusts of the flesh the tenth. That it cannot be thus, (besides the reasons against it in the tenth Commandment, as you shall hear hereafter) the whole current of the Church hath consented to the division of four and six, onely *S. Augustine* excepted, and *Origen* hom. 8. in *Exod.* with some others, and disallow this division of theirs. As among the Jews, *Iosephus* lib. 3. of the Commandments. *Philo* *Judeus* in *Decalog.* *Aben Ezra*, *Rabbi Solomon* upon the 20. of *Exodus*. Among the Christians, *Clemens* 6. *Stromat.* *Chrysostome* in *Matth.* *Athanasius* de *sacris script.* *Ambrose*, *Jerome*, and *Nazianzen*: onely *S. Augustine* (de *decem preceptis*) allows of theirs. Yet himself in his questions *veteris & novi testament.* q. 7. divideth them plainly as we, and the reason that moved him to the contrary was but weak, upon a bare conjecture that there should be three in the first, because there are but three persons in the Trinity, but by the same reason we may adde the fourth, because of the Unity in the Trinity. *Causinus* hath an argument of great force with them, that the reason of the Law must be annexed to the Commandment: but in our division the reason is in the second [for I the Lord thy God am a jealous God] therefore all before is to be referred to the first commandment. But we say that the generall reason went before the Charge, viz. in the Preface, and was not to be annexed to any of the Commandments; and that this is a special reason added to the second Commandment, as some other precepts have their special reasons annexed. But howsoever they be divided, if the whole Law be delivered, and we be careful to keep it, the matter is not much, otherwise it will be to little purpose, *si bene numeres, male vero Custodias*, as *Musculus* saith, and therefore we come to the precepts themselves.

1. The first is the table of Holiness or Religion, and this immediately respecteth God.
2. The second is the table of justice, and that immediately respects Man.
1. This holiness consists in holy duties to be practised which are either
  1. Continual, or to be done at all times, and that
 

}	inwardly in	heart and minde.	}	Commandment 1.
		gesture.		
}	outwardly in	speech.	}	Commandment 3.
		speech.		
  2. Temporary at some special times in the Congregation on set dayes.
2. The Table of Justice concerns either
  1. The Act, and that either
 

}	particularly between Inferiours and Superiours,	}	Commandment 5.

 and this concerns our Neighbour either
 

}	1. In his person,	}	Commandment 7.	
	2. Or in his flesh, his Wife.			Com. 8.
	3. In his temporal estate or goods.			
	4. In his good Name.			
  2. The inward desires restraining the very motion of the heart though they never come to Act.

Addition 6. concerning the 4 principles of religion implied in the 4 first commandments.

*True Religion generally considered and abstracted from the modifications of Jewish and Christian, rested alwayes principally upon four Articles or propositions. 1 That there is but one God. 2. That none of these visible things we see are God: but that he is of a higher invisible nature. 3. That his providence extends to humane affairs, and shews it self in rewards and punishments. 4 That he is the Author and maker of all things besides himself, and herein his infinite goodnesse, power, and wisdom appears. These four principles are included in the four first Commandments. In the 1. The Unity of God is openly declared: 2. In the second his spiritual invisible nature, which is not to be represented by an image. Deut. 4. 12. Therefore Tacitus saith, Judæi sola mente uoumque numen intelligunt, profanos qui Deorum imagines mortalibus materiis in speciem*

*Speciem hominum effingunt, the Jews conceive one onely God in the minde, and account them profane who represent him by material images, and Plutarch gives this reason why Numa would suffer no images in Temples, as in ipsorum Dei simulacra non esse, because God cannot be conceived, but onely in the minde. 3 The third supposes Gods knowledge of humane actions, even of thoughts, for this is the ground of an oath 4. In the fourth God is acknowledged the Author of the visible frame of heaven and earth, in remembrance of which the sabbath was instituted, and that with greater strictnesse then other rites, for here the punishment was capitall, if any offended; in others arbitrary: for the wilfull violation of this precept did imply a denyall, that God created the world. And from these contemplative notions, arise those practicall vertues, of loving, fearing, honouring God, invocation, obedience, &c. The consideration hereof shews the wisdom of God in the excellent order and perfection of the first table, the like may be shewed in the second table, when it comes to be handled. Vide Hug. Grotium. De jure belli & pacis. lib. 2. cap. 10. n. 45.*

The Law of the Lord, saith the Prophet David is a perfect Law, and therefore commandeth all things that we are to do, and forbiddeth all things that are not to be done: which if it be interpreted onely according to the letter, we shall omit the hundredth part of those things which are commanded or prohibited implicitly in them, therefore there must be an interpretation of them.

This we must hold for an infallible conclusion, that every Law standeth upon a Synecdoche. The reason is, because the Law being to take order for actions, and the actions of man being infinite, both in variety and number (because the circumstances, objects, and degrees, are infinite,) it followeth that the rules also should be infinite, and so exceed the memory of man. Therefore hath God onely set down generall things, and so doth man after his example. And these generalls are to receive Interpretation, and to be applied to particulars.

Now if it be demanded, where, and whence this interpretation is to be had? The resolution of this we have from Moses. If there arise a matter too hard, &c Thou shalt come to the Priests and Levites, &c. and they shall shew thee, &c. And the Prophet Malachi tells us, The Priests lips preserve knowledge, and they must seek the Law at his mouth: and the reason he gives, for he is the messenger of the Lord of hosts. The Lord Treasurer to Candace Queen of Ethiopia, could not go forward without Philips instruction. How can I understand without a Guide?

Deut. 17. 8, 9

Mal. 2. 7.

Acts 8. 31.

But this may beget a second doubt, which is, Whether every thing they deliver be good, or the interpretation they make of every thing be true, and infallible? To this we answer, That there are rules to be observed in their interpretation. And unless their interpretation be according to those rules, it is neither good nor true: and if it manifestly swerve from them ought not to be received.

Our Saviour Christ reprehended the Lawyers, for not interpreting according to the rules: the condition of a Law standing upon a more particular respect, there must be more particular rules then the bare letter or sentence affordeth; the interpretation must be to shew the compass of the Law, how far it extendeth, and how far it restraineth: so that to know the true meaning of every precept, these two things are to be considered to which the rules of interpretation do referre. And they are but two.

Math. 23.

1. *Amplificatio*, the extent.

2. *Limitatio*, the exception or restraint.

The first rule is generall, *viz. Intentio ad scopum*, because the Law depends not merely upon the letter, but upon the meaning, *Certum est quod si committit in Legem, qui Legis verba observans, contra voluntatem Legislatoris facit*, it is without question that he offends against the Law, that by observing the words of the Law, goes against the will of the Lawmaker. Now the purpose of the Law is best known by the intent of the Lawgiver: *Intentio Legislatoris voluntas Legis*, the intent of the Law-maker is



the will of the Law, for as the Law is *regula mentis*, the rule to square the minde by, so *mens Legislatoris est regula Legis*, the minde of the Lawmaker is the rule of the Law.

The intent of the Lawgiver is known by his end, for as *bonitas Ethica*, so *bonitas Theologica pendet a fine*, Divine as well as moral goodnesse depends upon the end, therefore in our interpretation we must consider Gods end and make that ours. The supream end of the Law is Gods glory, as it is in the Prophet. My glory will I not give to another, and the subordinate end is, *vult omnes salvari*, he will have all men saved, as the Apostle testifies. But (as is said before) the best way to take our direction more particularly to know the meaning of a law, is to consider these two, the extent, and restraint or limitation. And first let us take a view of some rules concerning the first.

#### Of Extent.

1. And for direction in this, the Jews have set down thirteen rules which may be reduced to these. First, (as they say) in every commandment there is *praeceptum faciens & non faciens*, if the commandment be affirmative it implyeth also the negative, & *e contra*, according to the rules of Logique, *si hoc est faciendum, ejus contrarium fugiendum*, if this be to be done the contrary is to be avoided. Psalm. 34. 14. And to this purpose, Eschew evil and do good, (saith the Psalmist,) there is the Rule. The affirmatives of the Decalogue are but two, which are the fourth and fifth. The Rabbins finde in the books of Moses two hundred forty eight affirmative commandments, according to the number of the joynts in a mans body, and the negatives in the five books of Moses, three hundred sixty five according to the number of dayes in the year: both which added, make six hundred and thirteen, according to the Hebrew letters in the ten commandments.

2. The second Rule is, That wheresoever a thing is commanded or prohibited, there all the *homogenea* (or of the same kinde) to it are forbidden or enjoyned. The same may be seen in mans Lawes. A Law is extended either *Specificae*, or by *Equipollens*. 1. *Specificae* is, when a thing is done that is of the same kinde, but by circumstance is diverse. 2. By *Equipollens*, the Rabbins call those by two names: first, when the ballance hangs equall, the Logicians call it a *pari*, as in the commandment against theft, to set a mans house on fire is as evil as to steal. Secondly, when one is lighter or heavier then the other, from the lesse to the greater, a *majori* (as they call it.) If one be bound to honour his Parents, much more to honour God.

3. The third Rule is peculiar to the Law of God, which is spiritual. The last commandment forbidding the inward desires of the heart, is added as a rule how to understand all the rest. When you have extended them *specificae*, and *per equipollens*, then they must be extended to the Spirit: *Lex humana ligat manum, lingua divina comprimit animam*, Mans Law binds onely the hands, but Gods the foul. The true worship of God is in Spirit; and the reason is good, for the heart is the fountain of all evil. Out of the heart proceed evil thoughts, saith our Saviour. This appeared by the dream of Polydorus in Plutarch *de sera numinis vindicta*, that dreamed in the night, that his heart came to him and said, *ego tibi omnium horum malorum sum author*, I am the cause of all these evils which have befallen thee. The heart therefore is first to be cleansed, by truly planting the fear and knowledge of God in it.

Plutarch saith, that the Heathen would have restrained the heart if they could, but because they could not, they forbore it. The Law of man faileth two wayes, First for want of knowledge of the offender, because they knew not the heart. Secondly, for want of power. As when the number of offenders is so great, or their power of such force, as there is no resisting them, tolleration must be. First, But though with men faults may be so closely carried as that it cannot be found where the fault is, or how it may be remedied: yet with God and his Lawes it cannot be so. For the heart is deceitfull (as the Prophet truly saith) above all things, and desperately wicked, *quis cognoscit idem*, who knows it? but in the next verse, he answereth himself, that there is a *quis*, a who he is that knoweth it: I the Lord search the heart, I try the reins: There is no defect of knowledge in God. Secondly, neither can there be so

so many Offenders, but God is able to destroy them. It is his power by which he rules, saith the Prophet. Did not he in his last act of benefit bring the handfull of Israelites from the power of Pharaoh? and indeed who is able or hath resisted his power.

Concerning the first, the omniscience of God. *S. Augustine* saith, If the candle burn he seeth thee, if the candle be out he seeth thee, he seeth all thoughts, both present and past, and thy thoughts to come; therefore it is justly said, that the Law is spiritual.

Now for the thought, we may observe therein these several steps and degrees.

1. *Cogitatio ascendens*, the suggestion arising from some former voluntary act or neglect.

2. *Inclinatio voluntatis*, the entertainment of the suggestion.

3. *Mora*, the delay in the thought. A desire to stay upon it longer.

4. *Voluptas ex cogitatione*, a good liking of this guest.

5. *Cupido actionis*, a longing to taste the conceived pleasure in outward act.

6. *Consensus cordis*, purpose to practise, and put it in execution.

7. *Deliberatio perficiendi*, the choyce of some means to bring it to passe.

And though mans law cannot take hold of all these, yet Gods Law doth.

4. The fourth Rule of extension is that, which mans Law hath prescribed. *Cum quid prohibetur, prohibentur omnia per qua pervenitur ad illud, & e contra*, when any thing is prohibited, all things likewise are forbidden, that are the means to it, and so on the contrary. The Jews say, *Ambulandum est in preceptis per viam regiam*, we must walk in the commandments, not by a by-path, but in the rode, in the Kings high way. The reason is, The goodnesse of a way or motion dependeth on the end: so that if these or these means bring to an evil end, they are evil, and consequently not to be used in good things, neither are we to seek God by them. We must not so much as stand in the way of sinners. So if a thing be good, the omission as also the means be evil, *Bona legis est, non solum tollere vitia, sed et occasiones vitiorum*, it is the property of a good law not onely to take away sin it self, but the occasions also of sin,

Psal. 1. 1.

5. The fifth Rule is, *Cum quid prohibetur vel iubetur, prohibentur vel iubentur omnia, qua consequuntur ex illo*, when any thing is prohibited or commanded, the consequents that follow thereupon, and the symptomes of them are also forbidden or enjoined. As in the case of Pride, the holy Ghost condemns the symptomes of it, a proud look, and a high stomach. And the prophet condemneth walking with stretched forth necks, and mincing gates. And the Apostles *S. Paul*, and *S. Peter* frizling and platting of the hair, and vain apparel. And God himself threatens to punish such as should be clothed with strange apparel, because all these are not the signes of modesty and decency, but Consequents of pride. God will have the signe go with the thing signified.

Psal. 101. 7.

131. 1.

Esay 3. 16.

1 Tim. 2. 9.

1 Pet. 3. 3.

Zeph. 1. 8.

6. The sixth Rule is, That we must not be accessory to the sins of others, but seek to hinder sin in others, and to draw others to the observing of the commandment, as well as to keep it our selves. *S. Paul* speaks of some, and reproves them that consent with them that do things worthy of death. For *accessorium sequitur naturam principalis, & agentes & consentientes pari pena plektantur*, both principal and accessory were to be punished alike, and the reason is, because the law is not onely to be observed, but preserved; we must not only be observers of it, but take care too that it be kept by others. *Sic luceat lux vestra*, saith our Saviour, let your light so shine before men, that they seeing your good works may glorifie your Father which is in Heaven. God will have glory from us, not for us, from others by us. We must have a care that God may be glorified both in our selves and others; so that we must not be accessory to any thing whereby God may be dishonoured, and we be made guilty of other mens sins, and so they become ours.

Rom. 1. 10.

Matth. 5. 16.

Now there are seven wayes whereby we become accessory and partakers of other mens sins. The first two concern Magistrates, and all other Superiours: the other five all men alike.

The first is in Magistrates and Superiours. *Iubendo* by commanding, if (as the Prophet saith) they decree unrighteous decrees; and command any thing that is unlawful by way of law. As *Nebuchadnezzar*, that enacted a law for Idolatry, that the people

1.

Esay 10. 1.

Dan. 3. 4, 5, 6.

- at the found of a Trumpet should fall down and worship his Golden Image. This lyeth chiefly upon the Magistrate for commanding it, and he is accessory to Idolatry if the people commit it. So *Saul* was guilty of killing the Priests, though *Doeg* slew them because it was his command. So, though *Ananias* rose not out of his seat to strike *S. Paul*, yet because he was stricken at his commandment, the blow reached unto him, and *S. Paul* called him a painted wall for it, and denounceth Gods judgement against him for it. *David* did not in person put *Uriah* in the forefront of the battel, but *Joab*; yet because he wrote to *Joab* so to do, the murder of *Uriah* was laid to *David* by the Prophet *Nathan*. *Jezebel* was far off when *Naboth* was stoned, but because she wrote to the Elders of Israel to proclaim a fast and to set *Naboth* on high among the people, and to set wicked men to witnesse falsely against him, and to put him to death, she was made guilty of his death.

2. The second is, *Permissio* by toleration, and is the other way whereof the Magistrate or Superiour may be guilty, by Permission or Connivence at anothers sin. As when a man is in authority, though he command not an evil thing, yet because he hath power to restrain men from committing evil, and doth it not, he shall be in fault. If the people of the land do any wayes hide their eyes from the man when he giveth his seed unto *Molech*, and kill him not. Then will I set my face against that man, and against his family, and will cut him off That is, if the people in whom it lay to execute punishment for it neglected, and suffered the Malefactor to live, the fault should be theirs as well as his.

*S. Augustine* saith that the Magistrate hath the Sword committed into his hands, *Ut mali, si non dimittant voluntatem, amittant facultatem peccandi*; that wicked men should be disabled of their power, if not of their will to sinne. *S. Paul* describing a Civil Magistrate, saith, that he bears not the Sword in vain, and tells the end wherefore he bears it, as a Revenger to execute the wrath of God upon him that doth evil. And the same Apostle (to set down a rule for the Ecclesiasticall Magistrate) inveigheth against those of Corinth, for not executing an Ecclesiasticall Censure upon an open Offender, but suffered him to continue in the Church. And this rule extends also to Domestique government, as that of fathers concerning their Children. Because the sons of *Eli* made themselves vile, and he restrained them not, God said that the iniquity of his house should not be purged with sacrifice nor offering for ever, that is, he would judge his house for ever. *Ahab* for suffering *Benhadad* (an Idolater) to escape contrary to Gods command; his life went for *Benhadads*. So then, he that suffereth an offender to escape unpunished, the state of the party permitting shall be as the state of the party permitted. For a perpetual opprobry to *Pilate*, it is recorded, that he delivered Christ to the Jews to be crucified. What a fair shew made he? What washing of his hands, with much other pretexts, as publishing his Innocency (before all the people) concerning Christs death? yet because he was chief of the Province, and had authority to have kept the Jews from putting Christ to death, he was guilty of the death of our Saviour. *Adonijahs* wantonnesse and ryot came upon this occasion: His Father had not displeased him at any time, in saying, Why hast thou done so? And it pleased the Holy Ghost throughout the whole course of the history of the Kings of Israel and Juda, to leave this as a blot upon wicked Kings *quia non sustulerat excelsa*, because they permitted high places to stand. And therefore *S. Augustine* saith very well to all in authority. *Imple officium tuum, alioquin Deus & de te & de illo implebit suum*, be sure thou do thy part, and perform that which thy place requires, else God will perform his, both upon thee and the offender. And it is better *sentire lenitatem patris quam severitatem iudicis*, to feel the lenity of a father, then the severity of a Judge.

3. The third is *Provocando*, by provocation. The two former were subsequent to actions, the two next are antecedent. Provocation is two ways, *Vrgendo, Abiciendo*, by urging or alluring.

1. By urging as, *Jobs* wife, dost thou still retain thine integrity? Curse God and die. Or when men by provocation, urge men to blasphemie or anger &c.

2. By alluring, as *Samsons* wife to discover his riddle, and *Ahabs* false prophets to go to war.

Now



Now God is so far from allowance of any provocations, that he takes it clean away, even from superiours to their inferiours, that he commands even fathers not to provoke their children. And it is the Apostles counsel not to provoke one another. Eph. 6.4. Gal. 5.26.

The next is *Suadendo*, by perswading. A man may be accessory by giving evil counsel or advice. The psalmist saith, Blessed is the man that hath not walked in the counsel of the ungodly. *Jacob* lying on his death-bed and blessing his sons, said to *Simeon* and *Levi*, *In secretum eorum non veniat anima mea*. And holy *Job*, The counsel of the wicked is far from me. In *Ezra*, evill Counsellors were hired to hinder the building of the Temple. *Absalom* committed incest with his fathers Concubins, yet the sinne is imputed to *Achitophel*, that put it into his head. *Herods* wives daughter asked *John Baptists* head, but *Herodias* the mother counselled her to ask it, therefore his blood is laid to her charge. The sinne of the Jews in desiring *Christ* to be crucified is laid to *Caiphas* for giving the advice. And the tumult against Saint *Paul*, is laid to *Demetrius* the silver-finish that counselled the rest of the handicraftsmen to rise. Psal. 1.1. Gen. 49.6. Job. 21.16. Efr. 4.5. 2 Sam. 16.21. Mar. 6.24. John. 11.50. Act. 19.25.

And these two last precede the Action.

The next is *Consentiendo*, by consenting to other mens sinnes, and this brings us within compass of accessory. 5.

Now we offend by consent as the Lawyers speake either.

1. *Consensu directo & vero*, by directly consenting. Be not partaker of other mens sinnes. 1 Tim. 5.22.

2. *Consensu interpretativo*, when a man is instrument of an ill action by his deed, though in word he mislike it, or seem not to approve it, as *Joab* was *Dauids* instrument to kill *Nriah*. 2 Sam. 11.15.

3. *Participatione*, by partaking, As in the case of theft to partake in the gain. Psal. 50.18.

4. *Approbatione*, by allowing, *Saul* is said to be consenting to Saint *Stephens* death, onely by the laying down of the witnesses clothes at his feet. And *Moses* makes all them to be consenters to the rebellion of *Corah*, which departed not from their tents. Act. 8.1. 7.98.

5. *Unione*, by joyning. When men joyne purses with them that doe evil. Cast in thy lot among us: let us have one purse. Num. 16.26. Pro. 1.14.

6. *Silentio*, by not disclosing. When a man reveals not the sinnes of others, he doth after a sort consent to them, because he is bound to it. If a foul sinne, and hear the voice of swearing, and is a witness wheither he have known of it, and do not utter it, then he shall beare his iniquity &c. Saint *Augustine* gives the reason, *ut malus sermo inducit in peccatum; sic malum silentium relinquit in peccato*, and not onely so, but if a man know that his neighbour sinneth, there's a flat precept that he shall rebuke him for it. Lev. 1.5. 19.17.

The last is *Defendendo*, by maintaining. When we commend and flatter men in their sins, or excuse them, when they have offended. He that saith unto the wicked, thou art righteous, him shall the people curse. And the wise man in another place, *lactans amicos suos &c.* enticing his neighbour, and this *lactatio peccatorum*, alluring of sinners is the way that leadeth to destruction. For though such kinde of mens words seem to be softer then butter, yet there is war in their hearts, and though they seem smoother then oyle, yet are they very swords. By good words and fair speeches such men deceive the hearts of the simple. But there is a woe pronounced by the Prophet against such men. Wo unto them that call evil good. And another Prophet calls them dawblers, that say peace, and there was no peace &c. And a little after he pronounceth a woe against them that sow pillows under mens arms. Such were *Abaks* false Prophets. But especially *Zedekiah*, which made himself horns of iron, and said (falsly) *ic dicit Dominus. Non semper corrupta mens male operantis, at semper corrupta male defendentis*, the minde that doth ill is nor ever corrupt, but that which defends ill, is. Pro. 24.24. 16.29. Psal. 55.22. Rom. 16.18. Esa. 5.20. Ezech. 13.10. 18. 1 Kin. 22.6. 11.

Lastly, besides these, there is another way whereby a man may be guilty of another mans sins, *ratione scandali*, by giving of scandal, or by doing some act whereby another stumbles and falls into some sin, thus *per accidens* a man may partake of anothers sin, and that not onely in actions sinful, by giving evil example but sometimes in things lawful, and indifferent, clothed with such circumstances, whereby the weak, that is, the ignorant may be drawn to some unlawful act; as when some did

cate of things sacrificed to Idols, no way in it self unlawfull, others were thereby occasioned to commit Idolatry, Romans, 14. Yet here we must consider, that if the thing we do be indifferent in it self, yet if commanded by lawfull authority we must not forbear it: *potius scandalum admittatur, quam veritas amittatur*, as Saint Augustine saith, rather let offence come, then the truth be lost; I may adde, rather then any act necessary *vi precepti*; be omitted, and so a sinne of omission follow: for this is *scandalum acceptum, non datum*, a scandal taken, and not given, and in this case we may say as Christ of the Pharisees, if they will be offended, let them be offended: but if the thing be not *sub precepto*, but wholly in our own power, and no way necessary, we ought to forbear till the weak brother may be informed of the lawfulness of the action; but if he will not be informed or rectified, tis not weaknes but wilfulness in him after sufficient means of information, and no man need to abridge himself in his liberty for the pleasing of such persons.

Thus much for the rules of extent,

### CHAP. 3.

*Rules of restraint in expounding the law. False rules made by the Pharisees. Of Customs. Addition 7. of the force of Church Customs. Three Rules of restraint. 1. by dispensation 2. by the nature of the precept. 3. by Conflict of precepts. Antinomia, wherein these rules are to be observed. 1. Ceremonial precepts are to give place to moral. 2. The second table is to give place to the first. 3. In the second table, the following precepts are to give place to those before. Rules to expound in case of. 1. obscurity. 2. Ambiguity, 3. Controversy.*

3. **T**He second are the rules of Limitation or Restraint, how far the Commandments are to be restrained. The Hebrewes say, that there are general precepts in the Scriptures, which we would conceive to be perticular, but are enlarged as generals, either in the significations of the words, or in their derivations, or from equity or parity of reason, &c. And this practice of enlarging and restraint, according to the true intent and scope of the words, hath bin a token or note of distinction between good interpreters and bad. The Pharisees rules be narrow, though their Phylacteries be broad.

Math. 3. 34.

The commandment against swearing the Pharisees restrain it, either to, Thou shalt not forswear, or, Thou shalt not swear by the name of *Jehovah*. But our Saviour by the second rule of extension saith, Thou shalt not swear at all, but your conversation should be yea and nay; and so forbids all unnecessary oaths, which appears from the end of an oath, which as the Author to the Hebrews, Heb. 6. 16. saith, is to be an end of all weighty controversies and not to be used upon every light and triviall matter.

They restrain the Commandment, Thou shalt not kill, that is, not the innocent, and restrained it to the outward act, and thought it fit for a man to revenge an injury. But Christ by the third rule of extent maketh wrath and anger, murder, because it is the seed of a greater offence, and forbids all revenge commanding to love our enemies.

Luk. 10. 30

They in the Law against adultery held, they might have as many wives as they would, by way of divorce. But Christ by the fourth rule of extension tells them, they must avoyd all occasions of adultery; we must not look upon a woman to lust after her.

They restrained the word [neighbour] in the parable of the Samaritan, to them that dwelt neer them: but Christ by the rule of *equipollens* extendeth it to every man; so that Christs interpretations warrant extensions. And though it be true, which the Rabbins say, that it is necessary to extend and to restrain, but more necessary to extend: yet rules must be set down of restraint also.

There is a Rule that *consuetudo est optimus legum interpret*, Custom is the best expounder of Laws; but we must adde *humanarum*, of mans Laws: for concerning the interpretation of Gods Laws it is most false. In Civill Law, *communis error facit jus*, Common error makes a Law, say the Civilians; but in Gods Law  
it

it is no rule, but *Consuetudo cedit auctoritati divina*, Custom must give place to divine authority. Their rules have no place in the ten commandments; there is no error that can plead Custom, or so common that can make it a Law. If *Iehosaphat* walk not after Gods Law, but after the Custom of Israel, he is blamed. Now the reason why Custom must give place to Gods Law is this. In every positive Law of man it is necessary to sever *just positivum & natura* the positive Law, and Law of nature, *ut necessario consequatur repetitio*, and *repetitio* doth presuppose *deliberationem*; and oft times the after wit is better then the former. But the Law of God was so wisely set down at the first, that it need not come again to the forge of men: mans after wit cannot better it, and therefore howsoever it be with the Law of man yet in Gods Law, *usus auctoritatis cedit, & per principia in lege Dei omnia examinanda*, all actions are to be squared according to the principles of Gods Law, and Custom must give way to authority.

This holds, where the Custom is clearly and evidently contrary to Law; but where the Law speaks doubtfully or obscurely, there Custom and usage of the Church is the best and safest guide to follow, even in divine Laws as well as humane: so our learned Authour on 1 Cor. 11. 16. speaking of Church Customs. Every Society, *besides their Laws in books, have their Customs in practise, and so the Church; we do not oppose them to that which is written &c. but hæc oportet facere, et illa non omittere; P. 521. At the Nicene Council the Churches cry was, vñ apxñ idn apxñ, mos antiquus obtineat, let old Customs prevail. And P. 521. against contentious men, reasoning will not serve, they will be fine fine dicentes, no way so ready to stop their mouths as Custom: for Custom is matter of fact, habemus or non habemus, may be put to twelves men, and theres an end. Thus this reverend Author expounds himself.*

Addition 7. of the observing of Church customs.

Now we may know, how many wayes a Commandment holdeth not, by three rules of Limitation.

1. By the Dispensation.
2. By the nature of the Precept.
3. By the Conflict or opposition of the Precepts.

1. Every Prince challengeth to himself a prerogative Royall to dispense with his own Laws: the word cometh a *dispensatio* proper to a Steward; so are all princes to God. This priviledge, as it is allowed to earthly Princes, of great right doth God challenge it. For their dispensations commonly proceed from will or affection, which oft times is corrupt; but Gods will and his justice go together, therefore there can be no danger in his dispensations. Their rule is, *Quod licitum est ex superveniente causa mutatur*, that which is lawfull may be changed by a cause which may come unlooked for; and so in some cases; God hath sometimes restrained his Law. The warrant of this, is either by his word, as the setting up of the brazen serpents image against the second commandment, or by ratifying by some special signe, and blessing men extraordinarily above the course of mankind, when any pretend exemption or special dispensation, these dispensations are exemptions from the common Law, because they are priviledges, and are to be restrained to the persons to whom they were granted. It is a maxime in Law, *Qua exorbitant a jure communi non sunt trahenda in consequentiam argumenti vel exempli*; things which agree not with the common Law are not to be drawn into the consequence, either of argument or example. Though wee are willing to make many restraints, yet they are but few which God allows; as he said of the good Emperours, so may we say of them, they may all be graven upon one side of a penny: and therefore the more restraints we make, the more injury we do to God. It is the commendation of a Law to have the fewest exceptions and priviledges; for where the dispensations are fewest, there is most equity: and therefore it is, that in Gods Laws there are not so many as in others.

The slaughter of *Phineas*, the robbing of the Egyptians are not restraints, and if they were, yet it is certain, that they are not for us, nor our times, nor have we the special warrant of the voice of God for them; and it may be sufficiently proved, that many things in the old Testament (supposed to be restraints) were not so, but kept to the uttermost. And this is to stop the mouthes of vain persons, which cannot contain themselves within the ordinary course, and we have but little use of this rule.

2. The second rule is from the nature of a precept, which in sundry cases gives a restraint



Reinforcement. As in the fifth commandment to honour superiours ; as to Princes, who having no superiour on earth are exempted from this, (saving the reverence they owe to their natural parents.) And in the fourth which is an affirmative precept, the practise is not required at all times. The rule of an affirmative precept is *Semper tenemur facere bonum*, but *non tenemur bonum facere semper*, we are allways bound to do good, but not to do good allways. The negative holdeth allways, but the affirmative not so. The School-men say, that affirmative precepts binde *semper* but not *ad semper*, they binde allways, but not to the actual performance at all times, but at convenient and set times : but negatives binde *semper & ad semper*, we must at no time go against a negative precept. For the nature of doing a good thing well, standeth thus, that there must be a concurrence of all due causes and circumstances together, which belong thereto. *Malum ex quolibet defectu oritur et bonum e causa integra*, all causes and due requisits must concur in every good act, but the want of any one, makes an act sinfull. Now all causes and circumstances cannot allways concur, and consequently affirmative duties cannot allways be practised ; therefore in the affirmative part we are exempted by the nature of it, and secondly, the ardour of affection, that is required in doing good, sheweth, that it cannot be practised perpetually, or at all times.

3. The third and last is of greatest use. And this upon sundry occasions receiveth diverse judgements. The case is called *Antinomia*, a conflict of Laws. The Jews have a saying, that two Commandments make each other a lyer, till the third come, and make them agree, by restraining one of them. This therefore is a sure rule, *Nemo in inter duo peccata perplexus est quin ei pateat exitus sine tertio*, no man is so perplexed between two sins but he may get out without committing a third. And this *exitus* is to be had, one of these two wayes, first, If the two precepts can be reconciled between themselves then there's no perplexity or necessity of sinning, for he may, as the Schools say, *deponere erroneam conscientiam*, by informing & rectifying his conscience, *Herod*, after his oath to *Herodias*, was in such a perplexity, that he thought he must either breake his oath in not performing with her, or behead *John Baptist* : but he might have freed himself by right information, that such an unlawfull and rash vow was sinfull, and did not binde to any one thing but repentance, and then he would have let *John Baptists* head stood still, and thereby have committed no more sin.

If they cannot be reconciled, then *Agendum est id quod est major obligatio*, that must be done, which we are most bound to do ; for God hath ordained things in order : 1. The first and principal end is his own glory, 2. The next is a mans own salvation, 3. The next is the salvation of our brethren. Therefore Gods glory must be preferred before our own salvation : if these two could stand in competition : and our good before our brothers, we must not commit sin to deliver him from sin ; yet our own temporal good must not be preferred before his spiritual good, we ought to have, yea, as Saint *John* saith, to lay down our life for our brother, that is, for his salvation. Now Gods glory being the end of the first Table, and the good of our selves and our brethren, the end of the second Table, we see the order between them, and how the one ought to give place to the other ; but usually it falls out otherwise ; for, as Saint *Augustine* saith the love of temporal commodity, and the fear of temporal displeasure so blindes the eyes of men and poisons the love of God : upon this ground we may resolve, when there's a conflict, as it is sometimes, between the first commandment and the fifth, obey God, and obey your rulers ; when this *Antinomia* falls out, it is easily reconciled. The latter Commandment concerns *obedientiam* in yielding to the commands of a superiour ; and common reason tells us, that if a stronger arm holds us, then that which should raise or remove us, then we can never rise or be removed. But Gods authority (whose *Proconsuls* on earth *Magistrates* are) is more then his delegates power, and his arme stronger to hold us in obedience then theirs. It is a rule, *Motus impeditur ubi fortior vis detinet* motion is restrained by a stronger power. And this is one case wherein Superiours are not to be obeyed.

2. Another case of restraint is, that nothing is to move *ultra sphaeram suam*, beyond its own bounds, *Si quando excedunt regulam dominationis suae*, when Superiours passe the bounds of there authority their commands binde not ; as if a Captain sends his

his souldiers to feed sheep, it is more then he ought to do, and they are not bound to obey his command.

3. There is a maxim in our Common Law, that *Juris interpretatio non debet ledere jui regium*, and if there be not a restraint to *obediatis prepositis vestris*, Obey your Rulers, we shall prejudice Gods authority, and what is this, but *ledere jui regium*, all Rulers are onely *domini* and *anipri*, ministers or servants and publike officers to God, though they have none above them on earth. *Papinian* an Heathen, yet one who for the defence of justice was content to lose his life, (this example may beseem Christians to imitate) had a rule whereby he interpreted all Lawes. *Potior semper sit ea ratio, quæ pro religione facit*, that is the best reason ever which makes for religion.

Now follows the conflict of the Commandments among themselves.

1. In the first Table three Commandments are moral and perpetual, the fourth temporary or positive and ceremonial in part. *Cedat temporale æternæ*, a temporal Law must give way to an eternall: therefore if the fourth come in competition with any of the other, it may be violated; the rest of the Sabbath may be violated that Gods name may be sanctified.

2. In the second Table, the Table of Justice hinders not the civil Magistrate from doing justice according to the fifth Commandment: for we know that the nature of justice is, *Ut cuilibet detur debitum, nulli indebitum*, let every one have his due, and therefore though an innocent person may not, yet an offender may be put to death. A man is either to fulfil the Law *faciendo quod debet*, by doing that which he is enjoyned, or *patiundo quod debet*, by suffering that which belongs to offenders, and the Magistrate in Gods right is to punish him, *ut, si non dimittat voluntatem peccandi, amittat potestatem*.

3. If any of the second Table come in competition with the fifth Commandment it is to give place, because that is *de communi bono*, the other *de privato*. And it is an undeniable rule, that *commune privato præferendum*, that which concerns the common good is to be preferred before any mans private, the general before the particular. And for the five last Commandments, which forbid any wrong or damage to our neighbour, that excellent order, in which God hath ranked them, shews which are to give place to the other; for damage against life is greater then against chastity; and against chastity, greater then against his estate; and against his estate or goods, greater then against his fame: for life is more precious then chastity, chastity then substance, substance then fame: and again, sinful actions are greater then words, and words then thoughts, which are last. There can be no better order then God hath set down for all; therefore the Schools resolve well, not onely *charitas*, but also *ordo charitatis cadit sub præcepto*.

4. There yet remaineth another case, which is, when a Commandment is doubtful, and that may be three ways.

1. By obscurity, *cum occultatur sensus*.

2. By ambiguity, *cum vocabulum præcipuum duplicem faciat sensum*.

3. By controversy, *cum utrinque deceptatur nec convenit*.

S. Augustine saith, *In nullo debet opinio vacillare*, our opinion must waver in nothing. If this be to be observed, what shall become of those that in words seem very resolute, but inwardly are very inconstant and wavering, and no man knows this but God, and so none can restrain them. There is no other way then, saith S. August. but *tene certum, dimitte incertum*, hold that that's certain, and let go that which is uncertain. This counsel is good, but how shall we follow it? *Quicquid non Rom. 14.*  
*est ex fide peccatum est*, whatsoever is not done with a full and settled perswasion is sin.

1. Obscurity is, when we know not what to make of such a word or such a phrase in a sentence, of such a place, as in those places that are mystical and allegorical. The safest way is not to be too bold, but rather to take the lesse then the more: for it is a rule, *In obscuris minimum*, that is, if we be not certain how much God meant, it is best to take it with the least, for if he meant the most, then sure he meant the least. We must be sober and wary in mysteries.

2. Ambiguity is, when there is a word that beareth two senses; Christian wisdom in this case will do best to take them both, if neither be against the

the Analogy of faith, lest happily that which we incline to, be not the sense of the Holy Ghost.

3. In a case of Controversie when both parties think themselves in the right, and either part hath great reasons to maintain their opinion, then the Rule is, *In Controversiis maximus*: it is best to take it in its largest extent. As in the case of Usury, some think it altogether unlawful, and some unlawful in some cases. The safest way then is, that a man put not out at all his money to usury, and that will make his heart lightest when the sorrows of death make it most heavy. A man is a niggard of his hand, and a prodigal of his tongue. It is Christian wisdom to do with the most, and speak with the least. These our common Restrainers count but small matters.

And in doing the most we are to follow the Wisemans rule, *Non negligere minima*, not to neglect the least, for *qui minima spernis, paulatim decidis*, he that slighteth and despiseth the least things, decays by little and little: and therefore we are not to conceive it a small matter to neglect small things. If thine eye offend thee pluck it out. *Instandum in minimis*, give no ground to small, nay the least occasions of evil. The safest way is to beware of the serpents counsel, and to command Eve and our Concupiscence, not so much as to look upon the Tree.

Thus much for obscurity, ambiguity, controversie.

### CHAP III.

Three general observations in the Decalogue. 1. That the precepts are all in the second person. 2. All but two are Negative. 3. All but two are in the future tense. Observations general from the first precept. 1. Impediments are to be removed, before true worship can be performed. 2. The worship of God is the foundation of all obedience to the rest. 3 That spiritual worship is chiefly commanded in the first precept. Addition 8. about the distinction of inward and outward worship.

THESE are three especial points to be further observed throughout the whole course of the Commandments.

1. That the Commandments run in the second person singular, Thou shalt not do this or that. The stile of Gods Laws is not like the stile of the Heathen Laws, in the third person plural, *Deos adjuvito caste*.

2. That (except two) they all are negative.

3. That (except the fourth and fifth) they all run in the future tense.

1.  
Deut. 5.

For the first. We see in *Deuteronomy* God speaketh to the people of Israel as unto one man. *Audi Israel non habebis alios Deos coram me*, Hear, O Israel, thou shalt have no other Gods before me. He speaketh to all, and to all alike, as well to *Moses* and *Aaron*, as to the meanest of the people. It is an argument of equality in respect of the bond of observing the Law of God, not any one is excepted more then another. As we see in that Commandment, *Non machaberis*, *Nathan* said to King *David*, *Tu es homo*, thou art the man. And *John Baptist* to *Herod* though a King too, *Non licet tibi*, &c. it is not lawful for thee, &c. So neither do the Commandments leave us in a generality that so we may slip our necks from them: but they are in the second person that whosoever heareth or readeth them, they shall be as strong to him, as if there were as many *Tu es*, as persons that hear them.

2. Sam. 12.7.  
Matth. 14.4

Therefore every one upon reading or hearing the Law in the second person, ought to apply it to himself, and the speaking of it in this manner is as forcible as if God himself did speak to every particular man.

3.

By the using a negative or countermand, there is implicately a confirmation of that which is contrary. It is held in *Logique*, that *ad plura se extendis negatio, quam affirmatio*. It was Gods purpose to have his commandments beaten out as far as the rules



rules of extension used by Christ would permit, and his intent is, that affirmative duties should be done after the impediments are removed. And though *ad negativum, non sequitur affirmatio opposita*, yet the Rule of Logick holds onely in bare affirmative and negative propositions, not in affirmative or negative precepts, for in these, *Qui negat prohibens, jubet promovens*. In Laws, *Qui prohibet impedimentum, precipit adjumentum*, he that forbids the obstacle commands the helps.

And this also serves to shew how full of weeds our nature is; that it is not capable of a command, but first of a countermand. We are not capable of good, before that which is ill in us, be weeded out of us.

1. That the future tense is so much used in the Commandments, it is an implicate touch of our transgressions past, and that for the time to come it is doubtful and uncertain what we will be: for the time past it shews that we have been grievous transgressors, and is withall a warning of the proneness of our nature to ill for the time to come: that even then we will be as ready to do wickedly as ever before; for as there is one that will say, *facies*, so there is another as ready to say *faciam*. Evil suggestions, evil examples, our own corrupt natures, and *Sathan* besides will egge us forward, and therefore we must keep a diligent watch and abridge our selves of things lawful; we must flee from the smock, abstain from all appearance of evil (as the Apostle speaks) that the body of sin reign not in us,

2. And in the second place, it imposeth a continual keeping of the Law, so long as we live. It is for to day, to morrow, and to our lives end, and therefore our warfare against sin must be to blood and death, and before such time we are not discharged from the obligation of the Law.

Now for the commandments themselves.

The end of the Law is to make a man good, and here also are some things to be noted from the order here observed.

1. Impediments are to be removed that we may keep the Law, therefore this first Commandment runs negatively. As when the frame of a building is to be erected, if a tree be standing in the way, it must be cut down, or if the ground be not sure and dry it is not meet to erect an house upon: or as in a cure in Chyrurgery, if the whole body be corrupt or some member be dead, and the flesh putrified, that must first be cut away before any thing be applied to the grieved part. Ground must be fallowed before corn be sown. And so God hath provided by his Law running negatively, and that in the front of it, *Non habebis, &c.* false Gods must be renounced that the worship of the true God may take place.

2. The second observation followeth, that that be done first which is first in Order. As in a building the foundation is first laid, and in natural generation the heart is first: this also is done here. First, *Non habebis deos alienos coram me*, thou shalt have no other Gods before me. This is the foundation of all worship, inward or outward, and therefore in the first place mentioned. We are to observe our former rules, *finis mandatorum diligenter observandi sunt*; we must therefore know what intent God had in giving this Commandment.

One end of the Law as is said is to make men good. And the ultimate end or scope of this, and all other Commandments is the glory of God. The whole first Table refers to Godliness, Holiness, Religion: Now Religion being an action, it must needs proceed from some inward principle and so doth it; which is from the soul of man, and principally from the spirit of it, which in this regard is compared to a Treasury, out of which good men bring good, and evil men evil things. Our worship and service of God will be according to the treasure of our hearts, the spirit: if that be good our outward worship will be so too.

We see then, that inasmuch as the spirit is the chief and principal thing in Gods worship, our chief and principal care too, ought to be had for this spiritual worship. And indeed it is the scope of this first Commandment. It is said, that according to the superiour end, the Commandment is to be esteemed. *Quo prior finis eo prior necessitas*, hence it is that the first Table is to be preferred before the second; because spiritual worship required in the first, is before outward worship, prescribed in the second Commandment. So man was made the end of the Sabbath, not the Sabbath the end of man. *Mark 2. 27.* therefore the breach of the external part of the Sabbath must yield to the necessities of man.

Addition 8.  
about the di-  
stinction of  
inward and  
outward wor-  
ship.

John 4.

Whereas the worship of God is commonly divided into spiritual and bodily, or inward and outward, and the one said to be commanded in the first, the other in the second Commandment; this must not be so understood, as if they were several kinds of worship: for the same act of Religion may be both inwardly and outwardly performed; as we see in mental and vocal prayer, but they import only the different manner of performing, as either by the heart alone, which is only spiritual, or by the heart and outward man, which is the same spiritual worship performed by the body, and therefore called outward: for the outward worship of the body, proceeding from the heart or spirit, may be truly called spiritual, because the exterior act proceeds from the spirit; and God accepts such worship, though it be outward in respect of the act, as a worship in spirit and truth, when it is accompanied with truth and sincerity of heart: and therefore as all worship and obedience is the same both inward and outward, so in some sense that commandment which requires the one, requires the other; for every precept is given to the whole man, though chiefly to the soul, and to the body as the instrument of the soul: yet in regard that worship may be performed either by the heart alone, or by the whole man; therefore that distinction may be in some sort admitted, and so it may be said that the first commandment looks chiefly to the heart, though not excluding the outward man; and that the second looks more immediately at the outward manner of performance, yet not excluding the heart.

## CHAP. V.

In the first Commandment three things are contained. 1. We must have a God. 2. We must have the Lord for our God. 3. We must have him alone for our God. The first opposite to the first, is profaneness: to the second, is false religion: to the third mixt religion. How our nature is inclinable to these sins: Reasons against them.

Math. 4. 10.

Deut. 6. 13.

Yo. 20.

**T**his first precept is *prima necessitas*, and therefore first to be regarded, it was never dispensed withal, nor ever shall be. And according to the first Rule of extension, *Preceptum faciens ut non faciens*. It being a negative implyeth an affirmative. The negative is, *Thou shalt have no other Gods*. The affirmative our Saviour quoteth to the Devil out of Deuteronomy, *Thou shalt worship the Lord thy God, and him only shalt thou serve*.

There are three propositions which naturally arise out of this Commandment.

1. That a God we must have.

2. That we must have the Lord for our God.

3. That we must have him alone for our God.

Gen. 3. 5.

1. The meaning of the first is, that we should not be Gods our selves (which was the beginning of all mischief, *Dii eritis, ye shall be Gods*) in judging good and evil at our own election: but to acknowledge a superiour power from whence we are to take our rules and directions, both in following good and abstaining from evil, and not to be led by our own affections: and to this superiour power so instructing us, and promising to bring us to the full fruition of the chiefest good, we should submit our selves, acknowledge him, and tie ourselves to him, which acknowledging and tying our selves to him, is the proper act of Religion, which is therefore called *Religio, a religando*, as *S. Augustine* derives it: this is in the first place to have a God, and a Religion, and consequently to worship him as God.

2. The meaning of the second is to inform us, that the Gods of the Nations are but Idols no Gods, and therefore the service and worship done to them is false and idolatrous. But *Jeboah* our God who hath manifested himself many ways to be the true God, is the only God, and his religion true religion, and therefore we are to shake off, all worship and service to others, and consecrate our selves wholly to him, and his service.

3. This third teaches us, that there are no Idols nor Gods that can do as he doth, either in rewards or punishments; none can reveal or bestow eternall happiness but he, none can joyne with him, or help him therein; but he alone is both able and willing, and therefore he alone will have all the glory to himself, he will have none to participate with him, *Gloriam meam alteri non dabo*, my glory will I not give to another.

Esay 42. 8.

1. Now

1. Now the opposite sinne to the first is called *Prophanesse*, when a man will be carried by his own affections in every thing, and do that which seemeth good in his own eyes, when he will bounder no yoke or bands but breake them, giving credit to nothing but what his own God (corrupt reason) persuades him to, doing nothing but by his own direction and what his own will stands affected to.

2. The sinne contrary to the second is false worship, and false religion. The holy Ghost is pleased here to call it the having of other Gods, as in the Scripture he stich evill by the name of strange, as a strange woman (a harlot) so strange worship, Idolatry, strange Gods, false Gods. And this is forbidden in the second proposition.

3. The sinne against the third, is that which *Elise* called mixt worship: halting between two opinions, mingling Gods religion with others, following both God and *Baal*, Like the Samaritans, that feared the Lord, when he sent lions among them, and yet served the Gods of the nations whence they came, they sware by the Lord, and by Midcom. A sinne that divers of the kings of Israel and Judah were taxed with. 2 Kings, 13.

1. Now these are three things which the devil smyth at, and hath helps in our nature to set forward and bring to effect his purpose. According to his own name *Belial*, he is without yoke, so would he have others to be also. His argument in the first temptation, was to have *Adam* cast off his yoke, and be under no director. Taft but the apple, and thou shalt be a director to thy self, and be able of thy self without any other guide to judge of good and evil. And this vain desire of licentiousness, whereby men (by corruption of nature) delight dissolutely to follow their concupiscence, and in all things to sit judge in defining good and evil, is the high way which leads to the greatest transgression, opening the door to *prophanesse* and *Atheisme*.

2. So in the second place there is a marvillous itching desire in us of change, which the Devil also nourisheth. Stollen bread, matter of secrecy, strange flesh, &c. And where once *prophanesse* prevailth he faileth not to adde a curious longing to search beyond the truth, till at last he causeth them to finde a lie in stead thereof, for these was never any error broached, but it sprang from a desire of innovation and a wandering out of the beaten path. And this he brought *Satan* so, who having the knowledge of true Religion as much as any, yet not content, fell to enquiring after forrein Religions, mystrics and conceits, and so fell to idolatry.

3. In the third, there is also a great desire in us to reconcile God and Mammon. And though our Saviour said it was impossible to serve both, yet are we desirous beyond measure to haape up temporal things and get eternal too, to have a Paradise here and else where; there is a desire in us to communicate our selves to all, and to use a like freedom to good and bad, thinking that while we are in the world, the world will do us good, and when we come to heaven, God will do us good too. And this the devil misliketh not, for he runs not upon *fall* or *sin*, for when he tempted Christ with promise, to give him all the kingdoms of the earth, it was not upon so strict a condition to worship him onely, but to joyne him with God in his worship and service.

1. Now the reasons, whereby these are forbidden are these. We must confesse that the nature of man hath recieved a great wound, inso much as none can be partakers of true happinesse by his own guidance or conduct as other creatures attain in some sort; and therefore the heathen confesse with us, that there is a maine and a main defect in mans nature. But we our selves were the cause of it, as appears by the History of the Bible, namely by dealing with the tree, in being our own chosers. And therefore this choosing of ours, this making Law to our selves must be left, we must leave and submit our selves to the will and choyce of a superiour nature, that knoweth what is best for us.

2. Of the second the reason is evident, that seeing a God we are to have, we ought in all reason to desire a true God. No man would willingly erre, even they that bend themselves to deceive others, cannot endure to be deceived themselves. And no man desires to think that to be which is not, nor that not to be which is.



Mal. 1. 6.  
Mat. 6. 24.

Hos. 2. 9.

2 Cor. 11. 2.

The reason of the third is. That there be sundry things that a man cannot have, but he must have them alone, without partner or competitor. Of which number a master is one. And God is our Master, he is pleased to call himself so. And our Saviour saith *Nemo potest duas Domini servire*, no man can serve two masters, the service to a master must be to him alone, else not. And the prophet in the person of God saith, I will betroth thee unto me for ever, and the Apostle, I have espoused you unto one husband, that is Christ, now a husband also comes within the number, and is to be had alone, and the condition of having God is like to that of a husband, one, and alone, or not at all.

4. Another reason may be added, The joyning of God with any other thing must needs be much to his dishonour and derogation; for he, being the most transcendent nature in the world, thers no inferiour thing but being joyned with him, doth much abase him, and he will endure no dishonour, his honour he is very jealous of, and thereof his worship must be kept pure without intermingling it with the worship of any other, for if any thing of a nobler nature be joyned with some thing of a viler substance, the nobler nature is thereby adulterated and corrupted, therefor Gods worship must be pure and not mixt or sophisticated.

## CHAP. VI.

In the 1. proposition of having a God, is included, 1. Knowledge of God wherein, 1. The excellency, 2. the necessity, 3. how it is attained, The contrary forbidden is, 1. Ignorance, 2. light knowledge. What we are to know of God. Impediments of knowledge to be removed. Rules of direction to be followed.

1 Cor. 8. 4.

For the 1. consideration of the proposition. 5. Paul saith that an Idol is nothing & we know it, and that ther is no other God but one. And therefore it may seem strange, that (in respect that Idols nor ought else be Gods) he should command us to have no other Gods.

We say, though a man take armes against his Prince, yet he is his Prince still and he hath no other, and this having, is onely true in respect of the superiour: yet the rebellious subject hath him not for his Prince or at least will not have him, because he accompts him not his Prince, the like is between God and us. He is our God and his law is *lex ferrea*, it will hold us and have us, whether we will or no. Yet in regard we rebel against him and endeavor to exempt our selves from his service and obedience, in breaking his laws, we have him not for our God. It is the course of the holy Ghost to use this phrase. They had *Baal* and *Asteroth*, not that they were Gods, but that they in their accounts had them for Gods.

2. Again (as the Philosopher) a thing is said to be had, when it is known to be had, for if a man have treasure under his ground and knows not of it, he hath it not. Besides a man cannot be properly said to have, that which he makes no account of; as if he have rushes or cobwebs in his house, and caring not for them, he cannot be said to have them. Therefore a man cannot be said to have that which he knoweth not of, or knowing he hath them regards them not. And so he that will be said to have God, must both know and regard him, and this is that which is meant by having a God.

Deut. 6. 5.

It hath been formerly said that the spiritual worship and having of God was the end and scope of this commandment. The worship of the spirit is divided as the soul. The principall parts of the soul (as God himself makes them) are two,

1. Reason or understanding called the spirit in a strict sence, and sometimes the soul or mind.

2. Affection or will, called the heart.

Now as we know the parts of the minde so we must know that these parts have their order, *Præ animæ sunt ordinate*, the powers of the soul are set in order, saith the Philosopher, and the order is, first to know, then to regard and love that we know, for *Ignoti nulla Cupido*, and Saint *Austin* saith *Invisi possumus cupere, Ignota nequaquam*, we may desire things we have not seen, but never those things that we have never

never heard of. Therefore as they say well, If two things be to be done in order whereof the second depends upon the first, if the first be taken away the second can not be fulfilled. So if we be ignorant of God, we shall never desire or Love him. and so we shall not have him at all. God must first be known, then Loved.

1. Knowledge, lieth in the understanding part. The minde
2. Love is in the affection. The heart.

1. Concerning knowledge the object thereof is God, and he cannot be known *a priori*, therefore we must seek to know him *a posteriori*. and that must be either by his Attributes ascribed to him in his word, or by his effects and works.

His Attributes are ten, Exod. 34.6.7 Majesty, Truth, Vnchangeablenesse, Will, Justice, Mercy, Knowledge, Power, Vbiquity, Eternity, other things are attributed to God in scripture, but they may be reduced to some of these, as love patience &c. may be referred to mercy: anger or wrath, to Justice &c.

Of these Justice and mercy are the two principal, and concerne us most, the other eight have influence upon these two parts to make them the fitter objects of our faith, fear, love, and hope, &c. To work upon our knowledge or faith, apprehending 1. Gods Justice 2. his mercy and beleeving them both: if you adde the other attributes to his Justice, 1. that he is infinite in majesty, 2. infallible in his truth, 3. without change &c. and they make his Justice more perfect, and consequently more fearfull. In the second place adde the same also to his mercy, that he which loveth us, is 1. A King of eternal majesty and life, 2. Infallible, 3. Unchangeable, and the rest; it makes his mercy more, and consequently far more to be beloved.

1. Out of this faith or knowledge apprehending his Justice ariseth feare, and out of feare, humility.

2. Out of knowledge and faith of his Mercy with the other eight attributes arise.

2. Duties more. 1. Hope, 2. Love.

1. The fruit of hope is 1. Invocation and prayer, for what we want, 2. thanksgiving, in acknowledging whence we have received it.

2. Love hath its fruit or effect in obedience in conforming our selves and our wills to God will both in doing what he requirs, and in bearing willingly whatsoever it pleaseth him to lay upon us, and this last is called patience, *Obedientia crucis* And in these doth the having of God wholly consist.

We are further to understand, that the Holy Ghost in the scripture is pleased by the figure Synecdoche for shortnesse of speech oft times to name one of these, and in that one to comprehend the whole worship of God, as in Saint *John*, all the worship of God is attributed to knowledge. This is life eternal to know thee the onely true God. And in a nother place all to fear, feare God and keep his commandments for this is the whole duty of man. In a nother place to hope, Saint *Paul* faith we are saved by hope. And so of the rest, under the name of one duty Synecdochically are comprehended all the other and this without injury to the rest of the duties, for they all have good dependance one of another.

John. 17. 3.

Eccle. 12. 13.  
Rom. 8. 24.

Now to these we are to adde the duties of the second proposition. [That we must have the Lord for our God] that is true religion. And of the third [to have him onely for our God] that is pure religion, against joyning of it with other worship. And besides these out of the word [shalt] it must be perpetual, till, *non eris*, swallow up our, *eris*, which implieth the vertue perseverance throw all the Commandments. And *corum facie mea* before me includeth sincerity of heart, against hypocrisy, and these make up the manner of Gods worship.

In the resolution of this first commandment, the first thing is knowledge of God which in regard of the excellency of it Saint *John* faith (as before) This is life eternal to know thee the onely true God.

1.

John, 17. 3.

In the handling of which we must follow this method.

1. To shew the excellency of the knowledge of God.
2. The necessity of it.
3. How it is to be attained.

1. The first thing concerning knowledge is the excellency of it, for other knowledge without this, is but a puff, a tumor that swells naturally in them that possesse it.

The

1 Cor. 8. 1.

Jer. 9. 24.

psal. 70.

The Apostle saith asmuch, knowledge puffeth up. That therefore our knowledge may be right we must pluck from us our peacockes feathers, the gifts of nature, as strength, wisdom, riches, birth, &c. And not be proud or rejoyce in them, but as God by the prophet speaketh. Let him that glorieth, glory in this, that he understandeth and knoweth me, *Hæc tota scientia humani magna est* (saith S. *Augustine*) *scire, quia nihil ipse est per se, & quoniam quicquid est, ex Deo est & propter Deum*, This is the chief knowledge of man to know that of himselfe he is nothing, and that whatsoever he is it is of and for God. And this is the use we must make of our Knowledge.

2. The second is the Necessity of this knowledge. It is not the excellency of this knowledge that altogether worketh upon the desires of all men, and the hearts of many are so dull and heavy that they desire not to be excellent, a meane degree of perfection contents them in it. But when we come to perceive that *necessitas incumbit*, there lies a necessity upon us to get it, a *ferrea ratio* that strong & forcible persuasion; and stricketh to the heart, for the Law is *Doctrina agendorum* and no action can be without moving, no motion without the will, no will without desire, and no desire without knowledge of that we desire. So that take away knowledge, and take away all, and then nothing shall be done.

It cannot be denied but that evil men are in action, they are practicall enough, but their knowledge being deprived of the true end and object, we must also confesse, that they must needs erre and fall upon false ends and wayes, wandring in by pathes and never attain to the right end; but they walk in darknesse, and so they misse of the end for which they came into the world.

Rom. 10. 14.

The Apostle saith that without hearing there can be no knowledge, for hearing is called the sense of discipline, and without knowledge ther's no beleife, without faith there can be no love and without love ther's no obedience. And therefore in as much as faith, love, and obedience are necessary, it follows that it is necessary to have knowledge, as the ground of all vertues whatsoever.

Rev. 20. 5. 6.

There is in all these vertues inchoation in this life, and a consummation in the life to come. The schoolmen call them a first and second perfection or *partis partium & graduum*, and therefore the knowledge we attain to in this life, is but a *prelibatio*, a tast of that blessed knowledge we shall have in the other. And as the Apostle makes two Resurrections, the first and the second, and saith that Blessed is he that hath his part in the first, for he shall have it also in the last. So there are two degrees of knowledge, the first is *fides*, faith, the second *visio dei* or *vita æterna* the beatificall vision, and blessed is he that hath his part in the first, for he shall have his part in the second, the beatificall vision of God. And as in the second Resurrection none shall have part, but they which have part in the first, so none can have their portion in the second knowledge but they that had in the first.

Luck, 10. 42.

A witnesse without exception of this, is our Saviour. *Martha* troubled her self about many things (and no doubt necessary to the honorable entertaining of Christ) yet we know that Christ said *unum necessarium*, there was one thing necessary, and *Mary* had chosen it, to sit down at Christs feet and learn his will. So that if this be onely necessary, and without it ther's no getting to the end, then have we done with the first part, wherein we see the use and necessity of this knowledge.

Jer. 10. 14.

3. If the knowledge be so necessary, by what means shall we attain to it? In knowledge there is a teacher and a learner, we must either finde it of our selves or learn it from others. For our own abilities the Prophet hath told us long since what they are. Every man is brutish (or a beast) in his knowledge, if he haue none to direct him but his own natural parts he shall attain no more knowledge then the brute beasts. The wise-man saith that we are all vain by nature. We are vain in our imaginations saith the Apostle. And according to holy *Job*, we utter but vain knowledge, therefore having no hope to learn the true knowledge of our selves, and being as far from learning it from other natural men as our selves, we must look after another teacher, that hath deeper knowledge then we have. And who that is we shall finde in the book of *Samuel*, *Deus scientiarum Dominus*, The Lord is a God of knowledge, it is he onely that can teach us; and as he is able so is he willing too. Our Saviour tells us that it is written in the Prophets, and they shall be all taught of God, for

Eccl. 9. 9.

Rom. 1. 21.

Job. 15.

1 Sam. 2. 3.

Joel. 6. 45.



so saith the Prophet *Esay*, And thy Children shall be taught of the Lord. And the kingly Prophet *David* gives the reason, Because that with him is the well of life, and in his light we shall see light. Though we be naturally blinde, and have no light, neither in, nor of our selves, yet in his light we shall see light. And therefore he it is that must be our teacher, and as he must be our teacher, so we may be sure that this teacher is willing to instruct us: Gods loving practise tells us that he is. He began it with *Adam*, and preserved it in the Patriarchs; and then it beginning to decay, he continued it by tradition. After that, people being corrupted, and knowledge decaying, more and more; he wrote the Law, which being broken, he took order for a new writing, and enjoyned them to hear it, and appointed Priests and Levites; who by interpreting it, caused the people to understand it: for (as the text saith) they read the Law of God distinctly, and gave the sense, and caused them to understand the reading. When they failed and false interpreters came, he raised up prophets to give the true sense of the Law, and when this was not sufficient, he sent his onely Son, the last and most perfect teacher or doctor of the Church, and (he ascending to the glory of his Father) gave gifts to men, as, Apostles, Prophets, Evangelists, Pastors and Teachers; whom he promised to send, and enable with gifts, for the instruction and edification of his Church, and to continue a succession of them to the end of the world.

*Esay*. 54. 13.  
*Jer.* 31. 34.  
*psalm.* 35. 9.

*Deut.* 5. 1.  
*Neh.* 8. 8.  
*Mal.* 2. 7.

*Heb.* 1. 2.  
*Eph.* 4. 11.  
*1 Cor.* 12. 28  
*Math.* 28. ult.

Now as God is the Author of this knowledge, so he provides what is necessary for us to attain it: *viz.* the outward ministry of man, and the inward work of his Spirit.

1. For the first, we have the Eunuch sitting in his Chariot, and reading a place in *Esay*, and being desirous to know the meaning of the place, God provides him a Minister, *Philip*; to expound it to him. And so, when *Cornelius* was continuing in fasting, from the fourth hour to the ninth, and falling to prayer, God sent *Peter* to him.

*Acts* 8. 28.

10. 30.

2. For the second, Our Saviour hath promised on Gods behalf, that God shall give the Holy Spirit to them that ask him. So that the outward means being diligently performed on our part, we may rest assured that God will perform his part. Christ in the Gospel perswades the Pharisees; and us in them to search the Scriptures, to come to the true knowledge of him, and so to life. That which remaineth God will supply by the unction of his Spirit, there will be no defect on his part, provided that we look to ours. But the fear is on our part, and it appeareth by the commandment here laid upon us, that we are not willing; for a good man is a Law to himself: but we have a commandment to stir us up to knowledge.

*Luk.* 11. 13.

*John* 5. 39.  
*1 John.* 2. 20. 27

Now further in this, as in all the other Commandments, we are to consider two things.

1. That which is commanded; Knowledge: of which we have now spoken.
2. That which is forbidden, Ignorance: of which in the next place.

The affirmative; and the negative part. In the affirmative is commanded. 1. Knowledge. 2. A rich measure of it; according as our vocation will permit, *non solum scire, sed etiam bene scire.*

*Col.* 3. 16.

And in this negative two things are forbidden. 1. Ignorance. 2. Light superficial knowledge, for the rule in Divinity is, *Peccatum non tantum est appetitus malorum, sed etiam desertio meliorum.* Where fulnesse is commanded, not onely emptinesse, but scarcity is forbidden also. So not onely ignorance, but a light, fleeting and superficial knowledge is forbidden.

Ignorance; The Church of Rome is taxed to justify it, though it cannot be found that they are Patroness of it, but onely faulty in allowing small superficial knowledge in the people; yet if any man conceive, that Ignorance of God is justifiable, let this perswade him to the contrary.

1.

1. A sinne it must needs be, else what needed a sacrifice for it?

2. If it had been a light offence, *David* had been uncharitable to pray to God to powre out his indignation on them that knew not his Name.

3: It is not onely sin, but first the cause of it, and secondly the cause of punishment.

Hof. 4. 1.

1. It is the cause of sin, for the Prophet saith, The Lord hath a controversy with the inhabitants of the land, for that there was no mercy, and the reason of that was, because there was no true dealing, and the reason of both was, because there was no knowledge of God, and presently after he tells them of their destruction for it. So the Apostle; after he had reckoned up the offences of the Heathen he concludes it was because of their ignorance of God.

Rom. 3. 17.

Esay. 5. 13.

Pro. 14. 22.

ad Six. ep. 105

2. Ignorance is the cause of punishment. The Prophet saith, That the captivity of Babylon was, because the people wanted the knowledge of God. And it is not the cause of punishment, but as it is the cause of sin. The Wise man asketh this question, Do they not erre that imagine evil? there is no sin without error, therefore the planting of knowledge would be the rooting out of evil. *Nam erratur*, saith *S. Augustine*, nisi ignorantia, men erre not, but for want of knowledge. Therefore to both these points *S. Augustine* hath a pertinent place. *Quia & ipsa ignorantia in eis qui intelligere noluerunt sine dubitatione peccatum est; in eis autem qui non potuerunt paria peccati, ergo in utrisque non est iusta excusatio, sed iusta damnatio*, because ignorance it self was a sin without doubt in them that would not understand, and a punishment of sin in them that could not, therefore in both are condemned, neither justified.

Acts 17. 30.

Some there be that argue out of the Acts, and excuse ignorance, alledging that place, That God winked at the times of ignorance, and so make it no sin, when it is as they call it invincible.

Ignorance excusable is fourfold.

1. In children before they come to years of reason and discretion.
2. In fools those that naturally want the use of reason.
3. In those that by sicknesse or disease are bereft of the use of reason.
4. Where the means cannot be had to take it away. But this is not simply and altogether invincible, for the law of nature may teach them. He that hath the Law of God in his heart (as every one in some measure hath) if he set himself to seek God, he shall surely finde him; for God hath made his minde known to them that are careful to observe the rules of Nature, *habenti dabitur*, to those that use the general light well, God will not be wanting in means of further knowledge.

These may be excused, but the last, *a tanto*, from so much; but not *a toto* from all. They are not absolutely without sin. But there two other sorts of ignorance utterly inexcusable.

Psalms 14. 3.

1. *Affectata ignorantia*, affected ignorance, when it comes to that height, *Noluerunt intelligere, ut bene agerent*, they would not understand to do well, and it is in them that know they are ignorant, and are unwilling to come out of it, but *nectunt sibi argumenta*, devise arguments to defend their ignorance. They will not know that they are workers of iniquity; this is, *cum libenter ignorent, ut liberius peccent*, when men are willfully ignorant, that they may sin the more freely, without check or remorse, when men shut their eyes against the light, and reject means of knowledge, saying as they in *Joh.* depart from us, for we desire not the knowledge of thy wayes. *S. Augustine* saith, *ubi non est dolus in inquisitione, ibi non est peccatum in inventione*, where there is no deceit in enquiry, there is no sin in finding out: but many would ask his opinion, and he would answer, *dolose quasisi, dolose invenisti*, thou soughtest fraudulently, and foundest accordingly. This it is in effect, when a thing is made plain to us, we will not have it plain, and so we continue in this kinde of ignorance.

2. *Supina ignorantia* is the second, and that is a careless and wretched ignorance, and this is the fault of these times: When a man hath *ex quo discat*, sed *non vult discere*, may learn if he will take the pains: but will not. And it is chiefly in them that either *propter incuriam sciendi*, or *desidium discendi*, carelesse to know and slothfulnesse to learn, or *ob inopiam querendi*, modesty in seeking after knowledge, will be ignorant still. Of one of which the whole land is for the most part guilty.

The second thing forbidden, is a light knowledge, contrary to the Apostles rule, according as God hath dealt to every man the measure of faith: so that not only the whole want of faith, but the want of the measure of faith is condemned. When a thing is commended to us in measure, not only the not having it at all, but the not having the measure of it is a fault: and not only that, but it is also required that according to our years and gifts our knowledge should increase. We must (according to the Apostles rule) be men in understanding and children in malice. The Prophet goeth lower, Whom shall he teach knowledge, and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. This is as low as may be. Therefore as we grow in years, we must grow in knowledge, and not be ever taught and never learning. To have precept upon precept (as he speaks in the next verse) line upon a line, here a little and there a little, not too much at once. Ever learning (as the Apostle) and never coming to the knowledge of the truth. And it is that which is inveighed against in another place, that the Hebrew Christians after much time spent in learning profited no better, but still needed to be catechized in the principles of religion.

It was prophesied before Christs time, that the succeeding ages should have great knowledge, as by *Daniel*. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever; and by *Joel*, I will pour out my spirit upon all flesh. And by *Esay*, All thy children shall be taught of God, and great shall be the peace of thy children. And this was foretold of the primitive Church by the same Prophet. The people that sat in darkness have seen a great light, &c. And the earth shall be full of the knowledge of the Lord.

*S. Paul* was so confident of their knowledge in his time, that he asketh a question; not by way of doubt, but of full perswasion of it, and that not in small matters, but high mysteries; Know ye not (saith he) that the Saints shall judge the world? And in the next verse, Know ye not that we shall judge the Angels? And we may see that the Corinthians were so forward in Religion, that the women thought themselves able to dispute and teach the weightiest points in it; so that the Apostle is forced to make a prohibition to them, not to speak in the Church, which argueth much knowledge, though too great boldness in them. In the Acts of the Apostles, we see *Aquila* was but a Tent-maker, yet he afterwards attained to such knowledge that he became a pillar of the Church. The Ecclesiastical story makes mention of *Severus*, that he was at first but of mean condition; yet, afterwards for his knowledge was chosen Bishop of a great See (Antioch.) Now if we consider these, and see how careful they were to exceed in knowledge we shall think it an odious thing to be of the number of the ignorant. And if, that which the prophet speaks of, prevail not with us, (I have written to them the great things of my Law, but they were counted as a vain thing: ) because we may pretend the profundity as an impediment. Yet let the tax upon the Hebrews work shame in us, that whereas we should be past the principles, we have not that measure of knowledge in us.

The extent of our knowledge must reach, as to a discerning *quid verum*, what is true, so to a giving of reason, *quare verum*, why it is true. To prove that we say or know, as the Apostle; and as our Saviour speaks, to know our own Shepherd and his voice; or at least with *S. Peter*, to give a reason of that we hope. Yet is it not fit with our Scioles, for the people to enter into dispute of controversies, of discussing great and hard questions: this is not required of them, but of *Timothy*, and others to whose office and place it wholly belongs; for in such things, *sancta simplicitas est virtus laicorum*, holy simplicity is a virtue in Lay-men: yet as it is not required or expedient they should jangle about every quiddity, so must they not be like them, that know not, nor will understand, but walk in darkness: nor such as will take upon them to check or controll their teachers, for herein they shew their own ignorance: for if the foundations be out of course, that is, the teachers, how can the building stand, and as *Chrysostome*, If darkness be upon the tops of the mountains, there must needs be mist in the valleys.

Before we leave this virtue of knowledge, it will be needful to adde a little concerning



cerning, 1. The Object of this knowledge, and 2. Such Rules as are to be observed in the use of means to attain it.

1. The Object is God, and his Son Christ Jesus. Of God the Father we read, John 17. 3. That no man hath ever seen him, and Moses could see but his back parts, and when he did see them he hid his face, and was afraid. It is sufficient then for us to know 1. Tim. 6. 16. him, as he is revealed to us in his word, and in his works; and because our knowledge Exod. 33. 23. is to be referred to his worship and obedience, therefore so much is necessary 3. 6. for us, as that without which we cannot worship and obey him: more particularly we are to know him in the unity of his Essence, and Trinity of person, as also what he is to us by creation, providence, redemption, and what he requires of us to be done. Therefore it is said, They shall know that I am the Lord their God, which Exod. 29. 46. brought them forth of the land of Egypt, that I may dwell amongst them. And in another place God proclaims himself by his Attributes. The Lord God, merciful, and 34. 6. gracious, long-suffering, and abundant in goodnesse and truth, keeping mercy for 7. thousands, &c. Besides which knowledge of God, in his nature, and attributes, actions, and relations to us, we are to know what we are to do for him, namely, we must have the knowledge of his will, both in regard of the general duties, what all are to do, and in respect of every one of us in a particular calling, what every one of us is to do in our several ranks and callings.

2. Now concerning the rules to be observed, if we would come to this knowledge, it is well said of the Heathen, *Ponendi finem, ponenda sunt media*, means are to be appoiated to him, that hath pitcht upon his end.

In the use of which means? 1. Impediments must be removed.

the order stands thus, } 2. The rules of direction must be observed.

1. The Impediments to be removed. The first is according to the Wise mans rule, Prov. 1. 16. To refrain from evil company, and to keep our feet from the paths of those, whose 19. 27. feet run to evil, such as do *lactare homines*, entice men to evil, and therefore as he speaketh in another place, Cease to hear their instruction, that cause to erre from the words of knowledge. And the Instructions that cause us to erre, or the impediments in that kinde that are to be removed are two fold. 1. In our selves. 2. Without us.

1. Within us, besides diverse others, is our own reason which must be rectified, Deut. 12. 8. else it will much hinder us, we must not do according to that which is set down in Eph. 4. 17. *Deuteronomie*, The doing of every man that is right in his own eyes; and as the 2. Cor. 10. 5. Apostle, Walking in the vanity of our own mindes. And in this case we must cast 1. Cor. 3. 18. down our imaginations, all our strong holds and high mountains of carnall and corrupt March. 11. 25. reason, and bring them into captivity and obedience, as in the myserie of the Rom. 1. 22. Trinity, and the other high mysteries of faith.

2. The impediments without us are, 1. Taking religion from our fathers onely 1. Pet. 1. 18. by tradition, by inheritance as left to us by our Elders. Such things as our fathers taught us, we will do. Our rule in this must be, *Scrutamini Scripturas*, search the Scriptures, and receive nothing by tradition where we finde it contrary to this rule. 2. It is said of *Jehoshaphat*, that he sought the Lord of his fathers, and walked 2. Chro. 17. 4. in his commandments, and not after the trade or doings of Israel. The custom or fashion of the place or times is an impediment without us which must be removed, Amos. 5. 13. except it agree with our rule: for there are evil times, as the Prophet speaks, and 12. what fashions the people then used he shews the verse before. You shall not go Mic. 2. 3. haughtily, saith another, for the times are evil. And there are perillous times, as the 2. Tim. 3. 1. Apostle calls them, where evil examples and fashions by many are followed: but these we must leave.

2. The rules of direction in the use of means follow next in order, of which (because the means have been formerly handled) we will speak the lesse. And 1. for them that desire to attain to this knowledge, this is a rule. They are to have a firm perswasion that this knowledge is absolutely necessary. That it is the *unum* Luke 10. 42. *necessarium* which our Saviour telleth *Martha* of.

2. That (as Christ also said) first seek the kingdom of God, and the righteousness thereof, and all other things shall be added: so this knowledge is to be sought after in the first place, for we have no warrant that our other studies shall be sanctified, or other knowledge prosper without this: but if we look after this first, sanctification of the other will follow.

*Vacate* (according to Saint *Jeromes* translation) *et videte quoniam ego sum Deus*, saith the Psalmist. Be at leisure, spend some time to know that I am God, we must finde a time, and that time must be our first, it may be at other times this knowledge will not be found. Saint *Paul* gives counsel to man and wife not to come together for a time, that they may give themselves to fasting and prayer; If then we must abstain for a time from indifferent things, then a *major*, from things not indifferent but evil, when we spend our time not onely *alsud agendo*, but *male agendo*, as *Seneca* saith, not onely in things impertinent but evil. The Athenians what other busines soever thy had, yet they spent sometime to tell or hear novelties. And it were a shame to us if we should not do more then they in a thing so necessary.

Diligence in attaining it is also to be used, that we loose not this time. Saint *Augustine* gives a rule (though a favorable one) which may serve till a better come *Sati reputatur quis facere, cum tantum facit pro Deo, quantum facit pro mundo*, If a man spend, but as much pains for God, as he doth for the world, it is sufficient. And I wish we would do that, bestow but as much diligence in Gods Laws as on the peccall Laws of a prince. For all the statuts of *Ours* are kept faith the Prophet, and all the works of the house of *Ahab*, and ye walk in their counsels, we might attain to some knowledge, if we would take that pains to study Gods Law, which we take to do evil.

If any of you want wisdom (saith the Apostle) let him ask of God. And *Solomon* the wisest among the sons of men, saith that it is a point of wisdom to know whose gift it was, how to attain to it, and therefore in the next chapter he makes his prayer to God for it. This prayer is also set down in the book of the kings, and (which is more) the text saith, that the speech pleased the Lord, that *Solomon* had asked this thing.

When we have attained to knowledge we must as is required in *Deut. 1.* bring it into our heart (that is past the brain) 2. we must whet or Catechize our children, 3. for Catechizing in the principles must be diligently observed, 4. We must write them, which includes also reading, both fruitful. 5. We must binde them before our eyes, which implies meditation, 6. We must bind it about our hands (a thing unusual in these dayes) but yet as in physick it is a rule *per brachium fit iudicium de corde*, The pulse comes from the heart to the hands, so in Divinity, by the arm, practise and exercise is meant, and this is to binde it on our armes.

It is a good way to make a conscience to practise what we know. Saint *Bernard* saith, *Quod datur oranti, quod aperitur querenti, id exerce*, practise what we have attained by prayer and industry: for the contrary, not practising what we know, brings *cacitates penales* for *illicitas cupiditates*, The heathen man saith, that he that hath an habit of Justice, shall be able to say more of it then he that hath a perfect speculation of all the Ethicks. So the meanest man that hath practised his knowledge, shall be able to say more of God and Religion, then the most learned that hath not practised. It is in divinity as in other things *Exercitium signum est potentie* and so *signum scientie*, practise is the signe of power, and so of knowledge.

It is a true saying, that the best rule to judge of the Consequence is by the Antecedent, as if fear be wanting, there can be no Love, if love be away, there can be no obedience, but especially if humility be wanting, there can be no saving knowledge. Saint *Augustines* prayer was, *Domine noverimus te, noverim me*, and adds that no man knows God, that knoweth not himself. And *vera scientia non facit hominem exultantem, sed lamentantem*, True knowledge puffs not up, but dejects a man, and the Heathen man could say *lotes sapientes sapientior qui humilior*, he is the wisest among the wise that is humblest, and he that hath a conceit of himself can never come to knowledge.

*Aristotle* in his *Metaphysicks* saith, *Scientia est ordinare*, he is wise that can order his doings, prefer every thing according to order; as in divinity knowledge of God which brings life eternal, should be preferred before other knowledge which brings onely temporal profit. But we do contrary, for it is a common order with us, as to prefer private profit before publick, so to place temporal things before eternal, and the knowledge of the one before the knowledge of the other, which is a signe that our knowledge is not rightly ordered.

1 Cor. 14. 20.

Jude, 12.

The Apostle faith, we must not be children in knowledge, that is, carried away with every false winde of doctrine, but must be rooted and grounded, that we may be stedfast in the truth; not clouds without water, carried away with every winde, as Saint Jude hath it, and like waves of the sea, that is, carried with the tide, here with the ebbe, and there with the flood, as it is in our times.

The last rule is, we must not hinder knowledge in others, either by authority, commandment, permission or counsel, but provoke others to it, and increase it in them as much can be. Our knowledge must be to help others, and that three wayes.

1. In teaching them that are ignorant.

2. In satisfying them that doubt, and strengthening them that waver.

3. In comforting the distressed and afflicted conscience.

And thus much for knowledge, the first duty of the minde.

## CHAP. VII.

*The second Inward vertue Commanded in the first precept, is faith. Reasons for the necessity of faith. Addition 8. Concerning the evidence of faith, and Freedom of assent. The certainty of faith. Of unbelief, Addition 9. Concerning the nature of faith. means of believing. Of Trust in God for things temporal. The trial of our trust. Six signes of faith.*

Faith

THE next inward vertue of the minde, is faith. This supposes a knowledge of the object or things to be beleaved, which being propounded sufficiently, as credible, our assent thereto is called faith, which rests upon divine authority, though it see not the proper reasons to enforce assent; for seeing we cannot by meer natural reason attain sufficient knowledge of supernatural truthe, but that divine revelation is needfull, therefore besides natural knowledge, faith is necessary, which receives them for this authority of the speaker. To explain this: There is in every proposition an affirmation or a denial. 1. Sometimes a man holdeth neither part, because he sees that equall reasons may be brought on both sides; and that is called doubting, 2. If we incline to one part, yet so as we feare the reasons of the other part may be true; then it is called Opinion. As *Agrippa* was almost perswaded to be a Christian, 3. If we consent to one part, that is called knowledge, which goes beyond both the other, and arises from evidence and assurance of the truth.

Luke, 12. 29.  
Act. 26. 28.

Knowledge is threefold.

1. By sense.

2. By discourse of reason.

3. By relation of other men: and this is properly faith.

1. Knowledge by sense is such as was that of *Josephs* brethren, that had seen him before they sold him into Egypt, and therefore knew him.

Gen. 45. 27.

2. Knowledge by discourse: Such as *Jacobs* was, when he saw the chariots come out of Egypt; he conceived straightway that his son was alive.

3. That by relation of others; as *Jacob* knew that his son yet lived, when his sons told him so.

1 King. 10. 1.

1. For the first, when a thing cannot be present to the sense, then must we rely upon the third [Relation.] The Queen of Sheba did first heare of *Solomons* wisdom in her own land, before she came and heard him her self.

John. 3. 9.

1 Cor. 2. 9.

Esa. 64. 4. ¶

2. For point of reason, there's nothing absent from that, but that which is supernatural and above our understanding; when a thing exceedeth the capacity of meer natural reason without divine illumination, as we see in *Nicodemus*, a great Rabbi in Israel. For concerning mysteries in religion, the Apostle faith out of the prophet, eye hath not seen, nor eare heard, nor hath it entered into the heart of man: that is, they exceed both the capacity of the sense and reason, and therefore we must come to the third way, which is by faith; for as *Job* speaks, God is great, and we know

Job. 36. 26.

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him not, neither can the number of his years be searched: therefore it must necessarily follow, *Nisi credideris non habebis vitam*, as the Prophet assures us; if ye will not believe, ye shall not be established. And yet this restrains us not so far, but that after we have believed, we may search; after a reason, that we may be able and ready (as the Apostle bids us) alwayes to give an answer to every man that asketh a reason of the hope that is in us. For grace both not annihilate and in a creature void; faith is above, and not contrary to right reason, it is a greater light to the senses, *yearligio est summa ratio*, it is the quintessence of reason, or reason exalted or elevated. But we are to use reason, as the hand-maid to faith, (for faith must bring the understanding of man into captivity to the obedience of Christ, as Saint Paul faith) and we must expect from the holy Ghost the teaching of these things, which our nature neither can nor is able to conceive.

Now faith differs from science thus. In science there is first an enquiry after the reasons and causes, and then the assent follows: But in faith there is first the assent, and then the understanding of that to which we have assented. *Indubitanis*, by the hearing follows. As soon as they hear of me they shall obey me, faith God. *It is conceptus cum assensu*, because the object of our faith is not propounded with such evidence to the understanding, as to constrain us to believe, but the will holdeth the understanding prisoner, and keepeth it captive.

Thus faith becoms a free act, an act of obedience; whereas if things were propounded with such evidence that we could not distrust, there could be no place for freedom of obedience in believing: God hath so ordered it, that matters of faith are propounded, as summe credible, highly credible, such that in prudence we may safely assent unto, yet not with that evidence which necessitates assent: for then there could be no rule of obedience in believing, nor any pretence left for reward to believers, or punishment to unbelievers. See the Schoolmen generally, and master Hookers serm. Of the certainty of faith, added to his Ecclesiopolitic.

With the heart man believeth, faith the Apostle; belief being an act of the understanding, it should come first a man, but he faith there, we must *cardi credere*, for the will hath an especial act in it.

Now the reason why it pleased God thus to order the matter in production of faith is, because if reason of it self could have attained to the things pertaining to God, little or no glory at all had come to God by it. Again, seeing matters of faith cannot be attained by reason, this shews the vanity of the wisdom of the flesh, and we may see how God doth confound and abase it. For in Religion, the ground is contrary to that in Philosophy; *we know not to believe*, is the way of Philosophy, and *we must believe*, of divinity: at which *Luther* scoffed.

For the warrant of believing or assenting before we know, something hath been said before: we will adde a little more in this place. Saint *Cyril* in his first Catech. *Cyprian*, *Chrysostome*, and other of the ancient fathers prove against Philosophers, that *Quicquid sit, sive sit*, whatsoever is done, is done by faith. This appears in all civill affaires wherein men go upon a civill faith: without certain knowledge of the things, and therefore much more in matters of religion, which are supernatural, may we live by faith. Thus we see the husbandman, who though he sees the weather unkindly &c. yet sows himself so till and sow his ground, and bestows his cost, though he have no demonstrative knowledge, whethers he shall reape any profit or no. And so the Merchants, though their goods and ships are subject to storms, pyrats &c. yet they run the hazard, and adventure upon this Civill faith. So in marriages, though some may be barren, yet they marry in hope to have children, and so in warfare, though the victory be uncertain, yet the souldier goes on to battle &c. The Schoolmen after the fathers goe a subtiler way to work, and hold, that *Quicquid sit, sive sit*, that we believe even those things we know: for by our senses and understanding we know many things, and herein they are our witnesses, which we believe, yet all confesse, that these witnesses are very doubtful in many things.

For the eye, which is the most certain and chiefe of all the outward senses, because it apprehendeth more differences, and apprehends its object after a more special and spiritual manner: yet they which are skilful in the Optiques, reckon up so many how

Esa. 7. 9

1 Pet. 3. 15

2 Cor. 10. 5

Act. 4. 31

pal. 12. 44

Addition 9.

concerning the

evidence of

faith, and free-

dom of assent

Rom. 10. 16

1 Cor. 13. 12

how

how it may be deceived, and what great imperfections are in it. And for our reason or understanding, we see how uncertain it is in our younger yeers, and how we correct former errors, as we grow in years, when we are children we speak as children, reason as children, and conceive as they do, but when we are men we put away childish things. Ploughmen cannot reason of the formall causes of things, because they cannot see them, but tell them of labour, that they can conceive, and so in respect of a more sublime understanding they come far short. And therefore we also may be deceived in things that are above us. and therefore the third way of knowledge that is by relation is necessary.

The certainty of faith is grounded upon the condition and qualitie of the relaters, and hath onely two exceptions.

1. Either against the authors, that they want skill, and are ignorant of the things they relate.

2. Or else that they are such upon whose fidelity we cannot rely.

Now in either of these cases if the party relating want skill and cannot relate the truth, or is not honest, and will not, his testimony is not to be taken. So then there is no more certaine way then this, that whereas the knowledge of faith, and grounds of Religion are to be built upon such witnesses, as want neither skill nor fidelity, but for their skill can, and for their faithfulness will deliver the truth, we are to embrace what they deliver as certain truths.

2 Tim. 1. 12. The Apostle saith not, I beleve whom I know, but *scio cui credo*, I know whom I beleve. We know that whom we beleve is Amen, just and true. That cannot lie, a faithful witness, it is a thing impossible for him so to do.

And for the manner of giving his testimony. The termes in Scripture are 1. *Dixit Dominus*, and *Dixit Dominus*, the word of the Lord, and thus saith the Lord. And because mans stipulation and promise is more certain then his bare affirmation, therefore God hath made promises to us, and his promises are precious, as the Apostle saith. 3. And for our greater comfort and assurance hath confirmed his promise with an oath. 4. Again, because if we have a mans handwriting, we give greater credit to that then to an oath, we have his own handwriting, written with his own finger. 5. And for confirmation of that he hath put to his seal. 6. And lastly, (beyond which no man goeth, nor any man desireth more to strengthen a promise) he hath given an earnest penny, a true Gods penny as we call it.

1. Now that which may be objected against this is, that the immediate voice of God is not now amongst us, and that which we heare is from *Moses, Esay, Saint Matthew, Saint Paul &c.* Yet this we must know, that though we heare it from them, being but men, yet did they not speake of themselves, not of their own braines, but as they were inspired by the holy Ghost. And this Saint *Peter* tells us, the Prophecy (saith he) came not in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost. For a Prince usually speaketh not to the people immediately from his own mouth, but by Edicts and proclamations published by others in his name. And as the Scepter or mace which is delivered to them that publish those Edicts is a signe and token that they come from and for the Prince, so the Scepter of Gods extraordinary power was committed to his Prophets, Apostles &c. The Jews required no more then a signe of our Saviour, which with them was the Scepter. And our Saviour desired no more of them then that, if they would not beleve him for his words, yet they should for his works. And that if he had not done among them, the works which no other man did, (those were his miracles,) they might have been excused for their unbeliefe. Upon which Saint *Augustine* saith, that either we must grant that they were done, or else, that without miracles all the world was converted, and became Christians; which is a greater miracle then all the rest which he did, and so we must grant miracles whether we will or no. And this is our warrant that these men, the Prophets and Apostles came from God, and that God hath spoken to us by them.

2. The next quere is, whether he is able to performe those things which he hath promised by them. To that we say with the Angell, that with God nothing shall be impossible. The Prophet saith, His hands are not shorted, it is able to reach all things. When *Moses* mistrusted Gods providence to feed 600000 men, saying shall all

Luc. 1. 37.  
Esa. 59. 1.  
Num. 11. 23.

all the flocks and the herds be slain; or all the fish of the sea be gathered together to suffice them? God answered, is the Lords hand waxed short? Thou shalt see whether my word shall come to passe or not.

3. Lastly, for his Will, take a place of a Father for all, *Scio posse, scio scire, cupere, velle*, for, The Lord is good to them that trust in him, to the soul that seeketh him. Lam. 3. 25.

That faith is necessary, may be thus proved, it is called the substance of things hoped for, and the evidence, ground, or demonstration of things not seen; both Heb. 11. 1. which argue the necessity of it; for *in totis ordinatis*, (as Religion hath its order) the first part is *substantia reliquorum*, as the substance of a house is in the foundation; of a ship in the Stern, of a tree in the root. The Apostle compareth it to a foundation, and to a root, and he saith there is *navfragium fidei*, a shipwrack of faith, and so consequently it is compared to the sterne of a ship. If faith then be necessary, as the root and foundation of all religion, then without it nothing can be done by a Christian, which is accepted of God, *ad salutem*, to salvation. If we stand, it is by faith. If we walk, we walk by faith, whatsoever we do, if we do it not by faith, it is not pleasing to God, *ad salutem*. And it is in this respect that faith is called, *Mater obedientie*, the mother of obedience, because all duties arise out of it. Col. 1. 23. 2. 7. 2 Cor. 1. 24. 5. 7. Rom. 14. 23.

Luther hath a saying, (which is true if it be taken in a good sense) that in faith all the Law is fulfilled, before we have fulfilled any part of it in act, because it is the root from whence all Christian obedience arises, and wherein it is virtually contained; and therefore in regard of the necessity of it, it pleased God to reject all the high titles of the learned wise men of the world, as Philosophers, &c. and to entitle his flock onely by the name of believers. And *Euseb. Emisenus* gives a good reason for it: for the first word of a Christian is *credo*, and that which maketh him a Christian; if we be not faithful, then are we no Christians. God giveth Christians no other name then he gives to himself. *Fidelis est Deus*, God is faithful. And his Son is called the author and finisher of our faith, and his word is called, *sermo fidelis*, the word of faith, and his family, the household of faith, and prayer is called by Saint James, the prayer of faith. And Saint Paul calls the Sacraments, the seals of faith. 1. Cor. 1. 21. 1 Cor. 10. 13. Heb. 12. 2. 2 Tim. 1. 13. Rom. 10. 8. Gal. 6. 10. James 5. 15. Rom. 4. 11.

So we see that faith leadeth us through all duties: and not onely this, but that which hath bin said of knowledge, may be said of faith; that it is the beginning of our blessednesse. Our Saviour saith to S. Thomas, Blessed are they that have not seen, and yet have beleevd. There is an apt similitude in the Prophet to expresse this, I will betroth thee to me in faithfulness, and thou shalt know the Lord. The inchoation of marriage is in *sponsalibus*, when hands are given, so are our *sponsalia in fide* in this life, the marriage is consummate in heaven. Hosea 2. 20.

It is said, *Qui non crediderit condemnabitur*, he that beleeveth not, shall be damned, nay further; (as S. John hath it) his sentence is not deferred, but it is gone already upon him, he is condemned already. Therefore for the necessity of it we may conclude with the Apostle. Without faith it is impossible to please God. And the reason is, because there is no man but thinks it a disparagement not to be credited, and the greater the person, the more desirous he is to be beleevd. A private man would be beleevd upon his honesty; and a man of greater state upon his honour; the Prince upon his own word, he writes, *teste me ipso*, to argue the sufficiency of his word, and a disgrace he accounteth it to break it, and if any of these persons should not be credited on these terms, they would think that a great discourtesy were offered to them. Mark 16. 16. John 3. 18. Heb. 11. 6.

If then there be a God, he must needs expect more then a Prince, and consequently he may of greater right say, *teste me ipso*, because he is above all Princes. Job saith, Is it fit to say to a King, Thou art wicked, or to Princes, Ye are ungodly? though they be so; much lesse to a good Prince, and least of all to God. Now he that beleeveth hath set to his seal that God is true. And on the contrary, He that beleeveth not, maketh God a Lyar: and there can be no greater disgrace to God, then to say, he is a Lyar. therefore S. Bernard upon that place, *Impossibile est sine fide placere Deo*, it is impossible to please God without faith, faith, *Quomodo potest placere Deo, cui non placet Deus?* how can that man please God, who is not pleased with God: and such is every one that believes him not. And thus much for the necessity of faith. Now we come to our Rules. Job 34. 18. John 3. 33. 2. John 5. 10.



1. As we have seen the affirmative, and what is commanded, so we must see the negative, and what is forbidden: that is unbelief. It is a note of the reprobate, to be children of unbelief, whether it be by the lifting up of a mans soul, as the Prophet calleth it, by a proud imagination and conceit of our own reason, or by contempt, or any other kinde of wretchednesse, or carelesnesse, when we come to hold *Machiavels* position, *Non curandum quid boni credat, sed quid faciat.* And in this case they must be punished with that the Apostle tells us, God shall send them strong delusions that they should beleieve a lie, for rejecting the truth. *Quia Christum non crediderunt in nomine Patris venientem, venies alium nomine suo, & praevalerit, eisque credent*, because they beleieved not Christ coming in the Fathers Name, there shall another come in his own name, and prevail, him they shall beleieve: so shall it happen to those that will not cleave to the truth, they shall be given over to the untruths of this world, and in the world to come, that punishment shall befall them, as it did to the Lord, on whose hand the King leaned, that would not beleieve *Elisba* that prophesied plenty. *Videbis, & non gustabis*, thou shalt see it with thine eyes, but shalt not eat thereof; for when he had seen that come to passe which the Prophet foretold, he was troden to death, before he could eat or taste of that plenty. So shall they that are incredulous see the glory of others, but not communicate of it in the life to come. *S. Ambrose* compareth such men to a coal covered with ashes, *Infidelitas non potest claram narrationem habere, nam sicut carbō cinere suo cooperitus obacatur: Ita & hi erroris tenebris circumdati luce carebunt*, unbelief cannot have a glorious narration, for as a coal covered with ashes is obscure, so the unbelievers shall want light being covered with the darknesse of their error.

2. And as unbelief is forbidden, so is also resting in a small measure of faith. The Apostle mentioneth a full measure of faith, and if we want that, or labour not to attain it at least, we are not of the number of the faithful, which our Saviour speaks of; I have not found such faith, no not in Israel, and in another place, O woman, great is thy faith. There is a great faith. And that of *S. Peters* was a little faith, when for want of it he began to sink, a faith mingled with many doubts. Therefore we are to pray with him in the Gospel, *Domine credo, adjuva incredulitatem meam*, Lord I beleieve, help thou mine unbelief; and secondly, when it is seiled, that it may be brought to a good measure, we are to pray with the Apostles, Lord, increase our faith. Our faith must be in a full measure, we must endeavour for full assurance. Interpreters think, that it is a metaphor taken from a ship under full sails.

The holy Ghost resembles man in this life to a Champion, and therefore for his better defence advising him what weapons to furnish himself withall, puts faith instead of all weapons. As *Scutum fidei*, the shield of faith, a special safeguard against the Devil and his fiery darts. And against the world, he saith, This is the victory that overcometh the world, even your faith. Lastly, against the flesh, he willet us to be sober and put on the breastplate of faith. And no marvel, for the Author to the Hebrews attributeth all the great achievements of the Saints to faith. Besides we see that *S. Peters* faith made his body so light, that he walked on the sea, and sunk not: and on the other side, our Saviours hands were restrained, so that he could work no more miracles among the Jews, because of their unbelief.

So that it appears by this, that by Gods own ordinance, he will have helps of our faith, or else he will do nothing among us: not but that he can work miracles without it, but that he hath so ordered and disposed it. And this proveth the necessity of the concurrence of our faith, with the mercy of God. If thou canst beleieve, all things are possible to him that believeth. The want of faith hindered the working of the Apostles; for whereas Christ had given them power to cast out Devils, yet they could not dispossesse the mans son, and asking the reason of our Saviour, he tells them it was because of their unbelief.

And this is more strange, seeing that in the case of the woman with the issue of blood, we do not finde that Christ spake a word, but her faith cured her, as if it had been against his will, she conceiving, that if she could but touch the hem of his garment she should presently be cured, and Christ not aware of it, her faith, as *Origen* saith, *Vim armulis Christo*, got her cure by force from him. And the same Father compares faith to the Loadstone, that by a hidden quality and vertue attracteth iron to it. Neither is this to be marvelled at, for it prevailleth also

Even with God himself; for the Angel, when he perceived that *Jacobs* faith was so prevalent that he would not let him go, nor he could prevail against him, told him that his name should be no more *Jacob*, but *Israel*, because he had power with God, and men. Now if we be *Jacobs* and prevail with God thus, we shall also prevail with men. We see that the woman of *Syrophœn*. gave our Saviour the soyl, and he was forced to say, O woman great is thy faith, be it unto thee even as thou wilt; for indeed faith is so wonderfull a thing that it became wonderful to him to whom nothing else is wonderful, Christ himself wondred at the Centurions faith.

Gen. 32. 28.

March. 15. 28.

8. 10.

To avoid error we are to know, that Divines make three kindes, or degrees rather of faith. 1. General. 2. Legal. 3. Evangelical. And all these are necessary in their place and order.

1. The general stands in believing that God is, &c. He that cometh to God must 1. believe that God is, and 2. that he is a rewarder of them that seek him, and that he will finde means to bring them to felicity. And this was the faith of *Adam* in paradise, and is supposed in the other two as the foundation of all Religion.

Hebr. 11. 6.

2. The Legal stands upon the Law, and the belief of the promises and threatenings contained in it, with the punishments and the rewards thereof; Christ tells the Jews of a faith in the Law; If ye had believed *Moses*, ye would have believed me. This was peculiar to the Jews before Christ came, and is not proper for us.

John 5. 46.

3. The Evangelical is the third, which is the belief of the Gospel, whereby we trust and rely upon Christ for remission of sins and eternal life, in the way by him prescribed in the Gospel, which is by repentance and new obedience: which way they that walk in, are said to believe in Christ, or to believe the Gospel; Whereas to apply the promises absolutely, not performing the conditions is a meer fancy, and not faith in Christ, or the Gospel: because Christ hath no where promised pardon or life, but to such as repent and lead a new life; and therefore those that resolve not seriously so to do, and, as occasion is offered, do not put their purposes in execution, do nothing lesse then believe in Christ; but turn the gospel into a doctrine of liberty. Therefore saith, *S. Cyprian*; Quomodo se credere in Christum dicit, qui non facit quæ Christus facere præcipit, hunc can any say he believes in Christ, who doth not what Christ commands him. And *S. Augustine* de fide & operib. c. 23. saith, not onely that a good life is inseparable from faith, but also ipsam esse bonam vitam, that faith and good life are all one. And *Irenæus* before them both, Credere in Christo, est voluntatem ejus facere to believe in Christ is to do his will.

Addition 10. concerning the nature of faith.

March. 5. 20.

7. 22.

Acts 3. 26.

John 14. 15.

The object of all faith is the word of God, which, as it is said, profited not the Jews because it was not mingled with faith, when it was preached to them. So that there must be a mixture of faith with the word, for the word and faith continue the Spirit of God in us. Our Saviour tells his Disciples, that his coming upon earth was, *fovere ignem*, to cherish and keep fresh the Spirit, which is there compared to a fire. *S. John the Baptist* calls him the Baptizer with fire, and the Holy Ghost; and therefore it is, that *S. Paul* adviseth, not to quench the Spirit: and that which nourisheth it is in the next verse, Despise not prophecy, which is *lampas fidei*, the oyl of faith. The word is the matter of this fire. If it come into a man, it is but as a lamp without oyl, which flameth for a time, it is but a blaze in the Hearers, when it is not mingled with faith, it bideth but a while if this nutriment be wanting. And it is wanting in the wicked, *Non quia dicitur, sed quia creditur, sicut credis ita sit tibi. Non est semen immortale, nisi credas esse a Deo, qui est solus immortalis.* And this is the necessary use of faith. Thus much for the first Rule.

Hebr. 4. 2.

Luke 12. 49.

March. 3. 11.

1 Thess. 5. 19.

20.

S. Augustine

The second and third rules are of little use in this Commandment.

The fourth rule is concerning the means to believe: about which we need not much to labour, because it is certain, that the first way whereby we come to believe, is the relation of others. The *Q. of Sheba* believed *Solomons* wisdom upon report. And the reports of Saints who reposed their whole confidence in God, may be able to persuade us, else (which cannot be) we must think that all the Patriarchs and Prophets were either unwise or dishonest, and their faith in vain: but they according to their own experience, left that which they found to posterity. Thus the testimony of the Church is the first motive and inducement to belief, though not the sole or the principal, for this is divine authority, viz. the word of God derived and conveyed unto us by the Church of God, into which our faith must be finally

1. Reg. 10. 6.

John 4. 42.

resolved, and ultimately terminated, upon which when our faith is grounded we may say as the Samaritans to the woman that had related to them the passages between her and Christ at *Jacobs* well, Now we beleeve not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world. And so we may say, we finde by experience the truth of what we have heard: therefore the proper and especial ground of faith is the word of God. Faith cometh by hearing, and hearing by the word of God, as the Apostle saith. And after it is preached, we must take the same course that we held in knowledge, or meditation and conference &c, to acquaint our selves with it, after we hear or read it, as it is in *Deuteronomy* 6.

Luke 16. 10.  
John 3. 12.

But because he cannot be faithful in much, that is not so in a little; and as Christ saith, If we beleeve him not in earthly things, we shall come far short in the belief of heavenly; therefore the learned have distinguished faith into *fidem Caelestium & Terrestrium*, by faith of heavenly and earthly. And the latter of these is a means or way to the former. Therefore it being a way or preparation to faith, somewhat is to be said of it as a special and most effectual part of faith, and is rather to be called *fiducia* or *confidentia* then *fides*, confidence or trust then faith.

It pleased God to prepare and make way to faith by the last of the two, that a man may repose himself, and rely wholly upon God: and he that can be brought to this *etiam vacuo peno*, when there is no hope of good, being unfurnished of all earthly means and help, will be able also to put his confidence in him for heavenly things. But when the storehouse of faith in earthly things is empty, we cannot be furnished with faith in heavenly.

Gen. 30. 30.

22. 7. 8

Matth. 4. 6.

1. Now this faith or rather confidence in God is considered two ways. 1. Either he that hath it hath the means also; 2. or he that hath it is utterly without the means. Both here are enjoined. If we have them we are to use them, because it hath pleased God to ordain them as ordinary means to work with; as *Jacobs* care was to provide for his family. And *Isaac* said to his father, here is wood and fire, but where is the sacrifice? *Abrahams* answer was, *Deus providebit*, God will provide the rest. If we do our parts, God will do the rest. We must not do as the Tempter would have Christ do, cast himself from the pinnacle, when there was an ordinary way to come down from it, for this were to neglect the ordinary, and seek out for extraordinary means which is not warrantable.

Abak. 1. 16.

Job. 31. 24, 25

Jer. 17. 5.

Psalm 146. 3.

20. 7.

Jer. 9. 23.

7. 4.

Ezek. 33. 30.

2. And as we are commanded to use them, and not presume without them, so on the other side we are forbidden to trust in them, and rest upon them, whether it be in the private art we practise to sacrifice to our own nets, that is, to ascribe all to our own skill, or in our wealth, which *Job* accounted as a great fault. If I have made gold my hope, or have said to the fine gold, Thou art my confidence. If I rejoiced because my wealth was great, or because my hand had gotten much. Or if our trust be in great men, as the Prophet, who denounceth a curse against him that trusteth in man or maketh flesh his arm. And not onely in great personages, but in Common-wealths, and the strength of them, and their chariots and horses. Or in wisdom. Let not the wise man glory in his wisdom. Or in outward priviledges. Trust not in lying words, saith the Prophet, saying the Temple of the Lord, &c. Or as *Ezekiel* in ordinary coming to sermons, (as the people did to his) and so to rest, doing no good works, and reaping no fruit by them. But to use these things well, not trusting in them, which may be done. 1. By a right judgement of them. 2. By a right use of them.

Deut. 8. 3.

Ezek. 4. 16.

Psalm 44. 7.

127. 1.

1. For the first, *Moses* saith, It is not bread that man liveth by onely, but by the word of God, his will and decree. In nature bread should nourish, but it is withall, if God give the staffe of bread with it. His blessing gives a nutritive vertue to bread, and this is the staffe. The Psalmist look'd upon his bow and his sword, and yet could not be confident in them: I withot trust in my bow, saith he, it is not my sword that shall help me. And, except the Lord build with us, and watch with us, our building and watching will be to no purpose. It is the Lord that must give the staff of building, watching, nourishing, &c. else all our means will be used in vain, nothing can prosper without his blessing. Every thing depends upon God, both in *esse* and in *operari*, as the Schools say; and no second cause can work without the influence of the first cause; and this must be our judgement concerning the means.



2. The right use, is the second, and this because the means are of no force without a blessing annexed, we are to seek for something further that may adde vigor and strength to them, which, as the Apostle saith, is thanksgiving and prayer to sanctifie the means. And this thanksgiving and prayer are not to be formall. It was that which *Job* feared in his sons: for he knew by his good education of them that they omitted not thanksgiving nor prayer every day, but feared that they performed not those duties as they ought, and therefore every morning he offered burnt offerings according to the number of them. 1 Thm. 4. 4. 3. Job. 1. 5.

And in doing thus we shall make the right use of the means, and be in the number of the Saints, whose practise we shall finde in scriptures to be the same. *Jacob* in reconciling himself to his brother, used all the means that could be, as in sending messengers before he met him, thereby to seele his affection towards him, not forgetting presents to make his way the better, and withal instructing his servants to separate his wives and children and droves in several stations, that if his brother should set upon one, the other might escape, yet for all this we see, that in the first place he giveth himself to prayer, thinking that all the means he used could be of little force, except God blessed the means. So in *Exodus* we finde, *Exo. 17.* that in the war with the Amalekites, all things were provided, *Joshua* made Captain, and the battle set in order, but knowing that all this was not available without Gods blessing, *Moses* went up to the top of the mount with *Aaron* and *Hur* to pray, and we see, that no longer then *Moses* lifted up his hands, no longer did the *Israelites* prevail. We finde in the fathers two several wayes whereby a man may know and certifie himself whether his trust be more in the means then in God the author and giver. Gen. 32. 9.

1. *Quid primum in mente venit cogitandum*, what first comes into a mans thoughts.

2. *Quid postremum*, what last.

1. For the first, say they, when thou goest about any thing, cometh thy wealth first into thy minde? or thy money? or thy charriot? or thy horse? or thy arm of flesh? or cometh he that hath the prerogative of all these? the first that first offereth it self to thy minde, trieth it and tieth it to it self; and all other are but secondary means. If there be first a calling to minde of God; it is probable that he is the ground of thy confidence.

2. And secondly, what we set down in our minds as our last refuge, and this is too commonly seen to be the means. The wiseman saith. The rich mans wealth is his strong city, which the fathers expound thus; when the Justice and goodnesse of his cause, when God and good men, and all else forsake him, then will that stick to him (as he conceives) and help him at a pinch, and he is perswaded that *argento respondent omnia, pecunia omnia obediunt*, when we are like to them (against whom the Prophet denounceth a woe,) that devise iniquity, and worke evil upon their beds, and when the morning is light they practise it, because it is in the power of their hand. And indeed our nature is such; that as long as means prevail, so long we trust in them. But when a man in the plenty of his means can say, I will do nothing against the truth, but for the truth, notwithstanding all my means, wisdom, friends, &c. I will do nothing against a good cause, if the event conduce not to the Glory of God, *non est faciendum*, I will not go about it. when a rich man shall be poor to do evill, and so a wise man foolish and ignorant in evill, then he hath a good warrant that flesh is not his arme, and that his trust is not in his means; but in God, though his means be many. Pro. 10. 15. Nic. 2. 1. 2 Cor. 13. 8.

Nay when we can trust in God, though means be wanting. The Greeks have a proverb, \* while the pot seetheth their love seetheth, and so we can be content to hold out so long as our means hold out and no longer. And this is the cause that provoketh God in his just judgement to give the means without the blessing, as also to bring many things to passe without means. For as, where the blessing of God is, there it falls out, that mens bellies are filled with Gods hidden treasure; there is thriving and growing, no man can tell by what means. So where he curseth the means, it fares with them, as with those in the Prophet: ye have sown much and bring in little, ye eat but ye have not enough, ye drink but ye are not filled with drink: ye clothe you, but ye are not warme, and he that earneth wa- \* 2a 407. 2a. 10. 14. psal. 17. 14. Agg. 1. 6.

ges, earneth wages to put it into a bag with holes, whatsoever means they use, it profits not. And the experience of this we see in king *Aſa*, albeit Physick be the ordinary meansto recover health; yet because he sought to the Physicians before he sought to God for help, his physick was accursed and he pined away.

*Achitophel* the Oracle of wisdom and policy, gave wise counsel, but because he looked not up to God, God did not determine to bless it, but (as the text saith) defeated it, and made the Counsel of *Hushai* to be taken and his rejected, and we see what became of him afterward, he seeing his counsel was not followed, saddled his ass, went and set his house in order and hanged himself. And so the wisdom of the Egyptian Counsellors became foolish, *insanavit eos* God befottered them, the Lord made them give foolish counsel. Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God, they have stumbled and fallen, but we are risen and stand upright.

Now as these ordinary means of clothing, food, Physick, and wisdom are many times accursed, so God to shew how little he dependeth on secondary means, doth effect his purpose, sometimes without means, and sometimes contrary to means. As in the fall of the walls of Jericho upon the blast of *Ramesses* horns. So *Gideon* encouraged by the exposition of a dreame of a barley loose; with three hundred men with trumpets and empty pitchers in their hands and lamps within them put all the Midianites to flight, and to run upon themselves. As also the great host of the Syrians were put to flight, none pursuing them, but a panick terror came suddenly upon them, and a certain imagination that they heard the noise of Chariots, horses, and a great army of the Hittites and Egyptians that came to aid the Israelites.

1. Seeing then that God gives the means when he will, and blesteth them when he will, it is our parts to trust in him, whether we have the means or no, and to be affected as King *David* was, though he were in the midst of ten thousand men armed and compassed round with them on every side, yet he would not be afraid, but as it is in the end of the next Psalm would lay him down and sleep trusting in Gods protection, and as *Moses* counselled the children of Israel, when the Egyptians pursued them with their chariots, though their enemies were behinde them, and the red sea before them, and no way seen whereby to escape, yet to stand still and put their trust in the Lord, and they should see the power of the Lord, which they accordingly found.

So the Apostle describing a true pattern of faith, sets before us that of *Abraham*, who had neither means in himself or his wife whereby to beleve Gods promise of a Son, she being barren by nature, and having a dead womb, and he a hundred years old past child getting by course of nature, yet he staggered not, but was strong in faith, being fully perswaded, that he which had promised was able to performe, and therefore received the blessing in the birth of *Isaac*.

2. And as we are thus to trust in God, though we see no means, so must we be far from the course of the wicked, who if God once fail them, do not onely despair of his help, but cast him off, and betake themselves to his enemy, and to unlawful means, and such are they, that despairing of Gods assistance in their health, leave him and the lawful means, and flee to Sorcerers, a thing utterly condemned by the Prophet. We see that *Saul* lost both the favour of God and his kingdom for conversing with a familiar spirit.

3. Besides, there is a woe denounced against another sort of people, that (as the prophet speakes,) seek deep to hide their counsel from the Lord, that thinke by their policy and deep wisdom, they can deceive God as they do men.

4. There are others that take advantage of other mens weaknes, and think that that which they get by over reaching others in bargains is their own, but the Apostle tells such, that God is an avenger of them.

5. Another unlawful means is, when we see other means fail us, and that a good man stands in our way, then we do as those against *Jeremy*, let us have devises against him, and *percutiamus eum lingua nostra*, let us smite him with our tongue that

that is, let us raise slanders against him, that none may credit his words, In this case, God will give care to the prayer that *Jeremy* in the subsequent verses made against such men.

6. There is yet another sort of people that are not in the right way, and that is of those which are married. In respect of themselves these men are confident, but when it comes to, *semper nostrum* our seed, there their confidence falls off, and it is to be feared, that many that might have been saved in the estate of single life, have fallen from God, and hazarded their own salvation, by mistrusting that God will not provide for their children, whereas God saith, *Ero datus tuus et semini tui*, I will be a God to thee, and to thy seed after thee. In this point Saint *Ambrose* saith, *Plausibilis excusatio est liberis, sed dic mihi o homo, an unquam a Deo petisti ut pater fieres, an etiam id petisti, da liberos ut deum amittam, da liberos ut peccem propter liberos*, it is a fair excuse for children, but tell me o man didst thou ever pray to God thou mightest be a father, or didst thou make thy petition thus, give me children that I may lose God, give children that I may sinne for them. I am sure, saith he, that you never said so, and yet this is the common practise. *Gehazi* said not to *Naaman* that his matter needed the Talent, and two changes of rayment, but that there were two children of the Prophets &c. and they needed them. And *Abraham* himself hath, his blemish in this kinde, in that he was so careful for *Issac*. Oh that *Issac* might live in thy sight. Therefore as we are to trust in God and his means for our selves, so are we to rely upon his providence for our children also.

5. The fifth rule of our exposition, directs to speak of the signes of faith, it is not enough that a man can say, *Credo in deum*, I beleve in God, we must have more particular signes of it. For as the Apostle saith, all men have not faith; therefore that of Saint *Peter* must be added; the trial of faith is much more precious than gold.

1. The first signe therefore of faith, is according to Saint *Chrysostome*, when a man is not *ingeniosus ad causas*, ready to pick quarrels, and to make excuses for not beleev- ing. How many causes might *Abraham* have found out not to beleve? and that it was impossible for him to have had a son? yet we see that true faith overcame all difficulties, so that he neither excepted against the promise in respect of *Saras barren- nesse*, or his own weaknesse, but *Credidit* he beleaved. But among all the rest there was one exception which might have tried one that had been very faithful, and that was the long time he had been without a childe before and in his younger dayes, and therefore there was little hope for him in his old age. And therefore he might have concluded with them in the Prophet. It is in vain to serve God, what profit is it to trust in him? I will beleve no longer. But this is against that rule of *Esay*, *Qui crediderit ne festinet*, halt and impatiency are no fit companions of faith, he that will see the event in hast, his faith is in vain. Therefore our faith must not waver, if we see not the fruit of it speedily, but we must wrestle, as *Jacob* did with the Angel, and not let God go till we get a blessing from him, as was said before. We see that the woman of Canaan weake by sex and an alien from the promise, though she received three repulses from our Saviour, yet by not making hast she confirmed her faith to be true, and received the reward of a true faith, by obtaining what she desired.

2. The second signe is our freedom from worldly cares and thoughts, the ground of this is taken out of the great Scripture of faith, when we run not a madding after worldly preferment, the scraping together of wealth, and seeking to have a portion in this life is an argument, that we are born citizens of this world, not as the Saints and Godly men that shewed themselves pilgrims in this world and that they sought another country, a heavenly country, and so God was not ashamed to be called their God.

But a more particular and special example is that there of *Moses*, who being in great possibility to be a Prince (for he should have been the onely son to *Pharaohs* daughter) yet we see his coldnes to the world, and to the preferment thereof was such, that he waved it, and chose rather to suffer affliction with his brethren, the people of God, then to enjoy the pleasures of sinne for a time, for so he accounted the preferment of the world.

3. The third signe is taken out of the 11. to the Hebrews, from the definition of faith



faith which is there called Hypostasis or a substance, (and thereupon the faithfull are called Hypostatici. Now we know that a thing which hath substance is able to receive a great waight without shrinking or crushing. And such are the Saints of God. David was hypostaticus, he would not fear though the earth be moved, and the hills caried into the midst of the sea, though the waters thereof rage and swell, and though the mountains shake at the tempest of the same, yet the Lord of hosts is with us, the God of *Jacob* is our refuge, as he concludeth that psalm. And in another psalm he sheweth the true signes of a true beleever, he shall never be moved, he will not be afraid, and his heart is stablished. But the condition of him that wanteth faith is otherwise. If there come but a gale of wind, Saint *Peter* sinks, when holy *Job* on the other side in the fullnesse of this substance of faith can say, *Etiamsi occideris tamen sperabo in illum*, Though he kill me yet I will put my trust in him. Though God should punish him in his wrath, yet he would not leave his hold.

4. The fourth signe of a true faith is to establish the Law, as the Apostle speaks, and it is a plain signe and demonstration of an ill faith to make void the Law, it must be a working faith, if not, it is but like *putridum cadaver*, a body without the spirit, dead, for as Saint *Paul* faith, with the heart a man beleeveth unto righteousness. The heart must kindle it, from the heart, faith the wiseman, come the issues and springs of life, and all the actions and operations of a man, and if no action, there can be no true faith.

If the heart be once possessed with this belief, then, as the Apostle speaketh, I beleaved, therefore have I spoken, then it will come into the tongue, and not onely so, but, as the Psalmist, All our bones will speak, every member will make profession of it, for as it is said before, according to the Physicians rule, *Judicium a corde fit per brachium*, the heart makes the pulse beat, and that not by little and little, or in a long time, but presently, and so is faith when it is in the heart, it hath its effects presently, *eodem hora sanatus*, he that beleaved was healed the same hour.

The prophet faith, who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in a day or shall a nation be born at once? for as soon as *Zion* travelled she brought forth her children. The Prophet wonders at it, yet it is a signe of true faith. Therefore what is their faith, that is not seen till they die? for then they must trust in God whether they will or no, all their life they will not, at their death there's no remedy. But it is not said, that the just shall die, but live by his faith. And I shall not pray with *Balaam*, let my soul die the death of the righteous, but let my soule live the life of the righteous.

6. The sixth rule for exposition teaches us, that we shoud seek to strengthen the faith of others. Saint *Paul*, though strong in faith, yet desires to be strengthened and comforted by the faith of the Romans. And the contrary (which is seducing others) is not onely forbidden, but a punishment is also laid upon seducers. As we may see in *Deut.* where we are commanded not to consent to such, and not onely so, but to be the first actors in his punishment. And thus if we labour to grow in faith our selves and to confirm others, then, as Saint *Peter* faith, we shall receive the end of our faith, even the salvation of our souls, and have this answer, *Vade & secundum fidem tibi erit*, as thou hast beleaved, so be it done unto thee. This will be Gods answer to us, and *merces fidei est visio dei*, the reward of faith is the vision of God, for in *in rebus supra naturam idem est habere & videre*, in supernatural things its all one to have and to see. We shall enjoy it *Credendo quod non vidimus, videbimus quod credimus*, by beleaving that we have not seen, we shall see that we have beleaved. And thus much for the duties of the minde. Now for the duties of the heart.

## CHAP. VIII.

Toe third inward vertue is fear of God. Addition 11. of the feat of faith. Reasons why God should be feared. Of filial and servile feare, how fear and love may stand together. The sinns forbidden 1. want of fear. 2. worldly fear. motives to fear taken from Gods judgements. The signes of feare.

**V**VE have seen out of the Apostle that faith must be in the heart, and the heart must beleave, else there can be no righteousness, there must be a mutual

mutual affection of the minde and heart; for if the heart love not, the minde will not long beleeve; and if the minde beleeve not, the heart will not love long.

Faith in regard of the *actus elicitus* ( *assent* ) is an act of the minde : but in respect of the *actus imperati* ( as the Schools speak ) which flow from assent; and belief; as love, fear, obedience, &c. So it is in the heart, and whole man; so that the duty of a Christian may be called the work of faith, because it is commanded and produced by faith, though belief be the formal and only proper immediate act of it. Addition 11, of the seat of faith.

Now the heart is the seat of the affections; and the affections are about such objects as are partly agreeable to our nature, and such as we wish for and embrace, and partly such as we desire not, but turn from. Of the former sort are love, hope, joy, and of the other are fear, grief, hate. And God hath ordained both of them to a double use, as those of the second sort to restrain us from evil, or after we have committed evil to torment and punish us. So of the former, either they are provocations to good; or after we have done well to cherish and comfort us for so doing.

It is the work and office of faith to stir up these affections in us, the first of which is fear towards God; and the reason is, because the word of God being the object of faith, whether we take it in whole, or in grosse, the five books of *Moses*, or the four Gospels, in all we finde punishments threatned to such as should transgress, which threatnings being apprehended by faith, must needs work fear to offend, and so they restrain from sin, or fear of the punishment in those that have offended, and so they stir up to repentance: for in the very beginning we see, faith had a word of threatening to apprehend. In what day soever *Adam* should eat of the fruit of the tree he should die, and this was before the promise, that The seed of the woman should bruise the serpent's head. Now faith apprehended Gods justice, which with his other attributes made it seem more fearful, and the conscience telling that an offence was committed by eating, fear must needs arise out of the consideration of it. Gen. 2. 17.

And this is it which was remembred before in our Saviours speech to the Jews. *John* 5. 36. If ye had believed *Moses*, ye would also have believed me. First *Moses* was to be believed, then Christ, first the Law, then the Gospel. 3. 15.

The first is a faith in Gods justice. There is a manifest example of this in the *Ninevites*, *Crediderunt Deo, & timuerunt*, they believed God and feared; which is *Moses* fear, a faith in Gods justice. Jonah 3. 5.

Among many motives to fear given by writers, the chief is *notitia legis*, the knowledge of the Law, and this works *contritionem*, a grinding to powder by fear of that which the Law brings into their hearts. And of this the Psalmist speaks, telling us what is the true object of fear, My flesh trembleth for fear of thee, and I am afraid of thy judgements. This is the effect of faith upon the knowledge of Gods justice. psal. 119. 120.

The reason why it pleased God to set justice and fear in the first place is, because before any thing can be effected, the impediment, and that which hindereth must be taken away. We cannot possess God, and the reason is, because as the Prophet tells us, there is a separation between him and us, our sins do separate between God and us: a partition wall, as the Apostle calls it. Now seeing there is a necessity to have God, and that this partition wall keeps us asunder, in the first place we must not build this wall higher, but we must cease to build sin upon sin, and look for Christ to beat down that which is already built. That which causeth us to cease from sin is the fear of God, *Expulsor peccati timor Domini*, saith the Wise man, we must not say, shall we continue in sin that grace may abound? God forbid, saith the Apostle. And this is the reason why God commandeth fear, because it maketh us to leave sin. Isay 59. 2. Eph. 2. 14. prov. 8. 13. Rom. 6. 1.

Besides fear there are two other affections which cause men to live well, though it pleased God here to make choice of fear: as 1. Shame. 2. Pain and grief. Make their faces ashamed, O Lord (saith the Psalmist) that they may seek thy Name: and for the other, *Penitio dat intellectum*, affliction brings understanding. If a man smart for any thing, experience will give him understanding. But we see that in the multitude of offenders there is no place for shame, and for pain we have *terrenas consolatiunculas*, poor worldly comforts, at least if not to drive it away, yet to season it, and therefore God foresaw that neither of these would strike so deep as fear. But fear (which it pleaseth God to set before us, and to require at our hands) is that affection which toucheth

us neereſt, and when other fail, fails not. Examples we have of it in offenders.  
 Gen. 3. 10. Adam being naked, and clothed onely with fig-leaves, might have been aſhamed,  
 yet he walked up and down Paradiſe confidently, and his ſhambling came not till  
 Ads 24. 25. he heard the voice of the Lord, and then he was afraid. *Felix* was a cor-  
 rupt governour, and made no conſcience of it, yet hearing *Saint Paul* diſcourſe  
 of Juſtice, and Temperance, and eſpecially of Gods Judgements, he fell into a  
 trembling.

Num. 22.  
 23. &c.

James 2. 19.

And this affection is not onely in men, but predominant in beaſts alſo, and in thoſe  
 beaſts which are moſt ſtupid and brutiſh. *Balaams* aſſe fearing the angel of the Lord,  
 notwithstanding all his Maſters beating fell down flat, and would not ſtir a foot to  
 run into danger. Nay, further the Devils which fear nothing elſe, yet in reſpect of God,  
*S. James* tells us, *Demonēs credunt & contremiſcunt*, the Devils believe and tremble.  
 And therefore this muſt needs be a prevalent means; and that man is far gone, and  
 in a fearful caſe that feareth not.

But it may be objected. That ſince God ſpeaketh ſo much of love, why ſhould  
 we not be brought to obedience by love rather then by fear?

It cannot be denied, but that were a more acceptable way, but our caſe is ſo,  
 that love will not prevail with us, for he that loveth a good thing muſt have know-  
 ledge of it, and that comes by a taſte of it. Now if his taſte be corrupt, as theirs is  
 that are feavoriſh, nothing can pleaſe him, but that which pleaſeth the corrupt taſte,  
 whoſome things are diſtaſteful to him, yet (though they love not thoſe things  
 that are good for their diſeaſe) this reaſon will prevail againſt their liking, that if  
 they take it not, their ſit will be ſharper, or their life ſhorter: ſo fear in them  
 worketh more then love. And ſo is it with men, whoſe firſt taſte in *ſpiritualibus*  
 is corrupted. If love could cauſe us to taſte ſpiritual joyes, fear were ſuperfluous.  
 But vain delights in earthly pleaſures, eaſe and evil company have ſo cloyed and  
 corrupted our taſtes, that we are not able to deſire that which is truly to be deſired,  
 and that which is hurtful to us we deſire. And therefore there is nothing can alter  
 our taſte, but that if we continue in taking thoſe earthly pleaſures, and not take that  
 which is ſpiritual, our ſits will be ſharper, and our life ſhorter: this fear is neceſſary  
 to be ſet before us.

To this may be added; that to this love we are brought by fear, for *Odium*  
*peccandi*, the hate of ſin cometh from fear, for fear cauſeth us to abſtain from  
 ſin, this abſtinenſe bringeth a good life, and that, a good conſcience, being poſſeſt  
 with that, we ſhall be without fear, and have peace of conſcience, which breed-  
 eth love to God and godlineſſe. *A timore bona viſa, a bona viſa bona conſcientia,*  
*a bona conſcientia amor.* And love and fear in this reſpect are compared by *Saint*  
*Auguſtine* to a needle and threed, the needle tarrieth not, but bringeth the threed  
 after it; firſt we muſt fear, and that will bring love after it. *Diſcat timere, qui*  
*non vult timere; diſcat ad tempus eſſe ſolicitus, qui vult eſſe ſemper ſecurus,* let him  
 learn to fear that would not fear; let him be ſolicitous for a time, that will be  
 ſecure for ever. So we ſee that the uſe of fear is to reſtrain us from evil, and to pro-  
 cure love in us.

The Common definition of fear is, *Expectatio mali*, the expectation of evil,  
 upon which may ariſe a doubt to them that are not well verſed in Divinity. How  
 a man may be ſaid to fear God, ſeeing there is no evil in him, for he being wholly  
 goodneſſe it ſelf, and the fountain of all goodneſſe, therefore ſhould not be  
 ſaid to be feared. But it is ſoon reſolved. For God is not to be feared as he  
 is God, and goodneſſe, and no evil in him; but *ab effectu* in reſpect of his  
 Judgements, the effects of his Juſtice, they are firſt to be feared, and God ſe-  
 condarily.

The reaſons why the effects of his juſtice are to be feared, are becauſe in  
 Gods judgements concur all the cauſes and motives that can by any means  
 move fear, his judgement is, *in ſeipſo, malum formidabile*, an object altogether  
 fearfull.

And it is in a three fold reſpect, for it is,

1. *Futurum*, to come.
2. *Propinquum*, neer.
3. *Vires excedens*, exceeding our ſtrength.



1. An evil past is not the object of fear, but an evil to come, and the greater it is, the greater the fear is, and therefore after our Saviour had reckoned up to his Disciples, many calamities that should happen, he addeth, but the end is not yet, the greatest is behinde, though we suffer many things in this world, yet there shall somewhat befall us after, worse then those.

Matth. 24. 6.

2. It is *propinquum*, because the armies of God are ever round about us, where-soever we are, God is present, and in the midst of his host, and all things are naked and open unto the eyes of him with whom we have to do. And therefore if we do ill, he is ready and neer to see it, and his armies ready to execute vengeance upon them that do evil.

Heb. 4. 13.

Psalms 149. 7.

3. It is *vires excedens*. It must be a great matter of difficulty that must exceed our power and strength, but this doth; and such a thing takes a deep impression, it terrifies us, when we can make no resistance. And this the Psalmist by a question makes to appear plainly. If thou, O Lord, shouldest be extreme to mark what is done amiss, who may abide it? that is, none can. And therefore S. Paul saith, Do we provoke the Lord to jealousy, are we stronger then he? No; our strength to him is but as stubble, not as the strength of stones, nor is our flesh of brass, as Job speaketh. This makes it *malum arduum*, hard and difficult, which is aggravated by these four degrees.

Psalms 130. 3.

1 Cor. 10. 22.

Job 13. 25.

6. 12.

1. First, it is a punishment *malum poena*, and there is a bar erected, and an indictment framed. We must all appear (as the Apostle tells us) before the judgement seat of Christ, &c.

2 Cor. 5. 20.

2. This punishment will be fearful and strange, *insolitum*, without example; fiery indignation, *Horrendum est incidere in manus Dei viventis*, it is a fearful thing to fall into the hands of the living God.

Heb. 10. 27.

31.

3. It will be *malum subitum & repentinum*, sudden and unexpected, sudden destruction, as travail upon a woman with childe, especially upon such as harden themselves. He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy; which is the last. No redemption till the utmost farthing be paid, that is never after this life; for as God shews the uttermost of his power in providing rewards for his servants; so he will shew his infinite power in punishments for those that will not fear. Besides all this we say in Philosophy, *Timetur is qui malum potest infligere*, he is to be feared that can bring evil upon us. Now that God is able, appears by three things considerable in a party to be feared.

1 Thess. 5. 3.

Prov. 29. 1.

Matth. 5. 26.

1. The first is authority. Though a childe be a King, or a woman bear rule over us, who in respect of themselves are but weak, yet in regard of their authority, they become terrible to us. And the Lord is king over all the earth, let all the earth therefore fear him, saith the Psalmist. And why? An earthly kings wrath is as messengers of death, and as the roaring of a lyon, then what is the wrath of the King of kings?

Mal. 1. 6.

Zach. 14. 9.

Psalm 33. 8.

Prov. 16. 14.

19. 12.

And besides, by best right he may challenge this fear, for being King of kings his authority is highest and above all others. And he is not onely a king, but such a king, as to whom all the celestial powers and principalities lay down their crowns, and fall on their faces before him. And therefore it was the song of them that overcame the beast, Who shall not fear thee, O Lord, and glorifie thy Name?

Rev. 15. 4.

2. The second is power. A man if he have a mighty adversary, though he have no authority, yet he is to be feared. Might is to be feared; and therefore we are counselled to be at peace and have good correspondence, and in no case to strive with a mighty man. If the mighty men upon earth are to be feared, how much more the mighty God, whose power as it exceedeth all other powers, so it hath compelled them that were mighty on earth to fear him. *Nebuchadnezzar* when he perceived the power of God working beyond the course of nature, that three men should walk in a fiery furnace without hurt either to their bodies or garments, was so terrified and astonished, that he repealed his former decree and published another, and that a sharp one against them that should blaspheme Gods Name. The like did *Darius* upon the supernatural and powerful preservation of *Daniel* in the Lions den. And so we read that the people were astonished at the mighty works of our Saviour. Power breeds terrour then.

Eccles. 8. 1.

Dan. 3. 24.

Dan. 6.

3. The last is his omniscience. No sin that we commit but he takes notice of them. My sinnes (saith king *David*) are not hid from thee. When *Moses* saw no man by, he was bold to kill the Egyptian. But when he perceived that some were privy to it,

Psalm 69. 5.

Exod. 2. 12.

14.  
Heb. 4. 13.

he feared and said, surely this thing is known. There is no creature but is manifest in his sight; for all things are naked, and open before him. In respect therefore that he knoweth our transgressions, our fear is to be fixed on him. And this putteth a difference between the fear of God and the fear of man, which they call *malum disimulatis custodem*, an ill keeper of continuance, for the fear of God is *bonum disimulatis custos*, a good keeper of it.

1.

And now according to the first rule for exposition of the Decalogue, we are to see in this what is commanded, and what forbidden. 1. Here are commanded both the fears, servile and filial.

Rom. 8. 15.

Ezay. 29. 10.

1. The first the School-men call *timorem servorum*, servile fear, such fear as servants shew to Masters, a fear of punishment, and this is a good fear though it be ignorantly condemned by some. True it is, that the Apostle saith, that the sons of God have not received the spirit of bondage to fear; but the spirit of adoption whereby they cry, Abba Father: the spirit of bondage is inferiour to the spirit of adoption; yet that spirit is better then the spirit of *Belial*, or that of slumber, of which the Prophet speaks, whereby mens eyes are closed.

Psaln 84. 11.

Luk. 15. 19.

It is a maxime, that *actio perfecta non recipitur, nisi imperfecte primo*, there is no perfect action, but at first it is imperfect, and is perfected by degrees. It is a good thing to be a son; yet it is better to be a servant, a door-keeper in the house of God, then to dwell in the tents of ungodlinesse; better to be a hired servant then a prodigal son. It is good to be in Canaan in the land of promise, but (in the mean time) it is better, to be in the wilderness then in Egypt. So fear and spare not, *fac* (saith *S. Augustine*) *si nondum potes amore iustitie, at timore pœna*, do it, if not for love of goodnesse, yet for fear of punishment; and his ground is out of a place in *Deuteronomie cap. 5*. Nothing brought the Jews to the love of God, but the terrour they conceived out of the strange sights before them, yet God wisheth that they might have such a heart in them alwayes, that they would fear him: yet this was but a servile fear, procured by the strange sights at the deliverie of the Law.

Dent. 5. 29.

Psaln 19. 9.

Phil. 2. 12.

2. The second they call *timorem filiorum*, filial fear. This they illustrate by an example from the son of a poor man, that hath a reverend fear not to offend his father, though he be assured that he can do him neither good nor hurt. And these two fears are distinct and different. The first ariseth from the fear of punishment, and this from love, and may be called reverence. This is the fear, which the Psalmist calleth clean, and endureth for ever, and thus we perfect, or work out our salvation with fear and trembling.

The reason why, though we may and ought to obey God out of love, yet it hath pleased him to command fear, is threefold.

Prov. 28. 14.

1. To overthrow the vain speculation of some erroneous people, that dream of an absolute perfection in this life. The Wise man saith, *Beatus qui semper pavit*, happy is the man that feareth alway. And either there is no perfection in this life, or else fear is superfluous, he that cannot fall, need not fear. But because in this life there be degrees of perfection, and though we have obtained perfection of parts, that is, all vertues and graces required in a Christian; yet there are several degrees of perfection, wherein we must still be growing; for a childe, though it have all the parts of a perfect man, yet it hath them not in that degree of perfection, which one of years hath attained to; therefore this fear is alwayes necessary. None stands so fast, but he may fall, and therefore must alwayes fear.

2. Inasmuch as the children of God often feel in themselves a feebleness in faith, a doubt in hope, coldness in prayers, slownesse in repentance, and a debility in all other pious duties, in some more, in others lesse, according to the measure of the Spirit communicated to them, as it was in King *David*; therefore fear is necessary to recover themselves, and he that looseth it not, his heart shall never be hardened, nor fall into mischief, as the Wise man intimates, in the place before cited. Fear is a good preservative for the heart; though all other duties fail, yet if fear continue, we shall never need to despair.

Saint *Bernard* saith, I know it for a truth, that for the keeping, continuing, and assuring of the vertues and duties, which God hath commanded, there is nothing more profitable and available then fear; when the grace of God is with

us, and when it is departed, so that ther's nothing left but fear; yet this fear wil never leave us, or let us rest, till we have made our selves fit to receive it again, *si deficit timor, deficit et tu*, if fear decay, thou decayest with it &c. when we have recovered the grace that was lost, fear will preserve it; for fear of a relapse will make us more circumspect, Saint *Jerome* calls it *Custodem omnium virtutum*.

3. Because the excellent duty of love, the effect of feare, might not fail and grow carles, In the Canticles the Spouse fell asleep with her beloved in her arms, & when she awoke her beloved was gone, in her bed she sought him, but found him not, so that if there be not a mixture of fear with love it will grow secure, and fall a sleep, and lose her beloved. Therefore that we may be sure to keep our love awake, when we think we have Christ in our armes, there must be a mixture of fear with it. So for these three reasons fear is necessary even for them that think themselves in a perfect estate. And withall *Solomon* tells us, the fear of the Lord is the beginning of wisdom, so did his father before him And the same *Solomon* concludes his book of the preacher, with fear God and keep his Commandments, for this is the end of all, and the whole duty of man. And in another place he saith, it is *sons vita*, The fear of the Lord is the fountain of life, to avoid the snares of death. As saith is the beginning of Christian religion, as the first principles are in every science in *ordine credendorum*, so is fear the first work or first beginning, in *ordine agendorum*, of things to be done: and as *timor servilis*, servile fear is the first work, so *timor castus*, a reverend and filial fear is the last worke and conclusion of all things.

Cant. 3.1  
pra. 1.7.  
psal. 111.10.  
Eccles. 12.13.  
pro. 14.27.

Now wee have seen what is Commanded, wee are to see what is forbidden.

That is first want of fear, the effect whereof is hardnesse of heart; which is of two sorts, the first being a degree or way to the second.

1. The first ariseth from the prosperity or present impunity of the wicked, which draweth with it an erroneous perswasion of our own freedom from danger. Because sentence (saith the Preacher) against an evill work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evill. They harden their hearts; because wicked men escape punishment, and conclude with him in the Psalmist, that God is like themselves, and thus the want of fear opens a way to all wickednesse, whereas they ought to have reasoned, as the Apostle doth, that God deferreth his punishment, that we should not defer our repentance, and that he that hardeneth his neck being rebuked, shall suddenly be destroyed, and that without remedy, as the Wise man saith.

Eccles. 8.11.  
psal. 36.1.  
Gen. 20.11.  
psal. 50.21.  
Rom. 2.4.  
pro. 29.1.

2. The second is the absolute want of fear. There ought to be ever a proportion, between the object and the power apprehending. The Psalmist saith, who regardeth the power of thy wrath, for thereafter as a man feareth, so is thy displeasure. Our fear should be proportionable to Gods wrath. But though we cannot fear in that proportion, *etiamsi conteremur ad pulverem*, though we should grinde our selves to powder, though we should tremble till one bone fall from another; yet some measure of fear ought to be in us, at least our fear ought to go beyond the precepts of men; not be like those whose fear towards God was taught meerly by the precepts of men, *Esay. 29. 13. Math. 23. 2*. if we fear onely when mans law punishes, our fear comes short; the trial is, if we make the like conscience of those things to which mans law reacheth not, as of those which are forbidden both by the laws of God and man, other wise we are voyd of fear.

psal. 90.11.

Now as the want of fear is forbidden, so on the other side to fear that we should not is also prohibited. The Psalmist among other notes of the wicked sets this down for one, they were afraid where no fear was. And *S. Iohn* saith, that the fearful, (that for fear have transgressed) shall have their part in the lake which burneth with fire and brimstone. And our saviour bids us not to fear them that can onely kill the body. *Pharaoh* was afraid the *Israelites* should grow into a greater number then the Egyptians, and therefore made Edicts to kill the male children of the *Israelites*. So *Jeroboam* fearing that the hearts of the people would return to *Rehoboam* their true Lord, if they should go up to Jerusalem to offer sacrifice, and therefore set up two Golden calves, and brought the people to Idolatry. *Herod* was afraid that he should loose his kingdom, and therefore commanded to kill all the male chil-

2.  
psal. 53.6.  
Apoc. 21.8.  
Luc. 12.4.  
Exod. 1.7  
22.  
1 Kin. 12.27.  
Mat. 2.16.  
drent



dren in Bethlehem and the coasts round about, from two yeers old and under. And the Jews were afraid, that if they suffered Christ to proceed in his doctrine and miracles, all would beleve on him, and the Romans would come and take away their kingdome, and therefore they conspired to put him to death. The Wise man saith, *Quod timet impius id accidet ei*, that which the wicked feareth shall come upon him. And so it happened in the four examples mentioned. The Romans dispossessed the Jews of their kingdome. Herod missed of his purpose, and lost his kingdome. *Jeroboams* issue was rejected in the next generation. And the Israelites increased and prevailed against *Pharaoh* and the Egyptians.

Esa. 66. 2.

Heb. 10. 31  
psal. 130. 3.

1 Cor. 10. 11.

Seeing then that this duty of fear is so necessary, and that the Prophet in the person of God tells us, that to him will he look that trembleth at his words, it stands us upon to keep this fear ever in our hearts. And the best motives to induce us, is to take to us the consideration of Gods judgements, and to consider with the Apostle, How fearful a thing it is to fall into the hands of the living God, for if he shall be extreme to mark what is done amisse, no man shall abide his wrath.

1. And the first is the consideration of the examples of the judgements of God in former ages, left upon record in holy Scriptures. Of which the Apostle saith That al these things (meaning the judgements spoken of him in the former verses of the chapter) hapned unto them, for ensamples, and are written for our admonition. They should be our monitors, *Quot habebis iudicii Dei historias in Bibliis, tot habes con- ciones*, The histories of God judgements in the sacred Scripture, are as so many sermons to us, to move us to the fear of God. As when we see his justice upon his Angells, upon man in Paradise, upon his whole posterity in the deluge, upon the five Cities, upon the Egyptians, upon his chosen people the Jews, upon his own Church Jerusalem, and last of all upon his own, and dearly beloved Son, in proceeding against him, in the fullnesse of bitternesse at his passion: inso much as one of the fathers saith upon it, *O magna amaritudo peccati qui tantam amaritudinem peperit*, Oh the great bitternesse of sinne that brought forth so great bitternesse. Can we read and hear these things and not fear and tremble.

2. And as the judgements of former ages are to be considered, so those which are more neere our selves, especially these three.

1. *Mala inherentia*, those crosses that it pleaeth God to let us feelee in some measure, as sicknesse, povertie, afflictions by bad children, and the like.

2. *Mala impendentia*, those crosses which we do not feel at the present, but hang over, our heads, and which we have cause to fear may daily fall upon us, as pettilence sword &c.

Gen. 4.

3. *Malum excubans pre foribus*, as they call it the horreur of a guilty conscience, which is alwayes ready to accuse and terrifie us, in which regard God told *Cain*, that sinne lieth at the door, though conscience seem to sleep, yet it lies like a mastive at the door which when the conscience shall be awakened will be ready to fly in our faces.

3. Besides these, we should consider those *tria novissima*, as they are called, those three last things, death, judgement, and hell torments, first the terror of death which is *phobos phuturosum* as the Philosopher called it the terrible of terribles, this would make us to number our days, and labor to spend our time well, therefore *Moses* prayed, that God would teach men to number their dayes, that they might apply their hearts to wisdom.

psal. 90. 12.

2. *Terror iudicii*, the terrour of Gods judgement after death, and what account we are able to give, when as the Apostle speaks, We shall appear before the judgement seat of God, which judgement seat cannot but be terrible.

2 Cor. 5. 10.

1. If we consider the Authority of the Judge from whose sentence there lies no appeale, it is *sententia definitiva, a definitive sentence*.

Heb. 4. 13.

Am. 3. 12.

1 Sam. 16. 7.

1 Chr. 28. 9.

2. In regard of his wisdom and knowledge of all our offences. *Omnia nuda*, all things are naked in his sight, neither will he leave any of our acts indiscussed. I know your manifold transgressions, saith God. And he judgeth not as man, for man looketh on the outward appearance, but God looketh on the heart. He searcheth all hearts, and understandeth all the imaginations of the thoughts.

3. In respect of his omnipotency. He is God of all power and might, power be-  
longi

longs to trim, saith the Psalmist. If he whet his glittering sword and his hand take hold on judgement, he will render vengeance to his enemies. At his reproofe all the pillars of the earth tremble saith Job.

4. In regard of his justice. He hateth all workers of iniquity, ther's no corrupting of this judge. Riches profit not in the day of wrath, but he will do that which is just, he will reward every man according to his works.

5. In consideration of the fearfull signes which will go before this judgement, which will be so strange and terrible, that as the Prophet speaks, All the inhabitants of the world shall tremble, when the day of the Lord shall come. Our Saviour describes them in the Gospel. And Saint Gregory saith *ultima tribulatio multis tribulationibus pervenitur, et per crebra mala que perveniunt, judicantur mala perpetua que sequantur*, there are many tribulations which precede the last, and by those foregoing we may conceive of them which are to come.

6. Lastly, in regard of the accusers, God himself and Christ will be both Judge and witnesse, I will be a swift witnes saith God. The Angels, Devils, our own Consciences, our works, for they will follow us. The Creatures which we have abused, and the wounds of Christ, caused by our finnes.

3. The third Consideration is *Terror penarum*, the terrour of punishments, which is commonly divided into *Pana sensus* & *Pana Damni*, the pain of sense and losse, The pain and grief we have in that we feel or in that we forgo.

1. In that we feel, Christs fan is in his hand and he will thorowly purge his floor and gather his wheat into his garner, but will burne up the chaff with unquenchable fire.

The grievousnesse of these pains we shall finde, if we consider particularly what they are.

1. The sharpnes of them, there shall be fire. And as in this particular, so in the rest we may truly say, that the least of hell pains are greater then all the pains of this world put together, this fire shall far exceed that in the furnace heated seven times at the command of *Nebuchadnezzar*. It is a lake burning with fire and brimstone.

2. There shall be darknesse worse then that of Egypt. Job calls it a land of darknesse, where the light is as darknesse. Saint Gregory saith *Ignis infernalis concrimationem habet, lumen non habet, flamma illa comburit sed tenebras non expellit*, The fire of hell hath burning, but no light, the flame of it burns, but expells no darknes.

3. There shall be noisome stench. And so much the materials of this fire may intimate to us, which is brimstone, as bad a smell as may be, besides as the bodies of the Godly shall be a sweet smelling Saviour, so shall the bodies of the wicked yeild and send forth a noisome stench.

4. There shall be hunger and thirst never to be satisfied. For the first our Saviour denounceth this judgement upon the wicked, wo unto you that are full, for ye shall hunger, for the other, the rich man (mentioned by our Saviour) found the want of as much water as would lie upon the tip of *Lazarus* finger. And for them both the Prophet saith. My servants shall eat, but ye shall be hungry, and my servants shall drink, but ye shall be thirsty.

5. If you adde the company which the wicked shall enjoy (notwithstanding there shall be many other miseries) it will make the *Pana sensus* full enough to cause fear in us. And they be the Divills which torment them, and the wicked tormented, whose the cruelty and ghastly looks of the first sort, and the howling lamentations and gnashings of teeth of the other, will make disconsolate enough their sense of hearing.

For *Pana damni*, this instead of much may be said. That as it is the chiefest good of man, and the height of his felicity to enjoy the infinite goodnes of God and his beatificall vision, so is it his greatest misery to be deprived of it. And though the wicked and reprobate love not God, nor desire to be united to him in respect to do him honour; yet desire they to be in heaven, in regard it would be to their profit to enjoy eternal happines.

The last consideration of the pains of hell, which is not the least, and hath reference both

both to *pæna sensus* & *Damni* is the eternity of their misery, for as they shall never enjoy the comfortable presence of Almighty God, so shall they never be freed from their miserable torments. And that this shall be eternal, we may see by the words of our Saviour taken out of Esay. where their worm dieth not and the fire is not quenched. And no doubt our Saviour repeated it not five several times in one Chapter, but to confirm the truth of it against all that should gain-say it.

Esa. 66. 24.  
Mar. 43.  
44. 45.  
45. 48.

The signes of fear are these.

1. The first signe of fear is. If we give credit to that which is taught by them that have authority and knowle dge for *timore est credulus*, as the heathen man said, fear is credulous or easy of belief, and if we be not desirous to busie our selves in questions and frivolous distinctions for this questioning of what we hear is a signe we fear it not, but do as they did, and said to *Moses*. Go thou neer and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak to thee, and we will do it and hear it.

2. The next is diligence, negligence is an ill signe, *Qui timent Dominum nihil negligunt*, fear is very diligent. *Jacob* being in fear of his brother, could not rest all night, but was either praying to God, or sending messengers to his brother or ordering his family.

3. Another is humility. *Jacob* fell seven times to the ground before he came to his brother. The Philosopher saith, *Timor contrahit non intendit*, fear shrinks up the heart it makes it not to swell. The wiseman hath a good medicine against Pride. Be not wise in thine own eyes but fear the Lord.

4. The surest signe of fear is, the fear of sinne, which is all one with the fear of God. Come ye children (saith King *David*) and hearken unto me and I will teach you the fear of the Lord. And both these fears are joynd by holy *Job*, of whom it was said. *Job* was an upright man and one that feared God and eschewed evill, and as it was his practise, so was it his opinion, The fear of the Lord is wisdom and to depart from evill is understanding, *Timor est fugitivus* fear bids us not resist but fly, and he that fears cannot be armed sufficiently though he put never so much harnesse on his back. A thief being pursued, fear will make him *demittere furum* drop that which he hath stollen, or at least not have it about him. So if we fear God, we will be sure not to have sinne found about us, we will be afraid of that, lest it condemne us. And this is a sure signe.

5. The last is given us by *Moses*. And now *Israel* what doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his wayes, to love him and to serve him with all thy heart, and with all thy soul. And as we are to have this signe of fear in our selves, so are we to wish with the Prophet, that all the earth may have this fear. Let all the earth fear the Lord stand in awe of him all ye that dwell in the world, and it is a fault where this desire is wanting. The want of this desire argues the contrary affection, that is turning others from the fear of God, which God condemns by the prophet and calls it strengthening the hands of the wicked.

Deut. 10. 12.  
psal. 33. 8.  
Ezech. 13. 22.

Thus then we see that fear is the end of the Law.

## CHAP. IX.

The fourth inward vertue, is humility. The nature of it. The properties of it. Of Pride. The nature and degrees of it. signes of pride. The punishments of pride. Of forced humility. Of counterfeited humility. The means of humility. The signes of humility.

IT is the property of him that feareth, to shrink. Humility ariseth out of fear. Saint *Peter* hath, a place which fits this well. Humble your selves under the mighty hand of God, upon which one of the fathers saith *Tanquam sub securi vehementer loquitur*, the Apostle speaks as if Gods hand were lifted up with his Axe ready to strike us, and we shrink down for fear. And so should a man do, cast him-  
self



self down, and be content with whatsoever it shall please God to lay upon him, and such a dejection of our selves is the effect of fear. And this as it humbleth us towards God. My flesh trembleth for fear of thee, and I am afraid of thy judgments; so the like effect it produced towards men, even from good men, when they were in fear of men. *Jacob* bowed himself seven times before he came to his brother. *Gen. 33. 3.*

The like we read of the wicked. *Benhadad* King of Syria, and his nobles, being stricken with the fear of *Ahab*, girded sackcloth on their loins; and put ropes upon their heads, and came to him, and said, Thy servant *Benhadad* saith, I pray thee, let thy servant live. And if the fear of mans wrath work so upon us, much more ought the terrour of Gods justice, that by it we should be presently cast down until we can say with Prophet, *Adhasit anima mea pavimento & pulveri*, my soul cleaveth to the ground, yea to the dust. We see also that the Patriarchs and Prophets have shewed this humiliation by putting on sackcloth, as judging themselves not worthy to be better clothed, and in throwing dust and ashes upon their heads, thereby professing themselves fitter and worthier to be cast under the earth, then to tread on the ground any longer. We must have that in truth, which they signified by those types and emblems; we must be even with the ground, and as the Psalmist speaks, lay all our honour in the dust. *1 Reg. 20. 32. Psalm 119. 24. Psalm 7. 5.*

When we are thus humbled, and have given all glory to God, and none to our selves, then follows our exaltation; for when God hath brought us to the nethermost pit, and as it were to deaths and hels door, when we are at the very bottom of humility, and can go no lower, then are we fit to begin a foundation to build upon. We must first set our selves in the lowest room, and the Master of the feast will bid us sit up higher. And this should be the true Myrrour of every Christian, the true self knowledge which is to be commended, not in the sense the Heathen took it, to know and see the excellency of himselfe, and so be puffed up, but to see the imperfections of our soules, and know our wants. *Ezek. 14. 10.*

Pride never gets footing of us, but either for want of knowledge, or upon a false knowledge. And therefore the Heathen considering the excellency and nobility of man, and having a false apprehension of Gods Justice, it was that which made them fall into that proud conceit, that the preaching of Christ was foolishnesse, and for the same reason it became offence also to the Jews, insomuch as when Christ came to exalt and heal them, they were high and found enough already. And therefore *S. Augustine* saith, *Superbis Phariseis viluit Christus*, Christ seems vile to the proud Pharisees. Their pride made them have a base esteem of him. Not that we deny, but that the nature of man is most excellent, yet withal remembering, that the more excellent a thing is, the worse it is if it degenerates. *1 Cor. 1. 18.*

And therefore seeing our estate is so vile, and that it hath pleased God to vouchsafe us Christians a better way, we are to follow it. And this is by the true knowledge of a man himself, wherein there must be: 1. *Humilitas mentis*, humility in the minde or understanding, which is when the minde apprehends the infinite excellency of God, and our own baseness; and this belief of the minde will raise a futable disposition in the heart, for from hence follows the second. 2. *Humilitas cordis, voluntatis, & affectuum*, the humbling of the heart and will, &c. whereby a man thinks himself not worthy of food, apparel, or any comforts of this life, but is abased in his own sight. This restrains the appetite of pride, which is to be measured by that which is in every man, and makes him not to exalt himself, seeing there is no excellency in him, and to say with the Psalmist, O Lord, I am not high minded, I have no proud looks, &c. *Psalm 131. 1.*

We see then that the end and use of humility is to bring a man out of conceit with himself, and to cause him to resigne all his acts to the glory of God, and upon this the foundation of the building is to be laid. For as the Heathen man said well, *Superbus miser est & indignus misericordia*, a proud wretch deserves no pity. And in the Prophet God saith, I have brought down the high tree and exalted the low, I have dried up the green tree, and have made the dry tree to flourish. And for this cause it is that our Saviour saith, Except men be humble and have no more pride in them then babes, there will be no entrance for them into heaven. Though God can afford other things to men, yet *gloriam meam alteri non dabo*, he will not give his glory to any, *Ezek. 17. 24. March. 18. 3. Ezech. 42. 8.*

we must be altogether emptied, before his grace can fill us. And thus much for the nature of Humility. Now for the command and prohibition : and first for the command, the affirmative part.

The thing here commanded is the making our selves low in our own eyes, and it is defined to be an opinion or conceit of a man proceeding out of true knowledge of himself, whereby a man is vile in his own judgement.

And to be made thus low it hath this priviledge, that we cannot fall lower, *Qui jacet in terris non habet unde cadat*. Rise it may, but lower it cannot fall, for theirs nothing under it. A man that stands may fall, *Qui stat videat ne cadat* ; he that stands let him take heed lest he fall, but he that thus humbleth himself is out of this rule. The usuall phrases of the Holy Ghost against the high minded are casting down, hewing down, cutting down, but the humble that hath cast himself down already, feareth not Gods casting him down, for he hath done it already, and his next hope is of exaltation : and this is a further priviledge this humiliation hath, that God hath made a promise of exaltation to this vertue. He that humbleth himself shall be exalted. As God in the beginning made all things of nothing, so he keepeth that course still ; to make high the things that are low, and humillitie the way to exaltation.

I Cor. 10. 12.

Luk. 14. 11.

In this Humiliation there are three things included.

1. It must not be onely a bare base conceit of our selves and our nature, which goes no further then the brain, the object whereof is the Majesty of God, but there must be also *humilitas cordis*, the humbling of the heart ; we must be Christs disciples in this, meek and lowly in heart, we must assume nothing to our selves, nor desire any glory, but that God may have all : and say with the prodigal son, that we are not worthy to be called sons, the degree of a hired servant will be sufficient for us.

Math. 11. 29.

Luk. 15. 19.

2. Secondly, our appetite must be subdued and restrained, and be proportionable to the gifts which God hath endowed us withall. And this is against the common practise of the world, where men aspire and account themselves worthy of higher degrees then they deserve : and as *S. Bernard* saith, *quod adepti sunt numeris, meritis attribuere*, what preferment they buy for money, they ascribe to their deserts. King *David* is a pattern for us in this point. *Domine, non est exaltatum cor meum, &c.* Lord, my heart is not haughty, nor mine eyes lofty, nor do I exercise my self in great matters, or in things too high for me. But this is more proper to another place.

Psal. 131. 1.

3. The third is, to think better of other mens abilities then our own, and not vilifie that which we see in others, and extol that which we think we have in our selves, which is far from humility. But we are to follow the Apostles counsel ; In lowlinesse of minde let all esteem of others better then themselves. And this point also will fit another place better.

phil. 2. 3.

1. Concerning the first of these which is proper to this commandment, as our humility must be hearty not superficial, so it must be of continuance ; as fear is the beginning and end of the commandments ; so there must be humility in the beginning, and humility to perfect all. For the first, God used never to work any excellent thing by any, but did first prepare him by humility. As *Joseph* was first sold to the *Ishmaelites* and then to *Potiphar*, before he came to his place of honour. And *Moses* was forty years in Egypt, and forty years after that in Midian, before those excellent things and wonders were wrought by him. The like we read of *David* and others. And this is a *parvitate*, this goes before exaltation and deliverance, both in this life, and that to come, to make us more sensible of our future condition, and endear the mercy of God therein to us.

2. The other is a *parvitas*. Our humility must continue to the end, as fear is continual, so must humility be : else it will befall us, as it did *Noah*, who was by his fear preserved in the midst of a wicked generation from the general deluge ; but the flood coming, and he growing careless and destitute of his former humility and fear, fell so grossly, that he was a scorn to his own son. So *Lor*, as long as he was in Sodom, and humbled by danger, he kept himself in the fear of the Lord ; but being high in minde in the mountain, where he thought himself safe from danger, he committed incest with both his daughters. The like may be said of King *David*, who being humbled by *Sauls* persecution, kept himself in the fear of God ; but coming to men,

the kingdom, and living in his palace, fell in a short time into two grievous sins, Adultery and Murder. And therefore *S. Gregory* saith, *Peris omne quod acquisitur, si non humilitate custodiat, all the goodnesse a man gets is lost again, if it be not kept with humility.* And our Saviour Christ well knowing this, after he had taught to pray for remission of sins, the next petition he adds is, not to be led into temptation; shewing thereby, that in the greatest peace and safety lies most danger: and therefore when our sins are forgiven, we must be most careful not to fall into sin again. Much more might have been said concerning this vertue of humility, but this may suffice to have been spoken, because of the affinity between these two kindes of humility, and the two kindes of fear formerly handled. And now we come to that which is forbidden, the negative part.

As humility is commanded, so pride the opposite to it is forbidden. Pride and humility are thus considered; let the offence be what it will which a man commits, yet humility overweigheth it and obtaineth pardon for it. On the other side, let a man do never so many good works, and yet pride weigheth them down, and choaketh them, and maketh them all of no value. It is one and the chiefest of the four impediments to Gods service, three of which are formerly spoken of. 1. Ignorance. 2. Infidelity. 3. Security. 4. Pride. And this last taketh deeper root then all the other. It is the highest mountain that stood in Christs way, and except *John Baptist* take the pains to remove it, he can never come to us. Luk. 3. 5.

This vice by the Fathers is called, *Morbus Satanicus*, the Devils disease, from its first original, as *Morbus Gallicus* is so called from the persons from whom first it sprang. It is highly descended, and taketh hold of them that are highly born; for it was first born in heaven. *Ero similis altissimo*, I will be like the most High. it was *Lucifers* vaunt, he would have part of Gods glory, and be above his degree; and that made him fall. The Devil hath knowledge and fear, but wants humility. And *Adam* took this infection from *Satan*, and we as his heirs. The Devil, as he said of himself, *Ero, I will be*; so he told *Eve*, *Eritis sicut Dei*, ye shall be as Gods. He would not suffer them to be content with that honourable estate, in which God had placed them, but perswaded them ambitiously to seek an higher. The Apostles came joyful and proud in a bragging manner to Christ, and told him that the Devils were subject to them, they gave not glory to God. But that which Christ said to them may be an instruction to us; Rejoyce not that they are subject to you, &c. for I saw *Sathan* falling from heaven like lightning, &c. Esa. 14. 12, 14.

Pride consisteth especially in two things. Either 1. *a nobis*, or 2. *pro nobis*: to our selves, or for our selves, our own glory. And both these are comprehended in the speech of *Nebuchadnezzar*, Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power, (there is the first) and for the honour of my Majesty, (there is the second.) If we assume any thing either as our own act, or for our own glory, that is pride. Of which there are divers degrees. Gen. 3. 5.

1. If we conceive that we have greater abilities then we have, (which commonly is when we have none at all) as the Church of *Laodicea*, that said she was rich, and had need of nothing, and knew not that she was wretched, miserable, blinde and naked. None are so subject to this as *novices*, that are green and shallow, and therefore apt to be lifted up with pride, and fall into the condemnation of the Devil. Luke 10. 17.

This is one degree. Of this *S. Chrysostome* saith, That it is no commendations for a servant to be humble, but if a man either for place or parts have wherewithall to be proud, and yet is humble, this deserves commendations. Dan. 4. 30.

2. The second degree is, when we esteeme that little we have more then it is worth, when we conceive we are better then indeed we are: when (as the Prophet *Ezek. 8. 12.* speaks) we seal up great sums, and think that we are full of wisdom, and perfect in beauty. Stretching our selves (as the Apostle) without measure. This the Devil makes use of, and either shewes us our selves by a false light, or makes us look upon our selves through a mist, whereby we seem greater then we are, making us drunk with self love, causeth us to see *gemina objecta*, & *geminor soles*, every thing seemes double to us, as to a drunken man. 1 Tim. 3. 6.



3. The third degree of pride is, when we conceive that we are the causes of that good which is in us; for it is a more excellent thing for a man to have a thing of himself, then from another: if we have it of our selves, we conceive the glory is the more. But the Apostle nips this conceit, and abateth the edge of this degree of Pride, by saying. What hast thou that thou hast not received?

1. Cor. 4. 7.

4. The fourth degree of pride is, when a man conceiveth, that though he have it not, yet he deserveth it, and ought not to stand to the courtesie of another. And this is also laid flat on the ground by *Jacob*, who was as well deserving as any. O Lord, I am not worthy of the least of thy mercies. All we have is of Gods mercy, not of our own merit.

Gen. 32. 10.

The Church of Rome is charged with the two kinds of pride mentioned in *Nebuchadnezzar*, and for our selves we professe, that we are so far from thinking that we have any good of our selves, that we say, we have received all from the Father of lights. But how true it is that we so think will be tryed by these two things.

James 1. 17.

1. If we take it into due consideration, that whatsoever we have, we are not Proprietaries, but Dispensators and Stewards, that we must not account of it as our own, but that there is a Lord over us, that doth commit them to our good and orderly usage of them; and herein we fail, by mispending our means and misemploying our gifts, as if we were owners and not stewards; and if we be reprov'd, we are ready to say, It is my own, I may do what I will with it.

2. And secondly, if we know that we have no other propriety in them, but that they are onely committed to our trust, then if we consider, that when the Owner calls for it we are willingly to restore it. And this consideration comes not seriously into the mindes of many; for let but God withdraw any of his gifts, there is such murmuring and grudging, that it shews plainly they are not willing to restore them freely, and it is a hard task to perswade them, that they were but Feesces in trust, onely to dispose of them as it best pleased the owner.

3. Another thing there is which makes us guilty of this sin of pride. If our gifts be but equall with other mens, yet if we imploy them better then others do, we conceive a greater excellency in us then others. And this was the fault of the Pharisee, who boasted of the use of those gifts which God had given him; as, abstinence, justice, chastity, and withall acknowledged from whom he had them; for, O God (saith he) I thank thee, this gratitude was good: but then, I am not as other men, as this Publicane, this spoiled the rest of his actions, he reputed himself more excellent then others, and in ascribing the use of these gifts to himself, he fell into contempt of his brethren. And this singularity hindered his prayer from being accepted: it is a sin not onely odious in it self, but a special impediment of Gods grace.

The common place of humility is very strange in these times, and why? Because the Papists use it: but it were to be wished, that we would make use of whatsoever good thing they use; for the forbearance and disuse of it, hath brought our religion to that passe it is come to. Whether we consider those that live among us without any sense of God, or those that have eminent parts yet want humility; we condemn that opinion of the Church of Rome, that any one man cannot erre; they ascribe to man what is proper to God, and yet in our practise nothing is more common, then to ascribe infallibility to our selves, and others, whom we admire: and thus that pride which we tax in them, we practise our selves.

So likewise it is usual among great men, They will speak in Gods phrase, and as God saith, I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. So they will prefer whom they will prefer; and whereas God hath appointed to prefer whom he will without gifts, they will prefer without gifts: and lastly, whereas there are no merits with God, but all is *ex gratia*, out of favour, they will have no merits, but all favour, and so in all things they behave themselves not as men, but Gods: and that comes because our hearts are lifted up, as the Prophet there speaks.

Ezek. 28. 2.

In serm. de resurrectione.

Come we to the common sort, and in them we shall finde *S. Bernards* seven notes or signes of pride, two whereof are in the soul. 1. Pursuing our own counsel. 2. Following our own will and pleasure. Two in the mouth. 1. Grudging against our betters. 2. Disdaining and vilifying our inferiours. And three in outward things.

1. *Superbia*

1. *Superbia habitus*, pride of apparel. 2. *Superbia mensæ*, pride in our table. and 3. *Superbia suppellectilis*, pride in our furniture.

For the means of grace, which God gives us to beget in us humility and other graces, we shew much pride, as when we take a pride in praying, hearing, &c. and do herein affect the praise and applause of men; but an higher degree is, when men reject those means of grace, especially when they resist the good motions wrought in them, and quench those sparkles which are kindled by the word, when it comes home to their hearts, as if they could have the motions of Gods spirit when they please; whereas they know not whether God will ever offer them the like again, and so this may be the last offer of grace.

Nay not only in the means of grace, but even in the graces themselves will pride appear, and whereas the objects of other fits are base and vile, even the best things and most excellent graces are made the object or matter of pride, *Cimera respiciunt peccatorum, fomes superbia*, when other sins are consumed to ashes, even out of those ashes will pride spring up, yea we are apt to be proud even of our humility. There is a pride in the crosse, when we are humbled under Gods hand, we may be proud in that we are not proud, or not so proud as other men, or as we have been before. Thus the greater our gifts are, the more secure we grow, and the less jealous and suspicious of our selves, and so are overtaken, as *Nab, David, Lot*, and others. Therefore where the greatest gifts are, there is greatest danger, and therefore the greater watch ought to be kept, and where the richest prize is, there the devil will use his greatest power and subtilty to rob us of it. Therefore the more any man hath received, the more ought he to humble himself, and watch that he be not overtaken with pride.

1. We will adde a little to that we have said, and that shall be concerning the punishment of this sinne. Gods glory (as one well saith) is *fiscus regali*, his chief treasure and exchequer into which the proud man breaks, robbing God by extenuating his glory, and taking it as much as he can to himself. But (as the wise man speaks) the Lord will destroy the house of the proud, as he did *Pharaoh, Haman, Herod*, and many others, who were taken away even when they magnified themselves most of all.

2. Or else God punisheth him by depriving him of the gift, which was the cause of his pride. His tongue shall cleave to the roof of his mouth, or his right hand shall forget her cunning.

3. Or when he thinks he hath gotten strength enough, that he is able to leane upon his own staff, God suffers him to fall under every small temptation, because he seeks not to God for supply of his spirit, whereas by humility he might have withstood the greatest assaults. Thus some of great parts, when they will be singular, as unicorns, that will have no match, they break the net of humility, which should bring men unto God, by pride, and so God leaving them to themselves, they become the authors of heresies and errors.

4. Or though it pleaseth God to let the gift remain, whereof they are proud, yet he gives not a blessing to it, but leaves it fruitlesse. Some have been endued with excellent graces, but without fruit, they have made no returne to God of his Talents, not a soul gained unto him by them, whereas a man of mean endowments joyned with humility hath gained more then the golden tongue of an eloquent Tertullus.

5. Or Lastly, (which is the greatest punishment) there is in the minde, (as oft times in the body, as towards the end of a mans dayes, a Palsy or an Appoplexy) a certain stupidity or numnesse, so that neither threats can terrifie them, nor perswasions allure them to repentance, but passe out of this world without the fear of God, or sense of his judgements, so that they die and perish like beasts. And God punisheth their pride with this dulnesse, lest they should feel, as Saint Paul did, a thorn in the flesh, which, as the best interpreters expound, it was a wrestling against pride.

1. Another thing forbidden is forced humility, *contra humilitas*, And such was that of *Pharaoh*. So long as Gods hand was upon him and his people, and that he was sensible of the plagues sent by him, so long he humbled himself, and promised to let the people go: but when he perceived that the plagues ceased, he and his servants harden.

Exod. 9. 28.

hardened their hearts, and grew to that height, that he said, who is the Lord, that he should let his people go? Saint Bernard describeth these kind of humble men thus; *vidimus multos humiliatos, sed non humiles*, we see many humbled, few humble.

2. Counterfeit or bastard humility, *spuria humilitas*, for in every vertue besides the two extremes, there is that which hath the likelihood of vertue, which they call *spuriam virtutem*, wherewith many are deceived. Thus some are naturally of a low servile disposition, which some take for humility, though it be not, neither is it true humility to give in Gods cause, and not to be stout in maintaining it; for *detrimentum veritatis non est ornamentum humilitatis*, that which brings detriment to the truth, can be no ornament of humility. So to deny the gifts or graces of God in our selves is not true humility; Saint Paul would have the Ephes. understand his knowledge in the myserie of Christ, Ephes. 3. 4. 5. and prefers the Jews, of which himself was one, before the Gentiles, Gal. 2. 15. and all this without pride. In every one there is somewhat of God, somewhat of nature, somewhat of sinne; now its true, every man may see more sinne and corruption in himselfe then in another, and so may say with Saint Paul, I am the greatest sinner, 1 Tim. 1. 15. and may see that gift in another, which is not in himself, which he is bound to honour in him; but to prefer the gifts of nature in another before the gifts of grace in our selves, is not true but counterfeit humility. So likewise is that Hypocritical humility which some pretend for worldly ends, as that of *Abolom*, who though he were the kings son; yet bowed himself to every one, and kissed him &c. whereby he stole away the hearts of the people, and rebelled against his father. 2 Sam. 15. 5.

Now the means to humility are these, among many other.

1. The first is the consideration of the vilenesse of the composition of our bodies. Saint Basile saith, that mans life is a schoolehouse of humility, and his ground is upon that of the psalme, where the Prophet comparing his body to the celestiall bodies, falls into admiration, why God did rather choose to put a reasonable soul into his body rather then into them. What is in man (Lord) that thou art so mindful of him &c. And out of that place in Genesis, where *Abraham* acknowledgeth himself to be but dust and ashes. Our nature is but a heap of dust, mingled with ashes. And the Philosopher saith, that we are but a pot of Choler and phlegme. And Saint Augustine saith, that it would be a prealvent motive to humility, if we would but take notice what manner of stuff passeth through our nose, ears, and other parts of our bodies *nunquam tam turpe sterquilinum reperies*, we should see there is no such dunghill as our selves.

2. Another means is, the consideration of the estate of our souls. The humble Publican took notice of it, when he said, God be mercifull to me a sinner. A father seems to correct the translation of those words well, by *mibi peccato* to me which am nothing but sinne. For it is many of our cases, We are such sinners, as that the Apostle saith we are sold as slaves under sinne and in us, that is, in our flesh there dwelleth no good thing, inso much that of our selves we are not able to think a good thought. And not onely so, but if we consider that we have so multiplied our transgressions, as that they are more in number then the haire of our head, inso much as the burden of them is so intollerable that they are too heavy for us to bear. The consideration of these things will so humble us, that though the devill carry us into our own mountain and shew us any good thing in our selves, to tempt us with, we shall be able to say with *Jacob*, we are not worthy of the least of Gods mercyes, and that if we use the gifts we have never so well, yet to say, we are unprofitable servants, and that there is no gain to be expected from us to him, and with the Prophet O Lord righteousness belongeth to thee, but unto us confusion of faces, and lastly with King *David*. Not unto us Lord not unto us, but unto thy name give the praise, for thy loving mercy and truths sake.

3. A third is, the consideration of the crosses and afflictions which God either bath or may lay upon us: and this is a sufficient motive to humble even the wicked. This wrought upon king *Ahab* (of whom it is said that he had sold himself to work evil) a blaze of humility, which was not unrewarded. And certainly this is no small means to work this duty, and so we are to think of it. King *David* said, it is good for me that I have been afflicted. because thereby he learnt Gods statutes; this drives



us to God by prayer, and to the word for comfort, it maks us to enter into the house of mourning, and to exercise discipline over our selves, with other the like effects which it works.

4. Lastly, the best and chief motive should be the example of our Saviour (of whom though there were many things worthy our learning and imitation in him) yet he would have us chiefly learn this duty of humility. Learn of me (saith he) for I am meeke and lowly in heart. And so all his acts upon earth did testifie of him; his preaching was humble. he sought not his own glory, his miracles without pride, see thou tell no man (saith he) to the cured Leper, he begins his first sermon with, Blessed are the poor in spirit his behaviour was humble, of which he left an example in washing his disciples feet, *exemplum dedi vobis*, he was humble in his birth, humble in his life: but his death was a true pattern of humility beyond all presidents; He humbled himself to death, even the death of the Crosse.

Saint *Augustine* upon our Saviours speech before mentioned, Mat. 11. 29. saith, *discite a me, non mundum fabricare non cuncta visibilia & invisibilia fabricare, non in ipso mundo miracula facere et mortuos suscitare &c. sed quod mitis sum et humilis corde, Cogitas magnam constituere fabricam celsitudinis, de fundamento prius cogita humilitatis*; Learn of me, not to create the world, or all visible or invisible things, nor to work miracles in the world, as to raise the dead &c. but to be meeke and lowly in heart as I am. Thou conceivest to erect a great fabrick of honour, first bethink thy self of laying the foundation of humility.

And another Father upon our Saviours first sermon [Blessed are the poor in spirit] *Ne contemnerem hominis humilitatem, placuit Deo plura largiri in humilitate sua, quam in Majestate: qui igitur verentur humiliari se, verentur ea facere qua fecit Deus*, Lest men should despise humility, it pleased God to bestow more in the time of his humility, then in his Majesty, They therefore that are afraid to humble themselves, fear that which God himself did. And so we come to the signes of true humility.

1. The first signe of true humility appears in our tongue, by ruling that and forbearing to talk of matters above us. Speak not proud things. And not onely so, but not to have them in our thoughts, but to be content to deport our selves according to that condition, in which God hath placed us. We must know how to be abased and how to abound, else God will mislike us; as he did Baruch, who did *querere grandia*, seek after great things. And therefore Saint *Augustine* saith, this is a true signe of humility: when a man despiseth those things aswell which he might have, as them he would have.

The second is, when we set before us for our object *bona aliena et mala nostra illa ut emulentur hac ut corrigantur*, other mens good parts and our own evil, to follow their's and correct our own. When a man doth with the Prophet, acknowledge his own sinne, and his own transgressions are ever before him: and not busie himself with other mens faults; whereas the proud mans thoughts are *bona sua, mala aliena* the evil in others, and the good that is in himself.

3. Another signe is, when a man is able to suffer the slander, backbiting and reproches of ill tongues, and not regard them, as King *David* did. As for me (saith he) I was like a deaf man and heard not, and as one that is dumb and openeth not his mouth: and in the next verse, I became even as a man that heareth not, and in whose mouth is no reproof. Thus he shewed his humility, when he bare patiently the railing of *Shimei*: Christ being reviled, reviled not.

4. The fourth, not to do any thing that may be against Gods glory, though it be to a mans own reproach and suffering in this world; when he is willing to suffer any thing himself, rather then any dishonour should redound to God or his Church, by opening the mouths of the wicked *Psal. 69. 6.* Let not them that trust in thee be ashamed, O Lord God of hosts, for my cause, let not those that seek thee be confounded through me. &c.

5. The last is not to rob God of his glory, or to give it to another. How can yee beleieve, saith Christ, that seek glory one of another. The humble man, as the *Palmit* saith setteth not by himself, but is lowly in his own eyes, *Psal. 15. 4.* this is *evidentissimum signum appropinquantis glorie*, for before honour goes humility, as a proud looke before a fall, *Pro. 33.*

## CHAP. X.

*Of the first inward vertue, Hope. Hope and fear come both from faith. The several uses of hope. The nature and exercise of hope. Of presumption and despair. Reasons against both. Means to strengthen hope. Signs of true hope.*

*Spes Hope.*

**A**S the knowledge and belief of Gods justice worketh in us fear and humility, of which we have spoken, so from the knowledge and apprehension of his mercy ariseth hope and love. After humility, we come to the valley of Achor for a doore of hope, as the Prophet speaks. When we have been brought to the valley of mourning, and have bin in fear and despaire, then will God open to us a doore of hope; so that instead of the first spirit, the spirit of bondage unto fear we shall receive the spirit of adoption unto hope.

Now by conferring our strength and performances with the strict rule of Gods justice, we finde it impossible, that we should hope for salvation, but by faith apprehending Gods mercy it may be possible, it may be considered as attainable two wayes 1. either by our selves, 2. or by some other.

1. Now concerning the former, if we look upon our selves, the effect of faith is fear, inasmuch as the object of it is Gods justice, and so we can have little comfort in our selves, for this shews that it is impossible to us as of our selves, but as it is in the Apostle, every mouth must be stopped, and all the world must become guilty before God; ther's little hope that way.

2. But we are not left altogether to despair: for though it be impossible to us of our selves, yet if it be possible by another, if another way may be found, ther's some hope

Faith reasoneth as the Psalmist doth. Hath God made all men for nought or in vain? If he hath, then why falleth not his wrath at once? And searching further for the cause why we are not consumed, we finde, that his mercy is the cause. It is of the Lords mercy (saith the Prophet) that we are not consumed, for his compassions fail not, and that the work of his creation is not in vain. Then consequently a remnant there shall be, and God will have a tenth wayes preserved to himself, and the holy seed shall be the substance thereof, and as it is in the Gospel, there shall be a little flock, and we may hope that of that little flock we are.

If the Lord were sparing of his mercy, that might be a great impediment to our hope, but when we read that the Lord waiteth to be gracious to us it setteth our hope in a better forwardnesse. Now because that out of the gate of mercy all our hope cometh we are to consider upon whom God vouchsafeth to bestow this mercy, how they must be qualified.

The prophet saith, he will thrust his face into the dust (that is he will humble himself) if peradventure he may have hope. And hope is given to them that fear, and are of a contrite spirit, and that tremble at Gods word, *Spes timentibus Deum*, hope is a reward to them that fear God. And as fear is requisite, so faith much more. God shews this kindnesse to them that put their trust in him, and all they that put their trust in him shall not be destitute or forsaken. And when we hear God himself say, *liberabo eum qui sperat in me*, when the act of hope shall have such a reward, ther is good encouragement, and we may surely expect it. Now to hope is to trust in Gods mercy, and so the psalmist saith. My trust is in thy mercy, for that is *Porta spei* the gate of hope theres no entrance unto God but by this gate, and no issue of good to us but by it, for faith apprehending mercy hopeth, and the rather because there is such plenty of mercy promised to them that hope in God, that it will compasse them round. Who so putteth his trust in the Lord, mercy imbraceh him on every side.

But it may be demanded how faith can beget both fear and hope, two contraries, or how two contraries can stand in one subject. To this may be answered, first we should not question it, in respect that the holy Ghost hath put them together so often.

The

Nos. 2. 15.

Rom. 8. 15.

Rom. 3. 19.

psal. 89. 47.

Lam. 3. 22.

Esa. 6. 13.

Luc. 12. 32.

Esa. 30. 18.

Lam. 3. 29.

Esa. 66. 2.

psal. 17. 7.

34. 21.

90. 14.

psal. 13. 5.

32. 17.

The Psalmist saith, The Lords delight is in them that fear him, and put their trust in his mercy. Again, faith breedeth fear in us, in respect of our weaknesse, and it breeds hope in respect of the mercies of God: so that they being contraries, *non secundum idem*, they may well stand together in the soule of a just man.

For distinction sake. *Fides credit promissis*, faith beleeveth the promise, and *spes expectat credita*, hope looketh for the things we beleve. Again, a thing may be believed and yet not hoped for; as no true Christian, though he hopes not for hell, yet he believes there is such a place. So the general truth of God, being the object of our faith, and containing many threatnings bringeth forth fear, and the mercy of God in his promises, being likewise an object of our faith, produceth hope. And so we see they are distinguished *ab objectis*, the one having Gods justice, and the other his goodnesse for its object.

S. Bernard distinguisheth the three vertues, of Faith, Hope, and Charity, by presenting to us three speeches, from each of them one. Serm 10. in psalm 91.

1. Faith saith, *Reposita sunt bona*, good things that passe the conceit of man are laid up for the faithful.

2. Hope saith, *Mihi illa servantur*, they are laid up for me.

3. Charity saith, *Curro ad illa*, and I so run to them, that I may attaine them.

And thus out of the faith of the Gospel hope ariseth, as fear doth from the faith of the Law. And therefore hope is called by the Fathers, the *Isaac* of faith.

This vertue of hope hath two uses.

The first is, that it is our Anchor: for our life is as a sea, and our faith the ship. Now when a man sailing in the sea of this life, feels his ship tossed with the waves of a conscience terrified with the justice of God, and is in the Apostles case, when tackling and masts were spent, then fearing to be cast upon the rock of despair, he casts out this Anchor. And it is called by some of the Fathers our *Interim*, that which stayeth us in the mean time, till God performs that which he hath promised to us. Heb. 6. 19. Acts 27. 28.

2. The second use is, not onely to stay and support us, but also to stay and retain Christ with us, and accordingly the precept is, *Custodi spem, custodem Christi*. So the Apostle counselleth us to take fast hold of it, and as when we are in danger of drowning, or falling into a pit, we cast from us whatsoever we hold in our hands, and take fast hold of whatsoever cometh first to hand to stay us, such an use hath hope. Heb. 10. 23.

3. And under this use may be another, that by hope thus holding and keeping Christ here, we have a kinde of possession of heaven in this life, as a man may be *presens absens*, so a thing absent is present by hope; and as it was said of fear, that it wrought humility, by removing all impediments, so it may be said of hope, that it fills the soul by making things absent and future to become present, and in a manner enjoyed here.

And this is one thing which the Philosophers never knew, that these which they called affections, Hope and Love; are become *virtutes theologice* to Gods children, and the excellentest vertues in Divinity: the reason is, because they make them good that possesse them. For our nature not being able to be a rule to it self, but directed by an higher and more excellent nature, whatsoever that is, which applyeth that rule to us, must needs bring some part of goodnesse to us: which hope partly doth in respect of the promises, and therefore is a vertue to us. This the Heathen man expresseth by *Pandora's* Boxe, at the opening whereof all flew out, and onely Hope remained under the lidde. Therefore *Philo Judaeus* calleth it, *divina munuscula*, an inbred Comforter, which forsakes us not when all other things have left us; *dum spero*, hope never makes ashamed. Rom. 5. 3.

And in the regenerate hope hath the same use, as the Prophet affirmeth; I should utterly have fainted, but that I trust verily to see the goodnesse of the Lord in the land of the living; and in another place he saith, that his flesh resteth in hope. And this *spes vite immortalis* hope of immortal life, as S. Augustine calls psalm 27. 15. 16. 100



it, is *vita vita mortalis*, the life of this mortal life, and if we were without it: we should want breath. As the body lives *spirando*, so the soul *sperando*, and it is very true in the spiritual life, *Qui desperavit, expiravit*, he that despaireth, is dead.

Now to conclude this first affirmative rule, we may say with the Psalmist, O Lord God of hosts, Blessed is the man that putteth his trust in thee: which blessing in this life is, the certainty that we shall enter in with the Bridegroom to the fruition of it in the life to come. And thus we have seen the nature, necessity, and end of hope.

2. Now for the first rule, concerning what is commanded and forbidden. Our rule for faith and hope is not unlike to that of humility.

1. As *Nebuchadonozor* Daniel 4. 27. ascribed the building of great Babel to his own power, and made his own glory the end of it; so on the contrary (as we shewed of humility) we also say of hope, it makes God the Author of all the good it looks for, and makes his glory the end of all. For first it makes us go out of ourselves and trust onely in God, and wholly rely upon him, as the sole efficient cause of good, to us, we must wholly depart out of our selves, we must not conceive that there is any sufficiency in our selves, but that all our sufficiency is of God, not so much as to think a good thought, therefore much lesse to have a will to do it; but that it is God that works the *velle*, and consequently the *perficere*, both the will and the deed in us. We must not ascribe any part or help to our selves; for our Saviour saith, *Sine me nihil potestis facere*, without me ye can do nothing. Upon which place *S. Augustine* noteth, it is not *nihil magni*, but *nihil omnino*, not any great thing, but nothing at all, and not *nihil perficere*, that we can perfect nothing, but *nihil facere* do nothing at all. And as it makes God the cause and first beginning, so the last end too, by giving the glory of his graces in us to him; and the reason is plain in the Apostle, That no flesh should glory in his presence, but, as it followeth, That he that glorieth should glory in him.

In the exercise of hope two things are commonly seen. 1. Grief. 2. Joy. Joy because we hope for that which is good, and grief because the good we hope for is delayed. Or rather *e converso*, 1. joy, and then grief. If hope be true, it never suffereth us to be secure, but we shall be in a continual war. The Apostle intimates to us, that we are warriors, when he adviseth us to put on the helmet of hope. And in the Psalms King *David* is sometime beaten down, and sometime raised again; sometime hope and joy are victors, sometime fear and grief. And seeing *delatio boni*, must have *rationem mali*, and that hope deferred *affligit animam*, afflicts the soul, it must needs be a great affliction to the soul, that when a man shall see that which was promised not onely deferred; but sometimes to happen clean contrary: as when he looks for peace, then terror and anguish to follow; he shall finde not onely wicked men and enemies upbraiding him and saying, as they to *David*, *ubi spes vestra*, where is your hope? but even his own reason shall make a probleme with his spirit within him, and tell him it is in vain to hope any longer. Surely this must work upon men, for it worketh even in dumb creatures, though they shall not be partakers of the resurrection with us, yet because the deliverance of man is not accomplished; they are said to groan, and desire to be delivered.

Now the onely remedy for this is the consideration expressed by *S. Augustine*, *Sustine illum, sustinuit te, si sustinuit te dum mutares vitam malam, sustine tu illum dum coronat vitam bonam*, bear with him that hath born with thee; if he have borne thee whilst thou alterest thy ill life, forbear him whilst he crowns a good life. This hath great reason for it, which shall be afterwards shewed when we come to treat of patience.

*S. Basil* compareth the Gospel to a net, and fear to the lead which makes it sink, and keeps it fast, and hope to the cork, which keeps it alwayes above, without the lead of fear it would be carried hither and thither, and without the cork of hope it would sink down under water: and the Apostle shewes a joy in hope, and therefore wills us to hold fast the profession of our faith, without wavering; and he gives a sufficient reason, for he is faithful that hath promised. And so all these are necessarily to be observed in this command of hope. Another thing commanded is hope for earthly things. For as our Saviour saith of faith, he

he that is faithful in that which is least, is faithful also in much. God exerciseth our faith in heavenly things by a faith in earthly things; so it may be said of hope, If a man can hope for heavenly things, can he not hope for earthly? And he that will not hope in God for the lesse, will not hope for the more. Our Saviour argueth from the greater to the lesse. God having given us a soul, providing food to preserve life, how much more will he provide food and raiment for our bodies; and if he cause his sun to shine, and the rain to fall upon the wicked and ungodly, will he not provide for his servants? *Qui pascit contemnentes, non pascet colentes?* He that feeds them that despise him, will he not feed them that love him? And our Saviour persecuteth his argument, that if God provide for the fowls of the air, and the lilies of the field, shall he not do it much more for man, for whose use all things are made and preserved? Therefore must we cast our selves upon God, and not trust to the proud, and such as go about with lies.

The care for temporal things is lawful, so it be restrained within its limits, that is, within the lawful means and wayes which God alloweth. For *terrena bene curantur, nil male agendo contra illa*: so bene contemnuntur, nil male agendo propter illa; we are careful enough for the things of this life, if we do not waste them, and carelesse enough of them, if we use no ill means to get them.

We come now to that which is forbidden. The object of hope is *bonum*, and not every *bonum* neither, but that good which we see not, as the Apostle speaks, it must be *futurum*. *Spes qua videtur non est spes*, as it is in faith; and besides, that it is *futurum*, it must also be *possibile*, and *arduum*, possible to be had, yet not with ease, but with some difficulty, to make us the better to esteem of it; for if we could obtain it presently, we need not hope for it. And out of these two arise two extreames of hope, which are here forbidden. 1. Presumption. 2. Despair.

Whereas eternal life is propounded as a thing possible, *arduum tamen*, not to be attained without difficulty, there ariseth in our minde an affection, called Presumption, whereby we apprehend it as possible and easy, and so neglect to labour for it, as a thing of difficulty, and thus presumption hopeth without hope. But to avoid this we must know, that the Lords delight is in them that fear him, and hope in his mercy. This hope must be mixed with fear, in regard of the hardness of attaining, *ne forte reprobi fiamus*; as S. Paul, though he had been taken up into the third heaven, yet feared afterward, lest he should become a cast away.

So then, as there ought to be hope in regard of the possibility, so in respect of the difficulty we must not presume, we are not to presume of our selves, or of others.

1. Not of our selves. For we are to know that of our selves we can do nothing, unlesse there be, *Gratia preveniens, & subsequens*, preventing and following grace, which is *divinum auxilium*, the divine aid: if these be wanting, our hope is meer presumption and folly. *Sine me nihil potestis facere*, without me ye can do nothing, is sufficient to correct this humour: and S. Bernard saith of the first, *Quarere Deum non potest animus, nisi praveniatur ut quarat*. The soul cannot seek God without this preventing grace. And for the last, the Psalmist saith, Thy loving kinde- nesse and mercy shall follow me all the dayes of my life. So that whatsoever we do, all must be attributed to Gods grace. *Gratia divina ascribitur omne quod prospere a nobis geritur*, saith S. Gregory, whatsoever is well done of us is all and wholly ascribed to Gods grace.

2. We are not to presume upon the help of others, our hope and trust must not be put in man. Put not your trust in Princes (saith the Psalmist) nor in any childe of man, and why? Because there is no help in them. Not in Abraham or Israel, for they know not; nor in Saints or Angels: for they are not clean in his sight. And therefore S. Augustine saith, *Solus fiduciam praeat homini apud Deum, Deus homo*, it is onely God the man that gives man confidence with God; for he is onely *Clypeus sperantium in eum*, a buckler to all them that trust in him. God hath his ax in his hand ready to strike us, no creature is able to ward off the blow, it is onely this *Deus homo*, Christ Jesus God and man, that is able to bear it off from us.

3. As a man may not presume of himself nor others, so neither may he presume upon God further then his word gives warrant. The word of God begetteth faith; and faith hope, so that there can be no hope without faith, nor faith without a promise in the word whereupon to build. David went no further, Remember

psalm 119. 49. the word unto thy servant, upon which thou hast caused me to hope. And therefore it were a point of high presumption for a man to continue in sin, in hope of Gods mercies, without repentance and amendment of life, whereas there is no promise of God, that unrepentant sinners should finde mercy.

2. The other extream is Desperation, which is opposite and flat contrary to Presumption, and hope too; for whereas true hope conceiveth a thing possible, though it be hard, and presumption takes it to be possible, but not hard; Despair thinketh it to be so hard, that it is impossible. Despair is of two sorts.

1. The first is the Epicurean despair. And it was the Israelites fault. He smote (said they) the stony rock, that the waters gushed out, and the streams overflowed, can he give bread also? can he provide flesh for his people? *S. Gregory* giveth us a note. Because the Israelites *ex luxuria* were not fed with Quails, as their lust came upon them, presently *desperaverunt*, they despair'd of Gods omnipotency, or of his care in protecting them and providing for them. And when a man conceiveth, that either the thing promised will be alwayes *futurum*, to come, or if it hath no taste at all with him, or that it is a thing not much to be esteemed, he giveth himself to sensuality, as *S. Augustine* said, *Quia non possum habere quae spero*, because I cannot have what I hope for, (at my own will) I will have those things which are *contra spem*, that is, those things which I can have in this life, which being present cannot be the object of hope, according to the Epicures rule, *Ede, bibe, ludo, post mortem nulla voluptas*; eat, drink, play, for there is no pleasure after death to be hoped for.

2. The second is more to be pitied, but no lesse dangerous then the other, which is despair in Gods mercy. The Apostle was afraid lest the incestuous person should have been swallowed with this. This error ariseth upon an imagination that there may proceed such evil from the Creature, as God cannot master; whereas it is most certain, that Gods mercies exceed all sin. And this was *Cains* case and error. My iniquity is greater then can be forgiven. *S. Ambrose* writing upon that place, saith, *Mentis Cain*, Cain thou lyest; for if it were possible or lawful to think, that any one attribute of God had larger dimensions then another, it must needs be mercy, that would be most transcendent, because it is an attribute which reacheth unto the heavens, whereas his righteousness standeth like the strong mountains, and his judgments like the great deep. Therefore the School-men disputing the case of *Judas*, whether his betraying of Christ, or despair of Gods mercy was the greater sin, they resolve that his despair was the greater, because it rejected the medicine of Gods mercy and Christs merits, by which the other sin might have been cured, and so it was simply incurable. Despair not therefore, nor let the Devil perswade thee, that God is poor in mercy, and onely can forgive small sins; for his mercy is over all his works.

The means to attain and preserve hope are these. First to consider the end of our hope, which extends it self beyond this life. The Wise man saith, when a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth, but the just hath hope in death. The consideration of our end raiseth our hope higher then this life. And in another place he tells us, that surely there will be an end, and our hope shall not be cut off; it ends not with our life; and therefore *S. Peter* (quoting a place in the Psalms) saith, Our heart shall be glad, and our flesh shall rest in hope. So that death doth not put an end to our hope.

2. To consider the examples of others. That the Patriarchs and Fathers lost not the fruit of their hope. Our Fathers (saith the Psalmist) hoped in thee, they trusted in thee, and thou didst deliver them. They called upon thee and were holpen, they put their trust in thee, and were not confounded. And by these examples we should be quickened in our hope. For it is the Devils policy to lay despair as an engine to entrap us; perswading us, that there were never such sinners as we are, and therefore never were any in the like case with us, But if we look back into the Scriptures, we shall finde him to be but a seducer in this.

3. A third is our own experience of Gods strengthening us against former temptations, and of our own former deliverances from sin and danger, which may make us say with *David*, The Lord that delivered me out of the paw of the lyon, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.



Philistine; this is drawn from our experience, then which nothing vseth to be more prevalent with us.

4. But the chiefe means is that, which is formerly alledged, the consideration of the promise of God, and withall that the promise is sure, because he is faithfull that hath promised. And whatsoever is written concerning these promises aforesime were written for our instruction, that through patience and comfort of the Scriptures we might have hope. And this hath been the especial ayme of the holy Ghost, to strengthen our hope, in mentioning it so often in Scripture. And it is onely God whose *auxilium* is *salutem*, whose word and work go together, therefore his promise is so sure, that he speaks of things to come in the preter tense, as if they were already done, *de futuris in preterito*. Therefore Nathan said to King David, *transiit non transiit*, God hath taken away or put away thy sinne, not God will put it away. So Saint Paul, that he hath (already) raised us and made us sit in heavenly places in Christ Jesus; because though it be not yet come, yet is it as certain in respect of the promise, as if it were already come.

Now seeing God is good and faithfull, we may safely hope in him. There is one thing remarkable and true in the blasphemous speech of *Rabshak-b*. Thou trustest in Egypt upon the staff of a bruised reed, on which if a man leane it will go into his hand: so fareth it with men that trust in other things besides God. The wise man saith, confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of ioynt: in either of which there is little help, a waking dream, as the heathen said. Our hope therefore is called *Spes viva*, a lively hope; for the worldlings hope is *mortua* dead, hath no life in it; or at least *spes mortalis*, a mortal hope; if we trust to it, it will fail us and either wound us, or make us ashamed, as they in *Job*, *Job* 6.20. whereas true hope never makes ashamed, Rom. 5.3 And then we may boldly say with the Prophet, why art thou so vexed, O my soul, and why art thou so disquieted within me? O put thy trust in God, for he is the health of my countenance and my God.

There are certain signes whereby we may know, whether our hope be right, for there is fleeting hope, when a man thinks he hopes, but doth not, as a man may think he beleeves, but doth not.

1. The first is the signe which appeared in Ezechias; in his sicknes saith he, I beseech thee, O Lord remember now, how I have walked before thee in truth, and with a perfect heart. To have been mindfull of God in prosperity, is a good ground for hope in adversity.

2. The second is Saint *Job*. Every man that hath this hope in him purifieth himself, keeps a pure conscience, doth not (as they which presume) make their conscience a receptacle of corruption upon hope. For, as the fathers say, *Conscientia bona custos spei* if it be kept cleane our hope is true and right.

3. The third is *David*. Hope in the Lord, and be doing good, it must be active and doing good. The heathen call labour the husband of hope. There is hope the harlot, and hope the married woman; now hope the wife may be known from the harlot by this, that she is alwayes with her husband, accompanied with labour. *Sacrificate sacrificium iustitie, et sperate in Domino*, offer to God the sacrifice of righteousness, and put your trust in the Lord. There must be travaile and strife to do good in a true hope.

4. The last is Saint *Paul*, who makes good hope to hold out in tribulation. It is that which tries whether it will hold the touch or not, *In silentio et spe eris fortitudo vestra*, in quietnes and confidence shall be your strength, saith the prophet, *Isa*. 31.15. If we faint in adversity it cannot be true. The heathen call hope the blossom or bud of tribulation, *ut dicitur* if the bud be nipt, no fruit can be expected, it will be but a bastard hope: but if it blossome in tribulation, it will bring forth fruit in due season.

The last of our rules is, that we should not onely have this hope in our selves, but provoke it in others also. It was *David*'s desire, many shall see it, and fear, and trust in the Lord. That all the people may trust in him. That the house of Israel. The house *Aaron*. That all that fear the Lord might trust in him. To the furtherance whereof he promiseth to teach the wicked, and tells the foolies that they deal madly in setting up their horn, that is, in trusting to themselves.

And thus much for hope.

CHAP.

## CHAP. II.

The sixth duty is prayer. The end of prayer, Gods glory. The necessity of it. The power of prayer. The parts of prayer. 1. Deprecation. 2. Petition. why God denies some things we ask. 3. Intercession. 4. Thanksgiving, which consists of 1. Confession. 2. Complacency. 3. promulgation. 4. Provocation of others. The excellency of praising God. The properties of true prayer. The helps to prayer. Signes of faithfull prayer. Of causing others to pray.

Now concerning prayer.

Vnto every affection there is an operation suteable; and so every grace hath its proper effects and operations: besides which one grace usually depends so upon another, that one may be called the fruit and effect of another. Thus the fruit of faith is hope, and the fruit of hope is prayer, *Spei operatio, oratio*; hope works by prayer. And so the property of hope is to stirre us up to prayer, and the property of prayer is to be *interpret spei*, that is, to expresse the desires of our hope. In which respect, as the Articles of our faith are *summa credendorum*, the summe of things to be beleaved, and the Law *summa agendorum*, the sum of things to be done, so the Lords prayer is *summa sperandorum*, the summe of things to be hoped. For the soul of man by considering and beleaving the judgements of God, being brought down, dejected, and humbled to the dust, and as it were struck dead, hath some life put into it again, by conceiving hope in his mercy: for which we must repair to God by prayer, and nothing better becometh a suitor for it then prayer and supplication. Saint *Augustine* saith, *Precibus non passibus itur ad Deum*, The way to God is by prayer not paces. Therefore that hope may be partaker of its object mercy, we are to know, that mercy is onely to be expected and obtained from God by prayer. And therefore Saint *Augustine* saith, *ut descendat miseratione, ascendat oratio*, let prayer ascend that mercy may descend; and so there shall be a blessed 'intercourse' between his mercy and our prayer.

while we speak of prayer (lest we mistake) we are to conceive, that prayer consists not onely in that which we outwardly make in the congregation, which the Prophet calls *vitulum labiorum*, the calves or sacrifice of our lips, but inwardly also, in lifting up the heart, as the Apostle speaks, *Orabo spiritum, orabo mentem*, I will pray with the spirit, I will pray with the understanding, which is when the spirit ascends to God, which howsoever it be not heard by men, how vehement it is yet we know it is powerfull with God. We see the experience of it in *Moses*. The Lord saith to him, why criest thou to me? though there be no mention of any word he spak: and this is principally and truly prayer, for without it the prayer of the lips prevaileth not. Our Saviour seemeth to taxe the Scribes with resting in outward prayer, when he quoteth a speech out of the prophet, This people draweth near unto me with their mouth, and honoureth me with their lips, but their heart is far from me. And he tells his disciples in the sermon upon the mount, that it is not the ingemination of Lord, Lord that will gain the kingdom of heaven. And therefore Saint *Augustine* saith, *Hoc negotium plus gemitibus constat quam sermonibus*, This work consists more in groans then words; the spirit makes intercession for us with groanings unutterable.

1. Now the main end and scope of prayer is Gods honour and glory. It pleaseth God by the prophet to account this as an especial honour done to him, that even as the eyes of servants look to the hands of their masters, and the eyes of an handmaid unto hand of her mistress, so our eyes wait on the Lord, untill he have mercy upon us, or, as Saint *Augustine* *Magna est gloria Dei ut nos simus mendicij eius*, It is Gods great honour; that we are his beggars; though it be of persons without the Church, as in *Cornelius*, whose prayer was accepted, Act. 10. 2. or of persons within the Church, yet out of Gods favour by their finnes, who call to God *de profundis*, out of the depth of misery, Psal. 130. 1. though the person be an heathen; yet his prayer in regard of the act it self is in some degree acceptable to God. And this he accounts as an addition to his glory, when we acknowledge; that what we have, we have not from

in Psal. 66.

Hof. 14. 3.

1 Cor. 14. 15.

Exod. 14. 15.

Esa. 29. 13.

Math. 15. 8.

7. 21.

Rom 8. 26.

psal. 123. 2.

Serm. 5. de.  
verb. Domin.

from our selves, but from him. Besides; he takes it as a further honour to him, as an homage we render him, when we thank and glorifie him, either for benefites, or deliverances, and to encourage us to this duty, he addes a promise: Call upon me (saith he) in the day of trouble, and I will deliver thee (but upon what condition?) and thou shalt glorifie me. But this we may see set down most excellently by the Prophet, where he particularly exacts the dutie from five severall sorts of men in one Psalm, that are there mentioned, as more especially bound to God. psal. 115.

1. They that wander in the wilderness and are harborlesse and in distresse and want, and are relieved. psal. 107.

2. They that are at the point of death, and are restored to life and health. verf. 4.

3. They that are in prison and are delivered. 10.

4. They that are delivered from shipwrack. 23.

5. They that are preserved from the hands of their enemies. 2.

These severall sorts of men, as he there speaketh, when they cry unto the Lord, he delivereth them out of their distresse; and therefore he often reiterates this and saith, Oh that men would therefore praise the Lord for his goodnes, and declare the wonders that he doth for the children of men. 6.

And this deliverance by prayer hath three effects, whereby God is glorified. 8.

1. When an humble minded man upon his prayer finds this deliverance, he is thankful and glad. 15.

2. By this sinners (seeing Gods goodnesse in hearing the prayers of his servants) shall be converted. 22.

3. The mouth of all wickednes shall be stopped. 31.

By all these wayes prayer brings glory to God.

If then prayer bring such glory to God, and that without it God is like to be defrauded of a great part of his honour,

2. It concerns us necessarily to practise it: and that not onely in respect of God, but of our selves too. Our Saviour sheweth this by the parable of the widdow, and the unjust judge where her importunity prevailing with a wicked judge, shewes a *majori*, how powerful prayer is with God, a father of tender mercies, and that we ought to pray allwayes, and not faint. And therefore having a care that we should know how to pray, he himself who never did any superfluous act, and who is our advocate and daily intercessor with God, set down a form to our hands, to instruct how to pray daily. loc. 18. i.

In the use whereof, that comes to minde, which *Chrysostom* observes in his first book *de orando Deum*, out of Dan. 6. 10. where bodily death being set before Daniel, if he prayed during thirty dayes, on the other side, *tanquam si*, as if the forbearance for that time would be the death of his soul, he chose rather to hazard his life, then to neglect his daily custome. 11. 2.

In the Law besides the observation of the Sabbath there was a morning and an evening sacrifice. Which was a type, and is explained by the Psalmist to be prayer, Prayer as incense in the morning, and lifting up of hands (which is nothing else but prayer) for the evening sacrifice. The fathers have for the most part written largely upon the necessity of this duty, and call it *Clavem diei, et seram noctis*, the key to open the day and the bar to shut in the night. Saint *Chrysostom* calls it *signaculum diei*, the seal of the day, out of the Apostle, who saith, that the creatures are good being sanctified by prayer; else not, and so it is a seal to confirme a blessing of the Creatures for the day following. And in this respect it is said, that our Saviour blessed the doaves, by looking up to heaven, that is, by praying as also the meat at supper by blessing it before and singing an hymne of thanksgiving after. psal. 141. 2.

And this is now nothing, but a custome as ancient as *Abraham*, as the Jews record, who continue it still: the chief of the family first takes bread, and blesses it by prayer, and then breaks it, and the last thing is to take the cup, and then to give a second blessing; this being so holy a practise, the whole Church of the Jews to our Saviours time observed it as a thing most necessary: from which custome Christ translated the use of it to his own supper. The Apostle fits all the rest of the spiritual armour to some special part, as to the head, the breast, the feet, but specifies no part Numb. 28. 3. 8

in Tim. 4. 5.

Mat. 14. 19.

26. 26.

30.

Eph. 6. 13.



part for prayer, because it is to cover all over, and to make all the other armour useful. Therefore the fathers upon that place of *Eph. 6.13.* call it *Armaturam armaturæ* the armour of all other most necessary; as if all the other were of no more strength, then if we were naked, if we put not on this. And they stile it also *flagellum demonum*, the Devils scourge, *Athanasius* is confident that the bare, but faithful recital of this ejaculation, *Exurgat Deus*, Let God arise, and let his enemies be scattered, will make all the devils in hell to quake. And *Maximus* another father affirms, that he ever found this verse [hast thee, O God, to deliver me, make hast to help me, O Lord] effectual to deliver him from any temptation. And Saint *James* prescribes no other remedy for afflictions then this, Is any among you afflicted? Let him pray, even when humane hope fails, yet pray, for that which is impossible by our selves, is *possibile per alium*, possible by God, to whom we pray. And indeed it hath been ever of such power that it hath wrought miracles.

1. In the ayre. By it *Elias* the Prophet shut up the middle region, that no rain could come down for three years and six moneths, and he prayed again, and the heavens gave rain &c.

2. If we desire to see the like in other elements, we may in Fire, by the same Prophet, for he by prayer brought down fire, which consumed the captain and his fifty men.

3. In the Earth At the prayer of *Moses* the earth opened and swallowed up *Corah*, *Dathan*, and *Abiram*, with their company.

4. In the water. At the prayer of *Moses* the red sea divided it self, and the waters were a wall to the children of Israel, and returned and covered the host of the Egyptians.

5. And this efficacie it hath wrought not onely in the elements, but in heaven also. At the prayer of *Josuah* the Sun and Moon stood still.

6. In putting to flight earthly powers also. At the prayer of *Moses*, when he lift up his hands Israel prevailed. *David* stayed the plague. By it *Hannah* of a barren womb became fruitfull, The Ninevites escaped the severe judgements of God; examples are infinite, but these seem lesse, because it hath power over spiritual powers, death, and hell and fathan.

7. It hath power over death. *Ezechias* having received a message of death, by prayer obtained fifteen years addition to his life; I have heard thy prayer and seen thy tears &c.

8. Over hell and the devill. Our Saviour tells his Apostles, that by prayer and fasting the devills were to be cast out.

9. And lastly, which is the most remarkable; it overcometh God himself, we read that *Moses* used no other means but onely Prayer, yet God saith, Let me alone that my wrath may wax hot; as though while *Moses* prayed God himself could do nothing against the Israelites, or as if *Moses* by prayer had offered violence to God, and held his hands, *Quis tenet te Domine*, saith one, Lord; who holds thee, that thou sayest let me alone? *Moses* his prayer did in a manner binde the hands of God. There is an almighty power in prayer, because it overcomes him that is almighty.

But it may be objected, that how dare miserable men, dust and ashes, presume to speak to God, being so excellent and omnipotent; and as *Jacob* confessed now, being lesse then the least of his blessings.

This is answered thus by one, *non presumptione tua, sed promissione et permissione sua*, God not onely permitteth it, but addeth a promise to them that use it, and commands us to call upon him. In the Psalm before alledged, call upon me in the time of trouble, and I will hear thee, And Saint *Peter* and Saint *Paul* both confirm the truth of this, when they quote this of the Prophet *Joel*, whosoever shall call upon the name of the Lord shall be saved. And the joyning of two places in the Gospels will make us call on God with great confidence. Every one that asketh (saith Saint *Matthew*) receiveth; and that in Saint *John*, whatsoever ye shall ask the Father in my name he will give it you. There can be no more said then that every one that asketh shall have, and whatsoever you aske you shall have: whereas on the contrary, Gods fury will be powred upon them, that call not upon his name.

And

And as God is ready to promise, so is he also to perform; yea so ready is he on his part, that he saith, before they call I will hear. To testify this, he erected a mercy seat in the Tabernacle: and when the temple was built, he gives it a name from this duty of prayer. The Houle of prayer, to shew how ready he would be to hear the prayers there put up; and that not onely by his own people, but even by strangers too; for whom *Solomon* prayed at the consecration of the Temple: and this was acknowledged by the *Persian King*, who calls it, the house of the God of Heaven. Herein was the mercy seat placed, and the first part of the service was incense, which as we shewed before, is often interpreted to signifie prayer: and so it is intimated in the Gospel, when we read that the people were without praying, while the Priest was within at the typical worship, burning of incense. And as God had a seat of mercy then on earth, so hath he now erected a throne of grace in Heaven, from whence, *si ascendat oratio, descendet gratia*, if prayer ascend, grace descends. And because that we cannot have access by our selves, by reason of our sins, therefore order is taken, that we may have access *per alium*, by another, even by Christ, who to assure us the more of the efficacie of our prayers; not onely in his flesh offered up prayers and supplications with strong crying and tears, but still makes intercession for us; and therefore in the Revelation, he is figured by an Angel that receives the prayers of the Saints in golden censures; mingles them with incense, to make them acceptable, and so offers them up to his Father. So that as he prayeth for us himself, so he makes our prayers acceptable, and therefore he makes us Priests to God, to offer this spiritual sacrifice of prayer, and praises; and, as it was promised, to pour upon us the spirit of grace and supplication, so it is performed by Gods sending the spirit of his Son into our hearts, whereby we cry, *Abba Father*; which spirit helpeth our infirmities, and when we know not how to pray, makes intercession for us with sighes and groans that cannot be expressed. So that we have no reason to doubt of the efficacie of our prayers with God, but to rest assured, that God is highly pleased with them, and is ready and willing to hear us, and to grant what we ask according to his will. Thus we see, all is performed on Gods part. Now for the duty it self.

This duty of Invocation here commanded contains in it two things.

1. A lifting up of our soul, a fixing of the minde upon God, as the Authour and giver of all good.
2. A pouring out of our soul, a full declaration of our desires, and meditations, or what it is we require of God.

Invocation or prayer is divided into

1. Petition, and that
  - either for our selves, which also is subdivided into
    - Deprecation *Supplex*, for the removal of some evil.
    - Precation, for the obtaining of some good, *supplex*.
  - or for others which we call Intercession, *intercessio*.
2. Thanksgiving, *in actione*.

1. The first part of Petition is Deprecation, that evil felt or feared may be removed; and this is most properly and usually the matter of our prayer. Is any man afflicted (saith *S. James*) let him pray; and though hope apprehends nothing but good, yet the removal of evil hath *rationem boni*; and so may be the object of hope, and the subject of prayer. And this consists in three points.

1. *Ut malum avertatur*, that evil may be turned away before it come, I beseech thee, O Lord, (saith the Prophet) let thine anger and fury be turned away: That Gods wrath may be turned away, before it come upon us.
2. *Ut malum auferatur*, that evil may be taken away after it hath seized upon us. Deliver Israel, O Lord, out of all his troubles. That being in trouble we may be delivered out of it: and this is called *liberatio*, deliverance.
3. *Ut malum minuat*, that evil may be lessened. Let thine anger cease from us (saith the Psalmist) *mitiga iram tuam*; when we pray for a diminution, that so we may be able to bear it.

But as a necessary preparative to this, the Saints have ever used Confession and acknowledgment of sins. The Prophet in sundry Psalms runneth first over all his sins, sins of omission and commission, of thought, word, and deed, against God, his brethren, or himself, by instigation of others, or of his own accord. For *Prov. 28. 13.* He that covereth his sins shall not prosper; that's a dangerous saying: and in *Psal. 32. 3, 4.* there's a dangerous example; till he had opened his sins, his bones consumed, and his moysture was turned into the drought of summer. So likewise did *Daniel* make confession before he comes to petition.

1. The chief thing to be prayed against, *maxime deprecandum*, is to be kept from falling into sin by temptation. That we may not be winnowed by *Sathan*. Not to wish as commonly we do, I would I were out of the world, but as our Saviours prayer for his Disciples, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. And we desiring but thus, certainly Gods promise will not be unperformed, for he is faithful who will not suffer us to be tempted above that we are able. And either our strength shall encrease with the strength of our crosse, or, as our strength, so our crosse shall diminish. The enemy shall not be able to do us violence.

2. We are to deprecate temporal dangers, as *Jehoshaphat* did. We know not what to do, *hoc solum restat, ut ad te oculos dirigamus Domine*, Our eyes are upon thee, O God. And then in our trouble and distresse *Nomen Domini* shall be *turris fortissima*, The Name of the Lord will be a strong tower to us. But yet concerning temporal evil, we must stand affected as the three children were, who answer'd *K. Nebuchadnezzar*, our God whom we serve is able to deliver us from the burning fiery fornace; but if not (because the promise and covenant is conditionall) we will not serve thy God &c.

And thus far and no farther went our Saviour when he used deprecation, Father if it be possible, let this cup passe from me: nevertheless not my will, but thine be done.

2. The second branch of Invocation is *precatio*, Precation, which is the desiring of some thing that is good. There is no one thing more common in the Psalms then this; as, 1. Give me understanding. So 2. Establish the thing that thou hast wrought in us, &c. As the first prayer is to give what we want; so the second is, establish and confirm it in us when we have it. 3. The third is that, of the Apostles, to our Saviour, Lord increase our faith in us. We must not keep at a stand in grace, but desire an increment, that we may grow in grace, as the Apostle counselleth us.

Concerning this part of prayer, petition of the good we want, It is true, our desires are not alwayes granted; for as Christ answered the sons of *Zebedee*, ye ask ye know not what; so it may be said to us, we often desire rather that which is agreeable to our own humours then to Gods will; as *Chrysostome* reports of a Thief, who purposing to continue in his sin, *orabat Deum ut non caperetur*, & eo citius capiebatur, he prayed that he might not be taken, and was taken so much the sooner, because he so prayed.

Therefore the rule we must follow, and whereon we must ground our prayer is that promise, *Quicquid secundum voluntatem tuam petimus*, whatsoever we ask according to his will, he will grant us: such are the graces of his spirit, and whatsoever is necessary to salvation, as the Word, Sacraments, publique Worship, &c. These are that *unum necessarium*, which the Psalmist so earnestly begged, *unum petii a Jehovah*, One thing have I desired of the Lord: He desired many things, but one thing especially, *ut habitaret in domo Domini*, to dwell in the house of God all the dayes of his life, to continue in the Church of God all his life, where he might glorifie God, and work out his own salvation. Whatsoever is absolutely necessary to these ends, we may safely ask, and be sure God will grant, and therefore our Saviour tells us, that God grants his Spirit to those that ask him, this is one thing which he will not deny us.

Now with these, or after these, we may pray for temporal things; that is, we may pray, first, for a competency, not for superfluity. The Patriarch *Jacob* prayed onely for food and raiment, and *Agur* the son of *Jakob* prays, Give me



me neither poverty nor riches, but *sufficientiam victus*, a sufficiency onely, whereupon *S. Augustine* saith, *non indecenter petis, quia hoc petis, & non amplius*, it is unbecoming prayer, because he asks onely so much, and no more. 2. We must desire them with condition, if God see it expedient, submitting to his will; as Christ, If it be possible, and if it be thy will: so did *David* praying for restitution to his kingdom. If I have found favour in the eyes of the Lord, he will bring me again, &c. If not, here I am, let him do what seemeth good to him. He resignes all to Gods will, and there is no more compendious way to obtain what we need, then to resigne all to Gods pleasure, whatsoever means we use, or however we struggle, nothing will avail without this.

Now that which was mentioned before, concerning *omnis & omnia*, falls in best to be expounded here. It seems strange that every one that asks shall have, and that whatsoever he asks he shall have, seeing it is certain that many ask and have not.

1. We must remember that of *S. Augustine*, that our duty is to pray however; for as he saith, *subet ut petas, & si non petis displicet, & non negabit quod petis, & tu non petes?* doth God command thee to pray, and is he displeased if thou prayest not, and will he not deny thee what thou prayest for, and yet dost thou not pray?

2. We must know that the cause why we receive not, is not in his promise, but in our asking. Ye ask and receive not, because ye ask amisse, saith *S. James*. For it is not a demonstrative signe of Gods favour to us, to have all we desire granted; for we see that the Israelites desired flesh, and flesh God sent them, but it was with displeasure: for while the meat was yet in their mouthes, the wrath of God came upon them, and slew the mightiest of them, and smote down the chosen men of Israel. And upon the peoples violent desire to have a king, God gave them one, but in displeasure. Nay it is so far from a favour, that God sometimes grants the Devils (whom he favours not) their requests; as in the case of *Job* and the *Swyne*.

3. And as this is not an absolute signe of favour, so Gods denying of our requests, is not alwayes a signe of his displeasure. This we may see in *S. Paul*, who obtained not that he desired concerning the prick in the flesh. 1. One reason *S. Isidore* and *S. Augustine* give; *Sape multos Deus non exaudiat ad voluntatem, ut exaudiat ad salutem*, God oftentimes hears not many as they desire, that he may hear them to their good. 2. Another reason is given by *S. Augustine*, God denies not, but only defers to grant, that we might by his deferring them, ask and esteeme of them more highly. *Desideria delatione crescunt, & cito data vilescunt*, desire encreaseth by delay, and things soon given are of light esteeme: and therefore he addeth, *Servat tibi Deus quod non vult cito dare, ut & tu discas magna magis desiderare*, God keeps for thee, that he will not give thee quickly, that thou mayest learn with more affection to desire great things. 3. A third reason is, that we might the more earnestly ask for them; which our Saviour intimates in two parables to us; one of the unjust judge, and the importunate widow: and the other of the friend that called up his neighbor at midnight; by both telling us, how much importunity prevails with God. 4. A fourth is, God, though he gives not *quod petimus*, what we ask, yet he will give *quod novit utilius*, what he knows to be more profitable for us: as in the case of *S. Paul*, My grace shall be sufficient for thee. 5. Some things we pray for may be hurtful to us, (as knives for children) so as that *non accipiendo accepimus*, we are better by wanting then possessing them. *Chrysostome* calls prayers for such things, childish and aguish prayers; as *S. Augustine* saith, *male usurus eo quod vult accipere, Deo potius miserante non accipit*, God in compassion lets not him receive, that which he meant to use ill. And therefore sometime to misse that which we conceive to be a benefit, is a blessing. And therefore we will conclude this point with a saying of *S. Augustine*, *fideliter supplicans Deo pro necessitatibus huius vite, & misericorditer auditur, & misericorditer non auditur: quid enim infirmo sit utilius, magis novit medicus quam agrotus*, God in mercy hears; and in mercy hears not a faithful suppliant for the necessities of this life; for the Physitian knows what is profitable for the sick man better then himself. These reasons are from the matter of our prayers, others taken from the manner of our asking may be mentioned hereafter.

The third part of Invocation is Interpellation or Intercession, which is prayer either for the prosperity or against the crosses of others. The Fathers seldome quote the Fathers: but in this *S. Augustine* cites *S. Ambrose*. *Frater mi, si pro te rogas tantum, pro te unus orabit, si autem pro omnibus rogas, omnes pro te rogabunt*, My brother, if thou only pray

In Moral.

for thy self, one shall pray alone for thy self, but if thou pray for all men, all men will pray for thee. And *S. Gregory* saith, *Quisquis pro aliis intercedere nititur, sibi potius ex charitate suffragat, & pro se met ipso tanto citius audiri meretur, quanto magis devote pro aliis intercedit*, whosoever prayes for others, doth the rather pray for himself, and by so much the sooner deserves to be heard for himself, by how much the more devoutly he intercedes for others.

In Matth.

*S. Chrysostome* hath an excellent speech to this purpose. *Pro se orare necessitas cogit, pro aliis charitas fraternitatis hortatur: dulcior autem ante Deum est oratio, non quam necessitas transmittit, sed quam charitas fraternitatis commendat*: it is meere necessity that compels a man to pray for himself, but it is a brotherly affection that draws a man to pray for others: and that prayer is more acceptable to God, which is caused by love then necessity.

1 John 5. 16.  
James 5. 15.

This part of invocation hath divers branches. As we are to pray for all men. 1. For sinners, that have not sinned unto death, and there is a promise that prayer shall be heard. In which respect there is a prayer in our Liturgie, first for them that are without the Church, for their conversion, as Heathens, Jews, Turks, Hereticks, Schismatics: then for those that are in the Church; which are with us, and yet not of us, but are still in blindness and ignorance, or know but practise not. 2. We are to pray for them, that not onely are oppressed with outward afflictions, but inward temptations, and the burthen of their sins. 3. For those that stand, that they fall not, but persevere. 4. For them that are our enemies and persecute us. And for this we have not onely our Saviours precept, but the practise of holy men. *Saint Gregory Hom. 27. in Evang.* upon that place in *Jeremiah* 15. 1. where God saith, though *Moses* and *Samuel* stood before me, yet my heart could not be towards this people, &c. asks the question, why *Moses* and *Samuel* are especially named; and gives this reason, Because the prayers of such are most powerful with God, who having received an injury, can presently pray for those that wronged them. Now such are *Moses* and *Samuel*. For *Moses* when the people were ready to stone him, presently prayeth for them. *Samuel* though the people desired to cast off his government, yet saith, God forbid that I should cease to pray for you. And of these prayers it is said, that they shall return into our own bosome. They are very effectually for in these cases, *Qui pro aliis orat, pro se laborat*, he that prayes for others, labours for himself. 5. For Kings and Magistrates, as the Apostle adviseth. 6. Lastly, but most especially for the peace and good of the Church. O pray for the peace of Jerusalem, saith the Psalmist, who also wished, that his tongue might cleave to the roof of his mouth, if he forgoate to pray for it.

Exod. 17. 4.

1 Sam. 12. 23

psalm 35. 13.

1 Tim. 2. 2.

psalm 122. 6.

137. 6.

4.

Esay. 65. 24.

Matth. 7. 7.

psalm 116. 12

Gen. 2. 3.

Esa. 24. 13. &amp;c

2 Chro. 29. 31

33. 16.

psalm 50. 23.

2 Cor. 4. 15.

The fourth branch of Invocation is Thanksgiving. Invocation is for that we want and desire. Thanksgiving is for that we have received. So that whether we be answered before we call, as the Prophet speaks, when God gives before we ask; or whether it be given us when we ask, in both cases we have cause to enter into this consideration, *Quid retribuam Domino*, what shall I render unto the Lord for all his benefits. And indeed the chief end of all should be the glory of God. For, for his glory all things that are made were created: the seventh day when he had finished his work of creation was instituted for his praise and glory. And for this purpose man was placed in Paradise to praise him, and after his fall mankind had perished, and all things had been again reduced to nothing, but that God might have some to glorifie him. Now it is plain that God takes and accepts of thanks as a great part of his glory. And therefore were the thank-offerings among other sacrifices for Gods service and glory instituted of old; and he that offereth methanks (saith God by the Prophet) giveth me glory: and the Apostle, All things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

psalm 50. 15.

That which the Heathen said is true, *Gratus animus est meta benignitatis*, gratitude is the end of bounty. And it is the condition of our obligation to God, and of Gods to us. Call upon me in time of trouble, and I will hear you, there is Gods, and thou shalt glorifie me, there is ours.

The Hebrews make Thanksgiving to consist of four parts, according to the four words used by thankful persons in Scripture.

1 Cor. 4. 7.

psalm 121. 1.

1. Confession or acknowledgement, *Confitebor*, I will confesse, that we have nothing but that we have received from God. That our help cometh from the hills from

no inferiour creature, from above <sup>and</sup> from the Father of lights. Nor must we conceal what we have received. Saint *Augustine* saith, that as he *Qui putat se habere quod non habet remerarium est*, he is rash that thinks he hath that he hath not, so he *qui non confitetur quod habet ingratis est*, that confesseth not what he hath is unthankful. And therefore we must acknowledge them, as *dara* not *innata*, as of Gods gift, not of our own acquiring.

2. The second is contentment and complacency in Gods gifts by a gratefull acceptation of what it pleaseth God to bestow upon us, *complacui*, I am well pleased. King *David* may be a pattern to us in this point. The Lot is fallen to me in a fair ground, yea *psal. 116. 6.* I have a goodly heritage, it liked him well, he desired no more. For as *Saint Bernard* saith *Spiritus gratia contumeliam facit, qui beneficium dantis grata mente non suscipit*, The undervaluing of gods blessings by not being content with what he sends is a reproach to the spirit of grace. And it was the disease of the Israelites forty years together. Of which Saint *Augustine* saith, *De nulla re magis Deum offendisse ille populus Judaicus dicitur, quam contra Deum mormurando*, The Jews offended God in nothing more then in murmuring against him. Saint *Paul* learned better that is, to be content in whatsoever estate he was. And his counsel was, be content with that ye have. *In Eph. In Johan. philip. 4. 11 Heb. 13. 5. psal. 66. 14.*

3. The next is Promulgation or publishing to others the benefits we receive *Annuntiabo*, I will declare. I will tell you (saith the Psalmist) what God hath done to my soul; and in another place he saith, he will not onely tell it in private, but publickly in the congregation, and in *magna Congregatione*, in the great congregation: and (that being not enough) to all the people and among all nations. And yet higher, to his seed and posterity, and beyond that, to all generations to come. Which he hath done, we see it. For as Saint *Chrysostom* saith well, *Optima beneficiorum custos est ipsa memoria beneficiorum, et perpetua confessio gratiarum*, The best preserver of benefits is *Mem.* the memory of them, and perpetual thankfulness for them. *Hom. 25. in*

4. The fourth and last is *Incitatio*, a stirring up or provocation of others to do the like. *Venite*, O come let us sing unto the Lord &c. Saith the Psalmist. And praise the Lord O Jerusalem, praise thy God O Sion. And again praise ye the Lord, Sing unto the Lord a new song, and his praise in the congregation of Saints. And his last Psalm is all incitation, not onely to men, but to the creatures, to perform this duty. *psal. 95. 1. 147. 12. 148. 1.*

Now as there is Deprecation, or intercession, for others so this duty of thanksgiving is to be performed not onely for our selves, but also for others; in which the first example we have in Scripture is *Abrahams* servant, after he had found a wife for his masters son, *Gen. 2. 27.* So did *Daniel* for the secret revealed, *Dan. 2. 10.* *Moses* composed a song for the deliverance out of Egypt, *Exod. 15. 1.* *Deborah* and *Barak* for the victory over *Sisera*, *Judg. 5.* and so Saint *Paul* usually begins his Epistles with thanksgiving for others, as *Rom. 1. 8.* *1 Cor. 1. 4.* and *1 Cor. 1. Ephes. 1. 3.*

To stir us up to this duty of praise, King *David* hath the commendation above all other of the Patriarches for his exact performance of it, in all the parts above mentioned and in this respect was called a man after Gods own heart, as *Samuel* told *Saul*. S. *Chrysostom* examining why he was so stiled rather then *Abraham* and *Moses* and the rest, saith, he could finde no other reason for it but this, because (God desires that his name should be exalted and praised above all) he laboured more plenteously in this point then any other, and in that respect deserved that title better then any other. In the 55. Psalm he professeth that he will keep his hours for prayer. In the Evening and morning and at noon day will I pray. But for praises in the 119 Psalm, Thrice a day shall not serve, but seventimes a day do I praise thee. Yea he would praise God at midnight, Psalm 119. 62. Psalm 6. 7. and Psalm 118. 17. and Psalm 39. 15. And the desire he had to have his life prolonged was, to praise God, O let me live (saith he, and wherefore) and I shall praise thee, and this the rather, because he knew that it was not onely the end of mans creation, but of Angels also whom he desired to imitate, who continually praise God. It was & is their song, Glory be to God on high: and in the Revelation, Blessing glory, and wisdom, and thanksgiving, and honour and power, be unto our God for ever and ever. And in this respect it was that *David* accounted his tongue the best member he had and called it his glory because he employed it to the glory and praise of God: which was the end why God created both it and all the other members. *And* *psal. 55. 17. psal. 119. 164. 175. Luc. 2. 14. Apoc. 7. 12. psal. 108. 1.*



psal. 119. 9. And as it was the cause why God created man, so was it also of all the creatures; and they (as the Psalmist saith) perform their duty herein. The Heavens (saith he) declare the glory of God, and the firmament sheweth his handy work &c. Inasmuch as we see that he calleth upon the very worms to performe this duty; upon which Saint *Chrysostom*'s note is, that they were in worse estate then worms that neglect it.

psal. 119. 9. But for the Church there it is the most natural duty that can be performed; In thy Temple every man speaketh of thy praise: what is preaching: *predicare*, but to declare to all the world, his benefits of creation, redemption by Christ, and other benefits we have by him, in publishing whereof we praise and honour God, and therefore the conclusion of all sermons is with a Doxology, To whom with the Father &c. be all honour &c. As was usual with the Fathers. For the Sacraments, that great mystery which is the complement and perfection of all our service on earth, is called *eucharistia* a thanksgiving; for what is it but a solemne commemoration of that grand mercy and benefit of our redemption by Christ's sacrifice upon the crosse, and therefore it ends with a *gloria*, Glory be to God on high &c. and for prayer, we pray, that we may have matter of praise, yea praise for benefits received must be joyned and goe along with our prayers, els they are not acceptable, so that we in all our church exercises tend to this.

psal. 133. 1. The Psalmist saith of unity, that it is good and pleasant. The Fathers observe from hence. the excellency of vinity; for that some things are good, but not pleasant, others pleasant, but not good, but this is both. The same may be said of praises, the Psalmist tells us, that it is both good and pleasant, and addes a third thing, for where-as some things may be both good and pleasant, but not comely, he therefore saith, that it is both good and pleasant, and a comely thing to praise the Lord, and to be thankfull.

Act. 20. 35. Besides this, lets consider, that this is a profitable and an excellent service, profit is a great mover, and all excellency without this is condemned. Here is excellency and honour for *beatius est dare quam accipere*, It is more blessed to give then to receive. Now here we give some thing to God, and there is nothing els we can give or return to him for his benefits, *quid retribuam*, saith *David*, I will take the cup of salvation &c. that is, offer the sacrifice of praise, that's all I can return. God esteems it an addition to his honour, and therefore it is called magnifying, glorifying and sanctifying of his name, as if we made him hereby more great and glorious and holy then he is. And as the duty is thus excellent, so it is profitable; for we never give praise and thanks, but we receive some thing: *Deum vult nos gratos esse ut capaces simus majorem beneficiorum*, by gratitude for benefits received, we are fitted for greater benefits. Ten lepers were cleansed, and onely one returns back to give thanks, who hereby became capable of a greater mercy; Christ tells him, his faith had saved him. Our gratitude is never done *gratia*, but gets a reward; as there is first *ascensus orationis*, the ascent of prayer, and then *descensus gratia*, a descending of grace.

So as *Bernard* saith, when there is *recursus gratiarum*, a sending back of thanks, then there is a new *decursus gratia*, a descending of benefits, and *si cessat recursus gratiarum, cessat decursus gratia*; if thanks be not returned, there will be noe more return of grace and other benefits: that grace we have received, if it stand still, and be not in *recursu*, in perpetual succession by returns, then like water (to which its oft compared) it stands still, and putrifies: and rots all the gifts and graces bestowed formerly. The same Father on Act. 7. makes a question, why those excellent and rare examples of grace and vertue, which were so common in the primitive times, are not now seen; we have the same beginnings they had, and we admire those that continue, as they begun in grace, but they not onely continued, but increased, and went forward, and had their gifts increased, which is, as he saith, because Gods hand is not shorted, or his good will altered, but our thanksgivings are scant and thinn sowed, and therefore our harvest must be scanty and thinn too, and therefore he saith *va atati nostra propter ingratiitudinem*, wo to our age for unthankfulness; this is the reason why there is not the same progresse of grace in us as was in them. For as *Prosper* saith, *Gratia nullum certius est signum quam gratia*, there is no surer signe of grace then thanksgiving. Nay we see that we

are tied to it, though we should be prohibited from it it must needs be an excellent duty which must not be omitted; though forbidden by God. Our Saviour when he had healed the leper, inhibited him from telling any body what he had done unto him; yet we see he proclaimed it, and it is recorded to us for his great praise, and this was a godly disobedience, for it was only a commandment of trial, as some think.

Luc. 5. 14.  
Mar. 5. 20.

Now there are five rules to direct us that our invocation may be rightly grounded.

1. It must be *animata*, it must have life in it. Saint Bernard saith, upon that of the psalm [*Cor meum dereliquit me*], *nihil in mundo fugacius corde*, ther's nothing more fleeting then the heart. Our extravagant thoughts come so thick upon us in our prayers, that they hinder our prayers from ascending unto God. And it is a common fault, our prayers are *exanimæ* without life. And therefore the Psalmist begins and ends a Psalm, praise the Lord, O my soul; and praise the Lord O my soul, and all that is within me praise his holy name: we must not onely have a tongue but a soul to praise him. I powre out my heart by my self saith he; and so he willet others, powre out your hearts before him. And the Apostle, I will pray with the spirit and will pray with understanding also. And indeed ordinary civility should teach us thus much, to do no lesse to God, then to men, to minde that which we speak to him. But the neglect of this is much augmented by an humour of men in our age that are much delighted with long prayers in private, praying beyond the measure of their abilities. Saint Augustine speaking of the Monks of Egypt and their worship, saith *dicuntur fratres Egypto crebras orationes habere sed eas brevissimas, et rapim quodammodo ejaculatas*, the brethren in Egypt are said to pray often, but their prayers were very short, and ejaculations &c. and his reason was, *ne per productiores moras evanescat atque hebetet intentio*, lest by long continuance their good intentions should vanish and grow dull. These ejaculations were a remedy against dulling of our good intentions, and therefore his advise is, *intentio non est obtundenda si perdurare non potest*, our intention is not to be blunted if it cannot hold out; and *si perduraverit non cito rumpenda*, if it can hold out, it is not to be broken off: for indeed we have need of all helps to our devotion, which is easily interrupted. *Cupio salvari fieri* (saith he) *sed non permittunt cogitationes vane*, I desire to be saved, but my extravagant thoughts hinder me *Dominus vim patiar a cogitationibus meis responde pro me*, Lord I suffer violence, answer thou for me. The 119. Psalm is full of these ejaculations, and every one of them is a prayer. The Lord will not take notice of those ascending thoughts, but of our prayers, if they displease us, and if in our drawing near to God we cannot drive away those fowls from our sacrifices, yet if we have a care to prepare our hearts, short ejaculations will be effectual though we be not cleansed according to the purification of the sanctuary, as *Hierusalem* speaks 2 Chron. 30. 18. 19.

Psal. 40. 13.

psal. 108.

103. 1.

42. 4.

82. 8.

1 Cor. 14. 15.

Epist. ad probam.

2. Our prayers must be *constantes*. For he that wavereth in his prayers (saith Saint James) is like a wave of the sea driven and tossed with every winde; prayer is *Interpres spei* as the Fathers terme it, and hope is the Anchor of prayer and if this anchor fail, we shall flote up and down, nay we shall receive nothing of the Lord, *Tertullian* calleth prayer *breviarium fidei* the abridgement of our faith. Whatsoever we pray for according to Gods promise, we must beleeve that we shall receive it. for as one saith *non frustrain Deo posita sunt spes et preces, quæ cum recte sunt inefficaces esse non possunt*, Our hope and prayers are not placed upon God in vaine, which cannot be uneffectual when they are in either right. Jac. 1. 7.

Ja. 1. 6.

psal. 145. 18.

Jac. 1. 7.

Mar. 11. 24.

3. They must be *humiles*. They must be made in the spirit of humility, els are they no prayers; the Hebrews call such prayers and no prayers. We see the humble supplication of the Publican was accepted, when the vaunting prayer of the Pharisee was rejected. God turns himself to the prayer of the poor desolate. Saint Bernard saith concerning this and the last qualification, *Quando fidelis est humilis et fervens oratio fertur, calum sine dubio penetrabit, unde certum est, quod vacua redire non possit*, whensoever our prayers are faithful, humble, and fervent, we may be assured they will pierce the heavens, and will not return empty.

Luc. 18.

psal. 102. 17.

Dan. 9. 18.

Bern.

4. Our

4. Our prayer must not be absurd, *oratio sine ratione*, prayer without reason. As *accede-  
re Deum pro pace sine pace: pro remissione peccatorum cum retentione*, as *Tertullian* saith,  
to come to God for peace without peace, to pray for forgiveness, and be far from for-  
giving our selves. Our Saviour sets us a rule to pray, forgive us, as we forgive others;  
how can we say to God forgive me, and to our brother pay me? who so stop-  
peth his ears at the cry of the poor, he shall also cry himself, and shall not be  
heard, as the wise man speaks. If there be a receiving there must be a giving.  
When you pray (saith our Saviour) forgive, if ye have ought against  
any, that your father also which is in heaven may forgive you your trespasses.  
And thus our prayers shall be reasonable, otherwise prayer without charity, is  
as they call it, the prayer of *Cain*, who offered sacrifice to God and murdered  
his brother.

Judith 7.30.

Luc. 18.1.

1 Thess. 5.17.  
ad Probam  
Epi. 121.  
Luc. 11.

Aug. har. 57.  
ad quodlibet  
deum.

L. I. C. 22.

Numb. 11.6.

3 Kin. 5.25

5. It must not be the Bethulians prayer. Help must come within five dayes,  
or els farewell prayer. This is contrary to our Saviours rule, who taught men to  
pray, and not to faint; and to the Apostles, Pray without ceasing. Yet it is not  
meant, that we should ever be praying, and doing nothing else, as the *Enchiridion* dream-  
ed, or that God is pleased with many words, or bartology for *non in sermone  
multo sed diuturno affectu*, not in many words but with long affection, as Saint *Aug-  
ustine*. Nor is it our Saviours meaning in the parable of him that went to his  
friend for loaves, that he knocked at the door continually but *interpolatim* ever and  
anone till he was heard; *non continua interpellatione, sed interpolatione*, our prayer  
must be renewed often. for in this frequency and continuance in prayer there are two  
extremes to be avoided.

1. First that which Saint *Augustine* tells us was in the *Enchiridion*, as before, who never  
left or discontinued prayer, but neglected all other duties of religion; which was  
condemned by the Church as an heresie.

2. The other is that which *Isidore* mentioneth of some, that hold, that men  
were onely to pray in the night, and to spend the day in other affairs. These are  
like our *noctua* owles that never cry but in the night. The practise of many a-  
mong us is like theirs, that pray not but when they are in their beds, if then;  
both these must be avoyded, and we must walk in the middle way.

There may be a defect also in the manner of praying, when it is not qualified so  
as we have above specified. Also our thanks may be in this two wayes defective

1. when a man hath benefits and slighteth them; now our soule is dried away, we  
can see nothing but this Manna. It was the Jewes fault to murmur unthankfully.

2. Or our thanks may be formall cold, and carelesse, *usu magis quam sensu*, of  
course, and not from true sense and feeling: such sacrifice to their own net. *Hab.*

1.16. *Naaman* received a benefit, and he would be thankfull, for when one talent  
was asked he would give two.

Now because prayer is the means to obtain all other graces, it cannot  
properly be said to have means to obtain it. Yet are there diverse helps  
to it.

1. There is no greater help or spur to prayer, then the consideration of our own  
wants, and imperfections. by taking a view of our soules, and frequent exami-  
ning our own hearts, whereby we come to see the evils we are most inclinable  
to, and the good things wee want. This knowledge and sense of his  
own wants made *David* thirst after God, and powre out his soule before him,  
*Psal. 42.1.2.3.4.5.*

2. Another help is the remembrance of Gods benefits to us. King *David* was so  
well versed in this duty that there is not a benefit he received, or that we may, but  
that there is a Psalm for it *psal. 40.3.* He had still *canticum novum* for *beneficium novum*,  
when he wants any singular benefit, then he reckons up the lesser, which Saint *Aug-  
ustine* calls, *colligere fragmenta*, the gathering up the fragments, and these  
he made great account of, and as the woman of Canaan was thankful for the crumbs,  
*Mar. 15.27.* so was he for the least mercies: when he had no new benefits then he  
takes up old benefits and makes of them a new song, as *Psal. 38.* and *70* and rather  
then fail he remembers to God and gives thanks for his wonderfull forming in his  
mothers womb *Psal. 139.* and sometimes enlargeth himself to those benefits that  
are common to all the world, as *psal. 8.19. 104.* yea to the very wild asses quenching  
their thirst in the wilderness

3. Ano-



3. Another is fasting and alms, which the Fathers call the wings of prayer. *S. Augustine* saith, *Jejunium orationis robur, oratio vis jejunii*, fasting is the strength of prayer, and prayer the like of fasting. And *jejunia & elemosyna orationem juvant*, fasting and alms are assistants to prayer. These both are the wings that prayer mounts up by. *Illud hanc corroborat, hac illud sanctificat*, as fasting strengthens our prayers, and prayer sanctifies our fast, to alms. Ep. 121.  
1 Cor. 7. 5.  
Dan. 4. 24.

4. If our own prayers be weak, then are we to desire the prayers of the Church, according to *S. James's* direction, *Si oratio tua fulmen sit* (saith one) *ascendat ad cælum sola per se*: otherwise *esto gutta in nube grandinis*, if thy prayer be fervent, or as a thunderbolt, it may ascend to heaven by it self, but if it be as a drop in a cloud, it will need the help of others. James 5. 15.

5. If none of all these help, yet there is *oratio fidei*, as well as *oratio sensus*, though I cannot have the prayer of feeling, yet I may have the prayer of hope. For spiritual duties are likened to seed, of which harvest comes not presently, but lie in the bosome of the earth till the time that the Lord fructifie.

The signes of praying aright, or that our prayers are rightly qualified, and like to prevail, are diverse.

1. Earnestnesse of the soul, when that sends out sighes and groans unutterable, *gemitibus non sermonibus, constat hoc negotium*, this businesse consists not in words but groans. Rom. 8. 26.

2. The second signe is, if a man have a taste of Gods mercy in the remission of his sins. The Prophet *David* being before cast down, presently saith, Verily God hath heard me, he hath attended to the voice of my prayer. *S. Augustine* asketh how *David* knew this, and answereth himself, *habuit gustum aliquem divinorum*, he had some taste that God had forgiven him his sins. psalm 66. 19.

3. The third is, when a man continueth in a patient waiting of Gods leisure, as King *David* did. That till God came to him he would walk in a perfect heart, and take no wicked thing in hand, O when wilt thou come unto me, saith he, I will walk within my house with a perfect heart. psal. 101. 2, 3.

1. The signes of true thankfulness likewise are diverse. The first is, when a man feeleth himself filled with marrow and fatnesse, as rapt with consideration of Gods favours and benefits. 63. 6.

2. When a man is jealous of his own ingratitude, that after his cleansing he wallow no more in sin, and lest he make himself incapable of Gods hearing his prayer for any more mercies. 66. 16.

3. When *beneficia* become *veneficia*, when his benefits charm us, and make us withstand strong temptations; as *Joseph* did: though his Mistis tempted him very strongly, yet he answered her, My Master hath done this and this for me, how can I then do this great wickednesse, and sin against God? This is a great signe, that a man is truly thankful unto God, that when God hath bestowed his benefits upon him, he is the more careful thereby not to break his law. 58. 5.  
Gen. 3. 9.

4. The last signe is, when we defer not our thanks. A type of this was in the law. The sacrifice of thanksgiving was to be eaten the same day, not kept longer. No procrastination of thanks. *Nihil citius senescit gratia*, nothing grows old sooner then thanks. Levit. 7. 15.

Now concerning the sixth rule, as in the former, we are to procure this duty to be performed by others. Rule 6.

1. *Saul*, when he should have betaken himself to prayer, thought the enemies came too fast, and not only layed away the ephod himself, but willed the Priest to withdraw his hand; it is noted by the holy Ghost to *Saul's* infamy. Therefore as we are to avoid all impediments to our selves, so are we not to discourage others with them in *Job*. Who is the Almighty that we should serve him, and what profit should we have if we pray to him? One of the Fathers maketh this answer, *Beneficium projicitur ingrato, collocatur grato*, a good turn is cast away upon an unthankful man, but bestowed upon a thankful person. He is kinde unto the unthankful and evil. 1 Sam. 14. 19.  
Job 21. 15.  
Luke 7. 35.

2. And as we must not hinder others, so for the affirmative part, the invitation, we have *Dauids*, and it is in the beginning of our Liturgie, O come let us sing unto the Lord. O come let us worship and fall down. And, O praise the Lord with me, and let us magnifie his name together. But especially in the hundred fourty eighth Psalm, he is not contented onely to the company of men in this duty; psalm 95. 1.  
34. 3.  
148.

but dragons, snow, fire, and all creatures, not that they could praise the Lord, but that there is not the basest creature of them all that had not cause enough to praise the Lord if they could. And thus much for prayer.

## C H A P. XII.

*The seventh vertue required is, Love of God. That God is to be loved. Of mercenary and free Love. The excellency of Love. The measure of Love. The opposites to the Love of God. 1. Love of the world. 2. Self-love. 3. Stupidity. 4. Loathing of God. All the motives of Love are eminently in God. 1. Beauty. 2. Propinquity. 3. Benefits bestowed. Six signes of Love. Of drawing others to Love God.*

6. **T**He next duty is Love. The same which the Apostle saith of the Law to have been for a time till the promised seed came, may be said concerning the other affections and their actions that they were onely till the love of God came, of which the Fathers say, that *occupare amorem*, to have love in us drowneth all other affections. For we have fear first, and being delivered from that we feared, we love, and being heard in what we hope and pray for, we love God, and say with the Prophet, *dilexi quia audivit, &c.* I love the Lord, because he hath heard my voice. There is a coherence between love and prayer. We have formerly said that to enjoy and have a thing, we are first to know it, and the knowledge of it breeds in us a true estimate of it, and the estimate of a thing makes us love it, so *habere Deum, est scire* to possesse God is to know him, and this knowledge breeds a true estimate of God, whereupon we love him; for according to our estimation our love is more or lesse to that we have.

These affections of fear and hope are for this end, that when God hath bestowed on us the things we either fear to lose or hope to enjoy, we may the better esteem of them. For as *cito data vilescunt*, we sleight those things which are easily got, when we can but ask and have; so the things we have felt the want of so long, and for which we have been humbled, when they come, we will the better regard them, and love him the better for them.

The object of love is *bonum*, in which the very natural reason of man hath found two properties: *viz.* that it is 1. Communicative. 2. Attractive.

1. Every good is desirous to communicate it self to as many as are willing and meet to partake of it. As we see in the Sun and other celestial bodies in the natural elements; so there is in God a quality of desiring to communicate his goodness: and indeed it was the cause why he created all things, to have a church, and to shew his glory and mercy on it. So that the minde of man seeing this nature in God, consequently hath a desire to it, and that desire goeth so far, till it come to a conjunction, and that to an union, *ita conjungi ut uniantur*; because by the union of two good things there will come good to the desirer, which he had not before, and whereby he is made better.

2. Secondly, it hath *vim attractivam*. It hath been said, that if inferiour things be coupled and united with things of more excellent nature, they are thereby made more noble. As a potsherd being covered with gold. As on the other side, things which are excellent being joyned with viler, are made more abject: as the minde of man with inferiour creatures. And there can be nothing which can make the minde more transcendent, then the conjunction of it with that which in it self is all good, and containeth all good things, and that for ever, and from hence ariseth this attractive property and force: for in every good there is that force, which allureth. And therefore to shew us this good, it is necessary that faith and knowledge precede. *Bonum non amatur* (as the School-men say) *quod non cognoscitur*, the good that is not known, cannot be loved. For if it were known (it being the natural desire of all to be better) we should love it, to be the better by it. It is therefore well said, That good things have no greater enemy then ignorance. Knowledge and faith then (as is said) shewing

us this good, love will be stirred up in us, and then follows *unio affectus* the union of the affection, all that we can have here; and in the life to come, instead of this fruition by faith, fruition by cleer vision.

There are two sorts of love: 1. *Amor mercenarius*, a mercenary love. 2. *Amor gratuitus*, a free love.

They are distinguished thus: when a man loves his meat and drink, and when he loves his friend or brother; it is certain these loves are not all one: in the one there is a desire to have the thing loved, that he may make use of it for his own benefit, for the present, not caring what becomes of it after; but his love to his friend, is to do him good, for himself, or for his own sake; and it includes in it *bene velle*, & *bene facere*, to wish him good, and to do him good: in the former a man looks at himself, and his own good onely, in the other at his good whom he loves; the first is, *amor concupiscentia*, the other *amor amicitia*. The Philosopher distinguishes them by *Unde*, & *Quo*, whence and whither. In the first love the question is made by *Quo*, in the other by *Unde*. In the first we ask, what good comes to us by it: in the other, what good it hath in it self, though it be no benefit to us. The one hath an eye that looks inward on our selves, the other outward upon others. Yet these two though they may be distinguished, yet are not alwayes divided: for the one oft-times is the beginning of the other, both in our loves to God and man; for those that have been beneficial to us; though we love them at first for the benefits we receive by them, yet afterwards we come to love them for themselves.

1. The first ariseth from hope. Because a man being cast down by fear, conceives hope upon Gods promises, then sending forth prayer receiveth fruit, and faith, *psalm 28. 7.* Praised be the Lord, for he hath heard the voice of my humble petition. And thou hast given me my hearts desire: which fruit stirreth up the first love, and this *amor concupiscentia*, the love of concupiscence, which goes before *amore gratum*, free love; for as the Apostle saith, that is not first which is spiritual, but that which is natural, or carnal; and then that which is spiritual: so free love of God for himself is not first, but first we love him for his benefits, and then for himself, and this is true love. Therefore it is said that *Cesar's* vertues, of clemency, affability, liberality, &c. were greater then *Cato's*, of justice and fidelity in his dealings; because the former looked at the good of others, these reflected upon himself, and his own good. That which is natural will be first, *concupiscentia* before *amicitia*, or *benevolentia*, and this is the inchoation of the other. Perfect love is not attained at first; for *nemo repente fit summus*; now *S. Chrysostome* wondreth how men can slip themselves out of this love: for if they will love any for his benefits, none bids fairer for this *amor mercenarius* then God; for he offereth for it the kingdom of heaven. The Fathers compare fear to the wilderness, and these two degrees of love to the land of promise; this mercenary love to that part of it, which lay beyond Jordan, and the other to that part upon which Sion and Jerusalem stood. For *amor gratuitus* which looks not at reward, *Saint Bernard* saith, that *Deus nunquam sine premio diligitur*, our love to God is never unrewarded, though *sine intuitu premii diligendus est*, he ought to be loved without looking at the reward. The Apostle respected his own commodity so little, that he wished himself accursed, that the glory of God might shine in the salvation of Israel. It is lawful to love God for his benefits, for God uses them as motives to stir us up to love him, and the best of Gods servants have so practised: *Moses* looked at the recompence. *Hebrews 11.* but we must not rest there, nor love him onely or chiefly for them, but for himself; otherwise we love not him but our selves: *ratio diligendi est Deus ipse, modus sine modo*, the cause of our love must be God himself, and the measure without measure, saith *S. Bernard.*

Some divide love into *Quoniam*, & *Tametsi*, Because, and Although.

1. The first is that which is called *mercenarius*. I love the Lord, saith the Psalmist, and why? He is my defence. *Psalm 18. 1.* And in another place, Because he heard my voice: yet seeing *David* did not love God onely or chiefly for his benefits, his love was not properly mercenary, but true, though not perfect.



1 Cor. 13.

To shew the excellency of love, *S. Paul* hath a whole chapter, wherein he prefers it above all other vertues: and faith in effect. If a man for his knowledge and eloquent might be compared with Angels, and by his faith were able to remove mountains, and by his liberality had relieved the poor with all his estate, and for his constancy had suffered martyrdom, yet were all these vertues little worth, except they were joynd with the love of God. And in the end of the Chapter after this general commendation of love, he prefers it in particular above Faith and Hope.

Ver. 13.

Lib. confess.

1. If we take the dimension of it, it is greatest both in breadth and length of all other. For whereas Faith and Hope, are restrained within the bounds of mens persons and to singulare, this dilateth it self and extendeth both to God and man in general, to our selves, our friends, yea to our enemies. *S. Augustine* saith, *Beatus qui amat te, & amicum in te, & inimicum propter te*, blessed is he that loves thee, and his friend in thee, and his enemy for thee. And this is the latitude.

Matth. 22. 40.

2. In longitude also. For whereas the other are but in us in the nature of a lease, but for terme of life, the gift of love shall be as a free hold, and continue for ever in heaven. Our Saviour maketh both the Law and Prophets to consist of one Commandment, namely Love. And the Apostle reduceth all to one head, and if there were any other Commandment, it is briefly comprehended in this of love. And it is our Saviours *mandatum novum*; admit that all the old Commandments were cancelled, yet this new commandment ties us to the duties of all. And indeed *S. John* saith, (commending this duty,) Brethren I write no new commandment unto you, but an old Commandment; for both the old and new are all one. There is both in the old and the new a *Diliges*, thou shalt love.

Rom. 13. 9.

John 13. 34.

1 John 2. 7.

But that which is beyond all these, and imposeth a necessity upon us to observe it is, that whereas none of the other vertues are mutual or reciprocal, nor indeed are properly said to be in God at all, as faith, hope, &c. this is: here is *mutua vicissitudo*: if he reprove us, we must not reprove him; if he promise and threaten, we cannot promise or threaten again; but if God love us, we must love him again. *S. Gregory* saith, *Magnum est vinculum charitatis, quo & ipse Deus se ligari voluit*, the bond of love is great, with which even God himself was content to be bound. And *S. Bernard* saith of it, that *solus triumphat de Deo*, it onely triumphs over God; and addes, *Nescis quid majus dici debeat in laudem tuam, O charitas, deduxit Deum de Caelo, hominem invexit in Caelum, hominem Deo reconciliasti, & Deum homini placasti*, thou knowest not, O love, what may be more said in thy praise; it brought God from heaven, and carried man thither; thou didst reconcile man to God, and pacifiedst God with man. And therefore as on the one side we are to consider how willing God is that his affection should grow in us, so are we to weigh what God on his part hath done to stir us up to it. The heathen could say, *magnus amoris amor*, the Loadstone of love is love; nothing is more effectual to attract love then love. And in that God hath not failed on his part. *S. Bernard* expresseth to the full, in these six points. *Quod prior dilexit nos, tantus, tantillos, tales, tantum, gratis*; that he loved us first, being so great, we so little, such kinde of creatures, so much, and without any respect to himself.

Lib. de dilig.  
Deum.

1 John 4. 10.

De Catech.  
rudib.

1. Prior. *S. John* proves this point. Herein is love, not that we loved him, but that he loved us. It was not our love first to him that caused him to send his Son to be a propitiation for our sins, but his first to us. *S. Augustine* saith, *Nulla major est ad amorem invitatio, quam praevenire amando, & nimis durus est animus, qui se dilectionem volebat impendere, nolens rependere*, there is no greater alluring to love, then to anticipate by loving, and that heart is too hard which will not requite, though not love first.

2. *Tantus*. Of Gods *tantus* we may rest our selves upon *S. Augustine*, and go no further. *Tantus ut non liceat conari exprimere quantus*, so great that it is not lawful to endeavour to expresse his greatnesse: it transcends all the learning and witt of man to expresse his greatnesse; and yet he condescends so low as to love us.

Job. 25. 6.  
psalm 22. 6.  
Rom. 9. 11.

3. *Tantillos*. Worms and no men. This we see in *Job*, and in the Prophet *David*; and being but worms he loved us: Nay further, as the Apostle speaks, *cum nondum essemus*, being not yet born; we cannot be lesse then not to be at all, and yet, even then he loved us, when we were not.

4. *Tales*.

4. *Tales*. when we had estranged our selves from him and served his enemies then he loved us; nay when we were our selves his enemies.

Rom. 5. 10.

5. *Tantum*. Saint *Chrysostome* upon that of Saint *John*, [God so loved the world] In comparison of Gods love with others, all adverbs may be left out, no *sicut* to this *sic*. The Apostle may well call it great love. He spared not his own Son but delivered him up for us all. This for Gods *Tantum*.

John 3. 16.  
Ephel. 2. 4.  
Rom. 8. 32.

2. God the Son hath his *Tantum* too. For our sakes he left heaven, the Society of God the Father, Angels and Saints, and endured upon earth. 1. Infamy. 2. Poverty, 3. Sicknes. 4. Enmity. 5. death. The Philosophers ~~non~~ five fearefull things.

1. He had ignominy and reproch; and that not onely while he lived, as the Pharisees slandered him to deale in sorcery, to cast out Devils in the Devils name, but when he was dead too. The same Pharisees told *Pilate* that he was an impostor and deceiver: He was despised, saith the Prophet.

Mat. 12. 24.  
27. 63.  
Esa. 53. 3.

2. For the want of necessities you may take his own word, that he was in worse case then fowls and beasts. Foxes have holes, and birds of the aire have nests; but the Son of man hath not where to lay his head.

Luc. 9. 58.

3. For his infirmities. The Prophet *Esa*y describes them at large long before his suffering them. He was wounded for us, and by his stripes we are healed, &c.

4. He was hated above all others, as we may read in the whole story of his life. Though he did much good and many miracles among them, yet they so persecuted him, that oft times they were ready to stone him, and never left him till they brought him to the last part of the five, which he suffered upon earth.

Esa. 53. 4. 5.  
John 5. 18.

5. And that was death. This also he suffered for love of us. And greater love then this hath no man, then to lay down his life for his friend; yet Christ suffered a shameful death for us, that hated him, and were his enemies; and as the Apostle saith, hereby (if all other signes of his love move us not) perceive we his love, because he laid down his life for us. And in this particular is that in the Canticles confirmed, love is as strong as death: such love is perfect love.

15. 13.

3. The holy Ghost is not without his *Tantum*. For after the Passion of our Saviour, when Christ was ascended, he vouchsafed to come and dwell among us, and among other his graces to shed his love abroad in our hearts, and to make his residence with us to the worlds end.

1 John 3. 16.

And here we may judge between God and our selves, God may refer it to us, whether he hath left any thing undone, that he might have done, to testifie his love to us.

Cant. 8. 6.

6. *Gratis*, he loved us without expectancy of any reward from us; we have nothing that can better him, nothing at all. Our goods (or ought else) are nothing to him. The Prophet demands, what reward shall I give unto the Lord? nothing but love for love. Saint *Bernard* upon that Psalm is of the same opinion, *non est melius nec decentius, quam per dilectionem rependere quod per dilectionem datum est*, there is no better or more decent thing then to repay that which is given lovingly, by love. For as S. *Augustine* saith, *Quid est homo, quod amari vis ab eo, et si non amet te, minas ingentem penam? Annon pama satis magna est non amare te*, what is man, that thou desirest to be loved by him, and that thou shouldest threaten to punish him for not loving thee? Is it not punishment enough not to love thee. There needs no punishment to force us to love our meat and drink, and other natural things, and yet we see that to bring us to the love of that which is supernatural we need threats and rewards; so, refractory is our nature.

psal. 16. 1.

116. 11

And now we come to that which is commanded (by the first rule) which is love; whether it be 1. *amore naturali*, the natural affection, which is from God, and consequently is by nature due to God: for to love him *a quo potentiam habemus amandi*, is but equivable. Whether it be 2. *amore delectus*, with a love of election; for when we have summed up all the objects in the world together, we shall finde nothing to be beloved so much as God. Or whether it be 3. *amore*

*infuso*

Rom. 5. 5.  
Math. 25. 24.

*infuso*, he it is that hath shed this love into our hearts, and it is fit, that he which hath scattered, should gather that which he hath scattered. The wicked servant can tell us so much.

psal. 42. 1.

Now this love and the measure thereof, as it proceedeth freely, is branched into, 1. *Desiderium*, 2. *Gaudium* 3. *Zelus*, desire, and joy, and Zeale. 1. A desire of God, while we feel not the assurance of his spirit in us; and then we complain with the Prophet, like as the hart desireth the water-brooks, so longeth my soul &c. 2. The other of joy remaineth, when this desire is fulfilled; *cum satisfactis desiderium, posuit gaudium*, this desire wrought in our hearts by the holy Ghost produceth those fruits mentioned Galat. 5. 22. Joy, peace &c. And when our desire is hindered that it cannot be obtained, then cometh 3. *Zeale*. *Ira est vindex laesi desiderii*, anger is the revenger of desire not satisfied; and this is called *sacra ebullitio*, an holy boiling of grief and anger incensed against all impediments: and it is one of the signes of love, for *qui non Zelat, non amat*, he that is not zealous loveth not. He that can discern the impediments to Gods glory, and not be desirous and earnest to remove them, hath no love in him.

Luc. 14. 29.  
Mat. 10. 37.

The measure of this love must extend to this height, as to be ready to hate parents, those that depend upon us, yea our own souls, if they could come in competition with it, as Saint Luke hath it; but Saint Matthew in more gentle termes, he that loveth father or mother, son or daughter more then God is not worthy of him, that is, when their commands contradict Gods, they must reject them.

Deut. 11. 13.

The law saith, that we must love the Lord with all our heart, with all our mind, with all our strength, and with all our soul. As the heart is said improperly to beleeve, so is the minde said no lesse improperly to love; yet here love is ascribed to all parts and faculties, which must all concur to the love of God, either directly or by consequence, either *per actum adiectum* or *imperatum*, as the Schools speak. Saint Bernard hath this meditation *Quia fecisti me, ideo me tibi debeo, unum autem cum renovasti, quantum? Disto me fecisti, sed renovasti me multis dictis, factis, passis*. The remaking cost more then the making; and with this second making came the gift of God himself. *Nisi dedisset se* (saith the same father) *non reddidisset se. Si me solum mihi reddidisset, potui me illi denuo: ac cum se mihi, quid illi reddam?* If he had given me to my self, I could have given my self to him again, but giving himself to me, if I would give my self to him a thousand times, it were not sufficient recompence for such a gift. Yet this is to our comfort which he addes: *Etiā si non possum amare utraque possum, si possum velim: et si minus reddo, quia minor sum, quia tamen tota anima diligit, nihil deest ubi totum est*. Although I could not love beyond my ability, yet if I could I would: and if I render lesse because I am lesse, yet because I love with all my soul, I want nothing, which is all that God requireth, and we must labour to attain to.

Now for the negative part.

phil. 3. 19.

1. The first thing forbidden is *Dilectio inordinata* *inordinancia* as Saint Basil calleth it, a disordered love. whereas God should stand highest in our love, and ought to have the first place, and nothing should be loved *extra Deum*, and yet we love other things more then God, or not with subordination to God, then our love is out of order. It hath been said, that not onely the committing of evil, but *desertio meliorum*, the leaving of that which is best, is sinne; so is it in the love of God, if we leave the better, and make choice of the worse, it is sin, whether it be to make our belly our god, or earthly things, or to bestow the honour due to God upon our selves; *primatum gerere*, to usurpe a primacie above God: in these cases our love is out of order. For *pro deo colitur quicquid præ cæteris diligitur, quia amor meus Deum meum*, whatsoever is loved above other things is worshipped as God; for what we love best, that is our God. Every man hath something that he prefers before all other, and that is indeed his Idoll rather then his God.

This exorbitant and irregular love is of two sorts. *Amor mundi*, or *Amor sui*, love of the world, and love of a mans self.

1. For the love of the world. S. Augustine saith *Si possumus homines excitare, et cum illis pariter excitari, ut possemus esse amatores vite permanentis, quales quotidie videmus vite fugientis*, his wish is, that we were as forward to love the world to come,



as we are to affect this present transitory world. The Philosophers say, that the soul of man is placed in *loco medio inter Deum et creaturas*, hath a middle place between God and the creatures. And that which stands in the midst of two things cannot move to both but *motibus contrariis* by contrarie motions. Certainly this is the case of the soul, it standeth so in regard of God and the world, and cannot move to both but by contrary motions. Now because through the corruption of original sinne the soul is a baled, it apprehendeth worldly things best because they are neer *et illis nos ingurgitamus*. we fill our selves so with them, that we have no tast of heavenly things; according to that of the wiseman *Anima saturata calcabit favum*, the full fed despiseth the hony comb. And therefore to correct this humour, we must *jejunare* fast, and weane our selves from the world: for if we glut and cram our souls with worldly pleasures, we can have no tast of God and so come to despise or neglect him.

2. Besides this there is *amor sui*, self love; and this is harder to repress then the other; and it is that wherewith men are wilfully infected, and till a great measure of the spirit possesse their hearts they will not be able to rid themselves of it. and therefore it is that *Prosper* saith, *Amantes donantur sibi*, these men that over love themselves are given up to themselves, so that thy loofe the love of God. And this humour hath two degrees. 1. when we think better of our selves then we are, and so loue our selves better then we should. 2. when we prefer our selves in our love before God. The first is a degree to the second; for when men have tasted worldly things, though base, then nothing wil have any relish with them but those and so many come to say of God with him in *Plautus*, *Malo me ista mulier plus amet quam dii*, so brutish are many in their hearts, and in their doings proclaime it, that they had rather have the favour of this man or woman, then of God. Saint *Jerome* defines this to be *inordinatum animi motum quo aliquis excellentiam propriam admiratur*, This is a disordered motion of the minde, whereby a man admires his own excellency.

2. The second thing here forbidden, is that which is apposed to zeale, commonly called *stupor*, *stupidity*, when we account of all things alike, as if there were no difference between good and ill, God and Baal, and we can be content to tolerate both Saint *Augustine* saith that this *stupor* is *peius omnibus vitiis*, the worst of all sinne: this God punishieth with other grievous sins; for it is an especial prejudice to the love of God.

3. The third is that which the Fathers call *nauseam spiritus*, which we may call a loathing of God, when the thought of God is a burthen to them. The case of such men is desperate, and it is the very extremity of evil, to which men may come in this life, and though it be more rare, yet it is found in some.

Now all these negatives and affirmatives may be thus examined and known, by the contempt or approbation of Gods laws; not of God himtely, for every man will say, he loves God with all his heart, but of his laws. For the case is alike as between an earthly Prince and us, so between God and us. *Qui diligit Regem, diligit legem*, he that loves the King, loves his law: and so *Qui diligit Deum, diligit verbum*, He that loves God loves his word. And this was King *David's* touchstone. O how do I love thy Law, saith *David*, and I have therefore loved thy commandments, for they are the very joy of my heart:

We will adde something concerning the means, and they are three. 1. *Pulchrum*. 2. *Propinquum*. 3. *utile*, beauty, neernesse, and profit or benefit. Men are moved to love by these or some of these inducements, and all these are eminent-ly in God.

1. Beauty. There is 1. a visible, and 2. an invisible beauty. The visible is that which attracteth our eyes: one of the Heathen calls it *radium divinae essentiae* the beame of divine essence; and another *florem divini seminis*, the flower of the divine seed.

This beauty is not that which ought to move us much; it quickly fades: one of the Heathen said *Da mihi solem astitum*, the summers sunne will parch it; *Da mihi ventum vernum*, the march winde will spoil it; or *Duc unguem transversum* sc. arch but with thy naile, and it is marred: But the beauty of God (if a man had a glorified eye

prov. 27.7.

psal. 119.97.

psal. 16. 11. eye to see it) passeth all these. The prophet saith, that he saw the likenes of God put in a vision, and it filled him.

2. The invisible Beauty Saint *Augustine* tells us how to finde. It may be (saith he:) that thou lovest a man because he is thy friend, may it not be also that he is an old man? And what lovest thou then in him? His head is white, his body crooked, and his face wrinkled: but thou wilt say, *fidelis homo est*, he is a faithful man; well, saith he, *quibus oculis videtur? fidei. isdem videtur Deus*: with what eyes is that seen? of faith. Why with the same God is seen. God is seen with the eyes of faith by nothing more. And in God we have perfect rest; but set thine eye or heart upon any other countenance, or on any earthly pleasure, thou shalt finde no rest in it; but *quicquid est quo satiationi occurrunt*, whatsoever meets with wearines, the same thing in *satiationem vertitur*, turneth to wearinesse; it wearie th us, if we fix our eyes but a while upon it.

3. *Propinquity* or neern ste. Name any name of neernes (not that of *Dominus* and *servus* excepted) and there this love is: and that is a great priviledge of ours, that the Angels are not our Lords, but fellow servants.

John. 15. 15. 2. But the name of friend is of greater propinquity. Our Saviour saith, I call you not servants but friends; and such a friend as (notwithstanding his glorious estate) made him not think scorn to be our friend, and in the pinch of our adversity did most of all shew his love to us. 3. The name of brother is yet neerer: yet we see he vouchsafed to call us so. Go tell my brethren &c. And whereas naturally if there be many brethren, it qualifieth the affection of Parents, as *Jacob* loved *Joseph* more then all his children; here it is otherwise. Besides, brethren according to the flesh are a means, that the inheritance continueth not whole. But this brother is so far from withholding any of the inheritance from us as that having two rights, he was content to part with one to entitle us with the same. 4. Besides this he is our father, Deut. 32. 6. and not as a father after the flesh, that begets them haply to a benefit, it may be to a curse. 5. He is an husband, married to us. Cant. a jealous God. 6. But yet further, there is one propinquity more; he was not neerer to us, when the Apostle said, It behoved him in all things to be like us; but he took upon him our nature, the seed of *Abraham*: and that is to belike us indeed in all things, sinne onely excepted, which made us unlike to him; that there might be *perfectus a mor, ubi perfecta similitudo*, a perfect love where there is a perfect likenes.

Esa. 1. 31. 7. The last motive is benefit. Set up a Crib and put provender in it, and the Oxe and the Ass will know you for it; so it is in the case of benefit between man and man: they that have more given or forgiven them are apt to love more. Love increaseth and decreaseth according to benefits received. And this the Heathen man could confesse to be but justice, *Hoc certe justitia convenit, suam cuique reddere beneficium gratiam*, certainly this is consonant to justice, to render thanks for every ones benefit. Now what benefits doth God confer, that we are *facti et refectione* made and renewed, is from his goodnesse; our own tables will instruct us how bountifull he is in serving up the creatures for our use; so promotion; riches honour, they come not from men, but from God: *Ipse est qui inclinavit corda eorum*, whatsoever benefit we receive from men, we are accountable to God for all. If then we are to love for every benefit, then are we not tied to love him, that *dedit filium*, gave his Son for a price, *et spiritum*, and his spirit for a pledge, *et servas se tantum in premium*, and reserved himself onely for a crown or reward of the love we shall afford him. If we know not his crib, let the Oxe and the Ass teach us.

Now the proper signes of love are patience and obedience, which are also the proper effects of love, of which we shall speak afterwards. Others handle them more particularly, and distinguish them by six several signes.

1. The first is, if the heart be well affected towards God by often thinking of him for our Saviour tells us where our treasure is (or that which we love) there will be our hearts also. By our hearts our love will be known; and by the thoughts of our heart we may know what we love, what we think of most. We have an example of this in Saint *Mark*. Our Saviour taught his disciples to beware of the leaven of the Pharisees; now because their thoughts ran upon bread which they had forgotten to

Mat. 6. 21.

Mar 8. 14.

to take into the ship, they conceived that Christ warned them from bread: for if a mans minde be set upon any thing above other, he thinketh that is meant, when ought is spoken that may be taken that way. So then it is a signe of our love to God, when we think upon him.

Thoughts are of three sorts: 1. A deep thought. 2. A long thought. 3. A thought often repeated. *Cogitatio profunda, continuata, crebra.*

1. *Profunda cogitatio.* This deep thought was especially in those saints of God, when it was so deep, that in recounting the mercies of God; (the matter of their love) they seemed to be in an extasie.

2. *Continuata cogitatio.* As in secular matters, old age is continually thinking upon wealth, youth upon pastime, and the like: so if our thoughts be continued upon God, though they be not deep, yet they are a good signe of love. Ezek. 33. 31.

3. When a man hath neither long nor deep thoughts, yet if his thoughts be *crebra*, often though they be not extaticall nor continual, but with some intermission; they signifie that the love of God hath taken root in us.

2. A second signe is, if we esteem well of the pledges of that party to whom we seem to bear affection, if we account of those earnestes which he hath left us, as King David; I love thy Law. When a man loves the very pledges that he leaves; as the Word, Sacraments, and prayer: as it is on the contrary an ill token to neglect them. It was accounted a great pledge of Gods favour to have *primo-genituram*; and *Esau* is called by the Apostle a profane person, or one that loved not God, for setting his love so upon his brothers portage, to love his belly so much as to neglect the pledge of birthright and sell it. psalm 119. 97.  
Heb. 12. 16.  
Gen. 25. 30.

3. When we earnestly desire the presence of him we love; for, as the Heathen said, *ubi amor, ibi oculus*, where the heart is, there will the eye be, and if we cannot see the party, yet if we have his picture, our eye will not be of it. Now because we walk here by faith, and not by sight, it is a sign of our love to God to desire his presence, and to behold him in his Ordinances, the Word and Sacraments, to behold his picture, as in all the creatures so especially in his servants, in whom his image is renewed. *David's* delight was in those that excel'd in vertue.

4. Where there is love, we will readily forgo what is dear to us, to enjoy what we desire. Thus *Esau* did part with his right of primogeniture, the best thing he had, the pledge of Gods favour, for *Jacobs* portage, *Genesis* 25. 30. so well did he love his belly. If we then can accept of any condition be it never so hard, which may set or keep us in Gods favour, it is a good signe we love him.

5. The fifth signe (as the former) falls into *desiderium*, which is a grief for Gods absence from us: for the desire of that we love not being accomplished turns to grief, and makes us break out into passion with the Prophet; When shall I come to appear before the presence of God? Saint *Gregory* saith, it is *inauditus amor*, a love unheard of, for a man to love one, and not to desire his company. So that he which desireth to live here and not to be dissolved (with the Apostle) hath no love. These are signes of that part of love which is called *desiderium*, desire, now follow the signes of that part of love which is, *gaudium*, joy. psalm 42. 2.  
phil. 2. 23.

1. The first is *alacritas* cheerfulness, in doing or suffering for the party we love, an especial signe of love; when a man hath gladness in his heart, no lesse joy for increase of spirituall things, then the worldly man hath of a good harvest. When *Jacob* had served *Laban* seven yeers for *Rachel*, they seemed but a few dayes, for the love he had to her. If we can do thus in the service of God, it is a signe we love him. But if a man count Gods service a burden, and be weary of it, thinking one hour three which is spent in it, surely he hath no joy nor delight in God, and by consequence no love. Gal. 5. 22.  
psalm 4. 8.  
Gen. 29. 26.

2. When the affection of love is truly settled; the Philosopher saith, *Quod cupis habere, times perdere, cuicunque cupis conjungi, ab eo times separari*, thou art afraid to lose that thou desirest to have, and art afraid to be severed from him that thou desirest to be joyned with.

Now if a mans heart bear him witnesse, that he is fearful of sin as that which may separate him from God, it is a good signe of love. On the other side,



when with *Pilate* we have a good minde to save Christ, but fearing the disfavour of *Cesar* for so doing, he did it not, it is a signe of his want of true love to Christ. *Timor occupat omnes affectiones*, fear runs through all the affections; *Pilates* fear of offending *Cesar*, shewed he loved his favour before Christs; for all the affections discover love. *Demetrius* the Silver-smith was afraid, that the craft he loved, for the benefit he reaped by it, should be put down, he raised a sedition, and so preferred his gain before the safety of the state, thereby discovering what he loved best.

Acts 19. 27.

3. It is much you would think that grief should be another signe of joy; but so it is in the case of Gods love, as fear of loosing his favour, so grief when we have lost the sense of it. If we be grieved when we perceive sensibly a defect of our former comfort and vigor of spirit in the love of God, it is a sign that we loved him. The young man in the Gospel, *Luke* 18. 23. was grieved to part with his possessions for Christ, which shewed that he loved them before Christ, though he professed to love Christ.

4 The next signe is a care and anxiety to recover it when we have lost it; not to give sleep to our eyes, nor slumber to our eye-lids, nor the temples of our heads to take any rest, until we be in *statu quo*: so did the spouse in the *Canticles*; the like care is in worldly men to obtain what they love, as in *Balaam*, *Numbers* 23. who loved the wages of unrighteousnesse, though God bid him not go, and himself said, *verse* 19. that God is not as man that he should repent, yet he would go and try again, whether God would let him curse Israel; so careful was he to get a reward.

5. Again, when a man resolves, though all the world forsake God, yet he will adhere to him, his liking is constant, goeth not with other mens. The Psalmist saith, and complaineth that men forsake Gods law, (but what followeth) Therefore I love thy commandments above gold and silver; whatsoever other men esteemed of it, yet his love was constant and firm.

Psalm 119. 126.  
127.

Cant. 8. 7.

1 Cor. 13. 4.

John 15. 13.

6. If we can love him *cum cruce*. If our love be true, water cannot quench it. True love will abide tryal, the fire cannot consume it. It is not like false love, of which the Heathen man said, *Falsus amor inde fugit, unde probatur*, false love flies from tryal. But the other will endure the losse of all. Love suffereth long, saith the Apostle, even to death. And as our Saviour saith, Greater love then this hath no man.

And now a little for the sixth rule, as in the former. As we must love God our selves, so must we also be desirous to draw others to this love; and in this there is a difference between *amor mercenarius* and *gratuitus*: for in the first a man is loth that another should love that he loveth, lest he be restrained in his liberty of enjoying; and hence proceeds jealousy; but in the other, we wish not our own good onely, but the good of him we love. In the one, *quo quis vult bonum suum*, whereby a man seeks his own good, the fewer that partake, the better he thinks it is; but in the other, *quo quis vult bonum alterius*, whereby he seeks the good of another, the more that partake, the better it is: for *Dei omnibus communis, cuique totus*, God, who is common to all, is wholly possessed of every one. Therefore the Prophet was of this minde, and was desirous to draw all to the love of God: and on the other side, his zeal was so great, that he hated all them that hated God, and that with a perfect hatred: and in another place, who will rise with me against the wicked, or who will take my part against the evil doers? This argued the perfection of his love to God, as he would rise against them himself, so he laboured that others would joyn with him.

psalm 31. 23.  
139. 21.  
94. 16.

C H A P. XIII.

The proper effects of love. 1. Obedience. 2. Patience. How obedience arises from the love of God. It brings glory to God two ways. Is better then sacrifice in four respects. Reasons why we should obaudire Deo. There be three speakers. 1. God, who speaks, 1. by his word, 2. by his works. 2. The world. 3. Our selves. These do obloqui gainsay what God sayes. The measure and quality of Obedience. Of Disobedience, that it is a great sin. The degrees of it. 1. Neglect, 2. Contempt. Motives to obedience. Signes of obedience.

Of Obedience.

**T**He two principal signes and proper effects of love, are (as we said before) Obedience, and Patience.

There is a saying of *S. Gregory*, *Probatio dilectionis, exhibitio operis*, we shew our love by its work; and it is a true signe indeed of love, when it is operative, when it worketh. For the will being enflamed with love, and having predominance over all the powers and parts of body and minde, necessary it is that wheresoever desire taketh hold in the will, it must *elicere motum*, produce some action. As if a man be given to love wine, his love kindleth a desire in him to have it, and desire doth *elicere motum*, that he may work and earn so much money as will obtain it. So is it in love. Our Saviour saith, if you love me keep my commandments. And *S. John* saith, that John 14. 15. if a man obey not, he is so far from the love, that he hath not the knowledge of God, 1 John 2. 2-4. if *S. Peter* love, Christ he must feed his sheep.

We must know, that where the parties are equal between whom love and mutual affection is, there love is called *amicitia*: but where one party is superiour, then they are not properly called friends, but this love in the inferiour is called *observantia*, the natural act whereof is obedience; for though a Prince will in speech or writing vouchsafe to call his inferiours, friends; yet are they but subjects. And to though John 15. 15. our Saviour was pleased to stile his Disciples and Apostles friends, yea and by neere names of consanguinity, brethren, &c. yet *S. Paul* and the other Apostles presumed Rom. 1. 1. not upon these titles, but acknowledged this *observantia*, and in the beginning of 2 pet. 1. 1. their epistles and writings stiled themselves servants of Jesus Christ. And *S. Paul* Jude 1. shewing that this is infallible, saith, Know ye not to whom ye yield your selves servants to obey, his servants ye are whom ye obey? Rom. 6. 16.

In the first petition of the Lords prayer we desire that Gods name may be glorified. God being a King and bearing rule over us, how can th's kingdom and rule be established better then by fulfilling his commands, and obeying him as the Angels do in heaven? For in regard of the glory which God hath by our obedience, Gods name is hallowed or glorified. And therefore from the beginning in Paradise God commanded obedience to *Adam* in that estate, that he should not eat of the tree of knowledge; that in obedience to that precept his glory might be shewed. Gen. 2. 17.

Now by our obedience we bring glory to God two ways. 1. Directly by our selves, as *Psalms* 50. 15. Call upon me in the time of trouble, I will deliver thee, and thou shalt glorifie me. 2. When we give occasion to stir up others to glorifie him; therefore God is not content with the former, but saith further, Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. *Matthew* 5. 16. Thus God is glorified by our faith, whereupon follows our first justification before God, but then there must be a second justification also, viz. before man and the world, by our good works, whereby God is glorified by others; and so God will have glory of us, both immediately by our selves, and mediately by others. *Saint Augustine* saith, that nothing makes men good or evil, but good or evill love, and that *Amor male inflammans*, & *timor male humilians*, that love which inflames, but not aright; and that fear which humbles but not aright, are the causes of all evill in the world. And our love is never true, but *inter similes*, among men of like

conditions: therefore there must be between God and us recipocally, *idem velle, & idem nolle*, to will and nill the same. And this is true obedience, when our will is moved by his, and when we yield to his will, as the principal mover; for where there are two wills the inferiour must be proportioned to the superiour, or both to a third: now there is no reason that Gods will should be proportioned to ours, or to any others (he having none above him) and a straight line must not be subjected to a crooked piece of timber; now our wills are crooked, but Gods is straight.

Now the excellency and necessity of obedience is seen by this. That whereas God had ordained sacrifice as an especial part of religion, yet he prefers obedience before it. To obey is better then sacrifice, saith *Samuel* to *Saul*, and that in these respects.

1 Sam. 15. 22

1. He that desires to offer an acceptable thing, must offer that which is his own rather then anothers, because it is dearer to him. And in obedience we offer *propriam voluntatem*, our own will, and in sacrifice *carnem alienam*, the flesh of beasts, nothing of our own.

2. Again, the better the thing is which is offered, the better it is accepted; but that which is offered in obedience, is better then that in sacrifice, because in the first a living thing is offered, and the beast cannot be offered till it be dead; besides in sacrifice it is but a brute beast which is offered, but in obedience a reasonable soul, and therefore the more acceptable.

1 per. 2. 1. 2.

3. The more we offer the more acceptable is the offering, and nothing can be added to the offering of obedience. In sacrifice part of our fruit is offered, but by obedience we offer both fruit and tree and all, we give our selves. One well saith, *Obedientia non potest plus dare quam dedit: dedit enim se*, obedience can give no more then it hath given, for it hath given a mans self.

4. Lastly, the longer of continuance that which is offered is, the better it is; but a sacrifice is but an hours work, while the fire is kindled, and the beast consumed to ashes; now when by obedience we offer our selves unto God, it is a continual sacrifice, a perpetual mortifying of our will, our reason, and all our members. *Obedientia est jure sacrificium*, obedience is a continuall sacrifice. Therefore it is plain, that obedience is better then sacrifice, nor that sacrifice should be neglected or contemned, for contemned it is not when a better is preferred. God saith to the Prophet, I spake not to your Fathers, nor commanded them in the day that I brought them out of Egypt concerning burnt-offerings or sacrifices. But this thing I commanded them, saying, Obey my voice. That is, I denied not the one, but preferred the other, because it was better.

Jer. 7. 22, 23.

The excellency of obedience appeareth further in this: that whereas things in themselves may be neither good nor bad, yet obedience hath power to make evil good, and good evil, either by observation or contempt. For had not God forbidden *Adam* to eat the fruit, the eating of it in it self had been neither good nor bad: but we see his disobedience made it evil. Another example we have in Scripture. A Prophet comes to his neighbour in the word of the Lord, and said, Smite me, and the man refused to smite him, knowing it was unlawful. Then said the Prophet to him, Because thou hast not obeyed the voice of the Lord, Behold, as soon as thou art departed from me, a lion shall slay thee; and as soon as he was departed from him, a lion found him and slew him for his disobedience.

1 Kin. 20. 35, 36.

The great necessity of obedience is in the example of our Saviour, in his dilemma, O my Father, if it be possible [let me not obey] but let this cup passe from me, [if it be not possible] nevertheless, not as I will, but as thou wilt. And one of these must needs be done, either *mori*, or *non obedire*, to die or not to obey, and *elegit potius mori quam non obedire*, he chose rather to die then not to obey, whereby he intimated, that obedience is more necessarie then life it self: and this his obedience recovered the world from eternal destruction, as the obedience of the saints preserves it from temporal; for it is the small number of obedient persons that are *columna mundi*, the pillars of the world, which otherwise would not stand.

Marth. 26. 39.

And here then by the second rule, obedience is commanded in general, not as it is the execution of every particular command, but as it respects the intent of the Commander: all the commandments are the *materiale*, or matter of our obedience, but *intuitus voluntatis divinae*, the looking up to Gods will as the motive, is the *formale*, or form of this vertue, which distinguishes it from other vertues and duties commanded



manded, when a man hath an earnest endeavour and will to satisfie and fulfill whatsoever is prescribed. And it is 1. imperfect *inchoata*: or 2. perfect, *perfecta*. The first ariseth from fear of punishment onely, as in *Saul*, 1 *Samuel* 15. 24. the other from filial fear, as in *Abrahams*, *Genesis* 22. 12.

1. Obedience is a compound of *ob*, and *audio*, and imports to hear and obey, and that before all others; and in *compositis et copulativis oportet utrumque fieri, non sufficit alterum*, in compounds one will not serve, we must have both. We will take the simple first, *audire*, to heare, and then the compound, *obaudire*. First, *audire* for *audire* and *sequi* to heare and follow, are Gods words for obedience. The Fathers in the Greek Church call it *ἀκούειν*, the Latines *obaudire*, both imply hearing and following.

1. For hearing it is good reason to heare God, if it be but in this respect onely, *Quia nos audit*, because he heares us, when we cry *de profundis*; but there is another reason, and that is, because we can have no better guide to follow or counsellor to heare. It is safe to follow *Lot* out of *Sodom*, and *Noah* into the Ark. If we follow not them that can lead and direct us we shall be punished with false guides and counsellors; there was never any heretick but had some followers. *Qui volunt regi a pastore incident in lupos*. They that will not follow the shepherd to the pasture, either are a prey to the wolfe, or shall be led by the butcher to the shambles.

Many are loth to heare, because they would not follow, they will devise and invent new wayes, and be leaders themselves, that they may be heard and followed; but *malus affecta ratio peior voluntas*, our own reason is an ill lacquey; our will a worle; our reason is blinde, and our will a tyrant, before it be subdued by grace; therefore we must be content to be led, and to receive rules from God.

2. And as we must heare with the eare, so with the heart too. *Audis est sensus disciplina*: we are perhaps content to heare, but that is not all that is required. *Quod cor non facit, non fit*. The eares without the heart are but like *Idoll ears*, that heare nothing, *aves equivocae*. There is *preputium*, and this foreskin must be taken away, else we have but uncircumcised eares, *Jer.* 6. 10.

We use to say, that such an one will not heare good counsel, that is, will not follow it: for though he will not stop his eares, yet if his heart be not bent to follow it, his hearing is to no purpose; for as the heathen man said, *mens videt non oculus*, it is not the eye, but the minde that seeth; so its not the eare, but the heart that heareth. To shew the truth of this, lest men should think obedience consists onely in hearing, God used to put an *et*, a copulative after it, as *audiant, et custodiant, et ambulent, et faciant &c.* they shall heare and keep, hear and walk, hear and do &c. There is an apt similitude of a fishhook, *cum capit capitur; et tum capitur, cum attrahitur*, when it takerh; it is taken, and it is taken, when it is drawn to us; and it is a signe that our hearing stick to us, when we hear to obey.

2. As we must *audire*, so also *obaudire*, heare and follow him before and against all others, this is implied in the preposition [*ob*.] As there is a saying, *loqui*, and *obloqui* a gainsaying; so there is an hearing, and a hearing against, *audire* and *obedire*. There is never a hearing of God, but even when he speaketh there will be an *obloquent*, one that speaks against what he speaks.

There are three speakers  $\left\{ \begin{array}{l} \text{Deus.} \\ \text{Homo.} \\ \text{Mundus.} \end{array} \right.$

1. *Deus*. God is a speaker, by his word, and his works. 1. By his word. O that God would speak, saith *Zophar* to *Job*. And speak Lord, for thy servant heareth, saith *Samuel*. Hear O my people (saith God himself) and I will speak. They *Job* 11. 4. that will not heare him (to obey) when he speaketh in mercy, shall heare him speak in his wrath. And he continually speaks to us now by the Church and her pastors, as he did in former ages by his Prophets and Apostles. *1 Sam.* 3. 9. *psal.* 50. 7. 2. 5.

2. By his works every man may see and behold them; And therefore *Elihu* bids *Job* stand still, and consider the wonderous works of God. There is none of them *Job* 36. 24. 37. 14.

psal. 19. 1.

2.

3.

them but are as so many speakers to us. The Heavens declare the glory of God, and the firmament sheweth his handy work. One day telleth another, and one night certifieth another. There is neither speech nor language but their voices are heard among them. No nation but may understand that God speaks to them by these works.

Joh. 15. 18.

Gen. 5. 22.

2. The other two speakers which gain say what God speaks, are the world, and our selves; here we must *obandire* to what God sayes, contrary to what the world sayes to us, and to what we speak to our selves. 1. For the world it hated Christ, and so it is like to speak no good of him, or his wayes: now as *Enoch* walked with God, so must wee; for God and the world cannot walk together.

Amos 3. 3.

Can two go together, saith the Prophet, unlesse they be agreed? The world cannot walk with Christ, because it hateth him; *Enoch* therefore forsook the company of the world, and chose to walk with God alone, and so was translated, so must we, whatsoever evil counsel we heare, whether from prophane men, or others, if they be gain-sayers, if they do *obloqui*, we must *obandire*, heare God against them. The King had a *Michaiab* to speak the truth to him from God, so had he a *Zedekiah*, who spake against it: so when we preach the truth, there are others which preach *placencia*, that will tell men *id quod volunt sanctum est*, that whatsoever they like is the best, that will loose, let others binde as fast as they can; these we must take heed of hearkening to, we must not frame our selves to the world, whether to the old world, as they that would burne incense to the Queen of heaven, because they and their fathers had done so before; or to this present world, as the people who would needs have a king, before Gods time, because they would be like other nations.

Jer. 44. 17.

1 Sam. 8. 20.

Rom. 8. 7.

Ezech. 13. 3

prov. 21. 2.

Jer. 18. 11.

Gen. 6. 5.

1 pet. 2. 11.

psal. 78. 9.

psal. 81. 12.

Rom. 1. 24

2. The other speaker, that doth *obloqui*, speak against what God sayes, is our selves, for we are at as great odds with God as the world is. The wisdom of the flesh is enmity with God; there is in us a desire to follow our own spirit and, as the wise man saith, every way of a man is right in his own eyes: and this way we are not to follow, but God speaks cleane contrary to this, *Revertatur quisque a via sua*; return ye every man from his own way, for thats a wrong way: we have Gods own testimony, that mans thoughts are naught, and exceeding naught, and therefore we are like to finde little good by this *oblocutor*. These thoughts and lusts do *militari contra* war against the soul; and above all, it is a great punishment from God to give men up to follow their own lusts. The Israelites lusted for quailles which God gave them, but withal his wrath fell upon them, and when they refused to heare his voice, in his anger he gave them up to their own desires. This is the punishment for the greatest offenders. The Heathen Idolaters were punished by being given up to follow their own lusts. It is a great punishment to be delivered over to Sathan, yet this may be for ones good, that the soul may be saved, as 1 Cor. 5. 5. but to be delivered up to the desires of our own hearts is far greater, 2 Cor. 2. 8. Therefore *Moses* when God appointed him an office very plausible and desirable by men, to be a Magistrate, he being suspicious of himself, lest his heart, which did not *obloqui*, should beguile him, denied it fower times, and would not take it upon him, till God was very angry; for true obedience hath nothing *de suo*, of its own, but *totum de alieno*, all from another, it is a continual gainsayer of it self.

Gal. 1. 16

3. Some will joyn these two together; they will heare God and then call a conference, and heare what flesh and blood can say, and they will sit judges between both. This was not Saint *Paulus* practise, when God called him to preach, he consulted not with flesh and blood. Our affections are like lyme, hottest when they should be coldest, as in water, and *e contra*, we are suspicious and wary, when we come to hear God, though we ought to be then most secure, as if he were *persona mala fidei*, one not to be trusted; we fear most, when we need not fear, we are afraid in hearing the minister of God, and marvellous carefull in examining all circumstances, when they exhort to any thing that agrees not with our worldly interests, lest haply we should be seduced: but in hearing the world, and our own hearts, where most peril is, we are most secure and carelesse. Hence it is that we yeeld partial obedience to God, onely in what we like, or in what crosses not our carnal ends

ends and desires, which Bernard calls *deliratum obedientiam*, a nice obedience. To sit an hour and heare a sermon, and receive the sacrament, and such outward performances, we see no harm in them; but in those things which the world or our own hearts do obloquy speak against, we are ready to yeeld and hearken to them, and to say with *Cushai*, though he had been *David's* servant and subject before, yet now whomsoever this people shall choose, his will I be, and him will I serve; we will hearken to God for a time, but so as we will follow the world and our desires, when they contradict what God requires; this we must specially take heed of, we must to obey God, as to gain say his gain sayers; our obedience must be sincere without mixture, we cannot serve God and Mammon.

The last thing commanded is the measure and quality of this obedience. It must be ready and willing, as Saint Bernard saith, though *contra voluntatem*, yet *ex voluntate*, cheerefully. Saint Paul commendeth the Romanes, that they obeyed from the heart: and therefore Saint Gregory saith, *Obedientia non servilis metu, sed charitatis affectu servanda est non timore pœne, sed amore dei*, obedience is to be performed not with servile feare, but the affection of love; not for feare of punishment; but for the love of God: for there is *Obedientia coacta*, a contrained obedience. The people were content to be obedient, yet grumbled at the Burden of the Lord. But what saith God? For this obedience he would forsake them, he would punish them, and the Burden of the Lord should be no more in their mouths: for *Amor erubescit nomine difficultatis*, love blushes at the name of difficulty. And Saint Bernard saith in Gods case, *non attendis verus obediens quale sit quod precipitur hoc solo contentus quia precipitur*. A true obedient man regards not what kinde of thing is commanded, being content with this onely, that it is commanded. The disciples upon Christs preaching upon the Sacrament said, *Durus est hic sermo*, this is a hard saying. There is an obedience in the Devils, they came out of the possessed, but with great reluctancy and grudging. So they that obey not cheerefully, shew what that kinde of obedience is like. That which is *durus sermo* to others, and a burden, the Psalmist counted sweeter then the honey combe, Psalm 119. Now Gods ayme and scope in this point is, that we performe our obedience to his commands, though they be hard, it must not be like that of *Saul*; we must not spare it in the great, and performe it in the least; if we do, our sacrifice will not be accepted: for he spared the best and fattest of the cattell, and offered the worst in sacrifice.

The thing forbidden, as opposite to obedience, is disobedience; the nature of which sinne we may conceive, if we consider what it is compared to, and behold it in the effects which it produces.

1. It is compared to the sinne of witchcraft, or the sinne of divination, as it is in the Hebrew; and to the abomination of the Teraphim, as it is in the Hebrew; or iniquity and idolatrie, as we read it. 1. To witchcraft or the sinne of divination, because as men forsake God, when they seek to witches and diviners; so men renounce God by disobedience, and hearken to *Sathans* instruments, the world, and their own corrupt hearts: and likewise as witches do not alwayes give true and certain answers, but often deceive those that trust to them; so disobedience to God deceives men in their hopes of worldly things, which they think to gain by not hearkening to God, as in this example of *Saul*, he disobeyed God out of feare of the people, lest they should have deprived him of his kingdom, which he thought to establish by pleasing the people, when as his disobedience like a witch deceived him, for thereby he lost his kingdom: because thou hast cast away the word of the Lord, therefore the Lord hath cast off thee from being king, saith *Samuel*.

2. To the abomination of the Teraphim, which were images or idols, like the *dis Penates*, the household Gods of the Romanes. These they set up in the secret corners of their houses, and worshipped in private, though in the temple they pretended to worship none but God; so men profess obedience to God in the Church in the sight of men, but in their domestick and worldly affaires, they obey mammon, and follow their own hearts, disobeying God.

3. Consider it in the effects, which are all the curses of God denounced against the disobedient. His curse whose *maledictio* is *malefacere*, as his *beneficentia* is *benefacere*.

Rom. 6. 17.  
Mor. 12.

De Precepto  
et Dispensati-  
one.

John. 6. 60.  
Math. 8. 29.

1 Sam. 15. 21.

Gen. 31. 30.



Mat. 25. 24.

Rom. 5. 19.

Rom. 8. 20.  
7. 23.psal. 119. 32.  
Deut. 5. 32.  
Eccles. 10. 2.

*facere* (for his curse and his blessing are effectually and operative) is due especially to the sinne of disobedience: for it is a thing most reprochful to God, for any to account his commandments hard and unjust, as all disobedient persons do, as the evil servant, that said of his Master. I knew thou wast a hard man, reaping where thou sowest not. A signe of Gods curse is the Rainbow, which not onely minds us of the covenant, but also of the general deluge, whereby God punished the disobedience of the old world; but especially death, that passeth upon all, is properly ascribed by the Apostle to this sinne of disobedience. And as Saint Bernard observes our daily experience tells us as much, for *Quotidie experimur, quotidie enim morimur*, we finde it true every day, because we die daily. Besides, as God observes a proportion in his punishments, so here in this sinne; by that wherein we sinne, by that we are punished: for as we withdraw our obedience from God so the creatures withdraw their obedience from us; neither are we punished onely by disobedience without us for this sinne, but also by disobedience with in us: the two Laws of the members, and of the minde, are opposite, our affections will not be subject to reason, because we disobey our Creator. Thus we see the nature of disobedience in general.

Now for the kinds in particular, we know, that disobedience is compared to a path in which we are to walk, not turning to the right hand, or to the left, so that there is a right hand way, and a way to the left hand. The heart of a wiseman is on his right hand, but the heart of a fool is on his left hand. From which places the Fathers make two kinds of disobedience, by turning to the right hand and to the left, which they expound thus.

1. There is *Probabilis inobedientia*, a disobedience not without some probable pretence, as was *Sauls* sinne at Gilgal, his answer seemed reasonable, but that we must not make our own reason but Gods revealed will the rule of our obedience.

This is turning to the right, and to this kinde belong those opposites, of which we spoke, when we hearken to the voice of our own hearts, or of the world, or would mix them and joyne them with God, All these lead *ad dextram* to the right hand.

2. There is a left hand way, wheretoe they turn, that have no probability of reason, or colour for their sinne, such as the Apostle calls *improbi et insensati*, wicked and absurd and unreasonable men, whose course of life is without any excuse, who sinne willfully and presumptuously against the cleare will of God, and dictate of their consciences. And as disobedience is here forbidden, so when men obey, but not readily, not without murmurings and disputings. Murmuring was alwayes the fault of the Israelites, they would make dialogues with God and ask the reason of every thing why this rather then that, and why now rather then at another time; such men *Luther* calls the sect of the *Querista*, they will go with a why in infinitum.

This also must be avoyded; to which we may adde the fault of those that excuse their disobedience, Luc. 14. 18. The Angels yeeld no reasons why they should not obey, do not murmur, or excuse but obey readily.

Now for the degrees of Disobedience.

Disobedience hath two degrees. 1. Neglect. 2. Contempt.

Hugo

1. Neglect is defined to be *anima torpor, quo quis minus diligens est in exequendo quod exequi debet*, a dulnes of the minde, which makes a man lesse diligent in doing that he should; and this was the fault of him that came without his wedding garment.

Mat. 22. 12.

2. Contempt is the extremity of disobedience. And this God threatens with a severe punishment. If you shall despise my statutes, or if your soul abhor my judgments, &c. I will appoint over you terror, consumption, &c. and I will set my face against you, saith God. *S. Augustine* saith of both these, *Neglectus ubique culpabilis, contemptus ubique damnabilis*, neglect is blameable, but contempt damnable.

Levit. 26. 15.  
16.

The means to compass this vertue, or rather the motives to stir us up to obedience are diverse.

Heb. 11. 24.  
Gen. 39.

1. The first is, the obedience that hath been exhibited to God from time to time by his Saints. As *Moses* had fair proffers and liklyhoods of preferment, yet rather chose to suffer affliction, then to disobey God. *Joseph* in the eye of the world might be

be thought to have risen to great preferment by obeying his Mistris voice, but you see what rocks he was willing to cast himself upon, rather then to disobey his God, or hearken to the *oblocutor*. Our Saviour though he were the Son of God, yet was subject to his parents, and not onely so, but became obedient to God even to death. *Phil. 2. 8.* *S. Bernard* asks the question, Who were they that the Son of God should be subject to them? *Faber & femina*, a Carpenter and a woman; and he though God, or rather as Christ, God and man, was subject. Though he were the Son of God, yet he learned obedience by his sufferings, *Heb. 5. 8.* and indeed by the obedience of the crosse, he recovered the world. And if any shall except and say, they cannot imitate the Son of God or the Saints, let him consider in the next place.

2. The example of all the creatures, in whom there would be no disorder, were it not for man. The windes and sea obeyed Christ: the sun standing still at the prayer of *Josua*: the fire not consuming the three children: and the Lyons not devouring *Daniel*; all go against their natures, to yeeld obedience to God. So that they are not onely *audientes*, attentive, but *obedientes verbo divino*, obedient to Gods word: which is true and perfect obedience, to obey even contrary to our own nature. *Math. 8. 27. Josh. 10. 1. Dan. 6.*

3. Another motive, is if we consider how obedient our nature is to the contraries of what God commands, and follow that: natural reason saith, where there is one duty there are two extrems at the least. And therefore the obedience we shew to sin is *multiplicior* then that we exhibit to God. It is truly said of the Heathen, that *negligentia plus laborat quam diligentia*, idleness is more toilsome then employment. And so we may say of the adulterer, he labourerh more then the chaste, and the covetous more then the contented man.

4. Lastly, the reward may be a means to stir us up to obedience. We know nothing is more prevalent then it. Its true there is such equity in Gods commands, that we should obey them without reward; yet there is such reward annexed to our obedience, that if there were lesse equity and more difficulty in them, yet they ought to be kept in regard of the reward. One saith, *nutriunt pramiorum exempla virtutes*, examples of rewards cherish vertue. If a thing commanded were not equal, yet we stick not at that, so a reward be proposed. And we see that *Abrahams* obedience had a great reward; I am, saith God, thy exceeding great reward: *Merces magna nimis*, Gen. 15. 1. as some Fathers say; so great is the reward of obedience, that one of the Fathers saith, that the Saints seeing how great it is repent, that they had performed no greater obedience on earth, and wish themselves on earth again, that they might perform more exact obedience.

The signes of well hearing and obeying are these.

1. In *audire*. The joy we have in profitting, and the grief of not benefitting at our hearing; as also our care to resort where we should hear, and to apply what we hear to our selves in particular, are signes of our good or ill disposition to this duty.

2. In *obedire*. If we not onely obey that part of Gods law, to the observance whereof 1. we are tyed by the Princes law, but those also which the Princes law takes no hold of, though we observe them not: where there is onely *vis directiva*; not *correctiva*, a directive, but no coercive power: or when Gods laws and mans concur not, if we obey as well as when they concur, then is our obedience free and voluntary out of conscience, not by constraint. This is a good signe of obedience.

3. And secondly, when Gods commands and the desires of our own nature stand in competition, as when God commands *Abraham* to offer his son, and nature forbade him. As also in the world, when it and the fashion take one side, and Gods commandments another. If in these cases God have the victory, and the world and the flesh go down, it is another good signe, that we are in a true way of obedience. The tryal is best found upon the parting, as when two walk together, you cannot know whose the spaniel is till they part, but when they part, we know who was his Master, and whom he followed before they parted.

The sixth rule for procuring obedience in others is, done *per edificationem*, as the Apostle speaks, by edifying one another, and by avoyding that which they call *scandalum*, let no man put a stumbling block; or an occasion to fall in his brothers way. *Rom. 14. 19. 13.*

## C H A P. XIII.

Of patience. How it arises from Love of God. The necessity and excellency of patience. Afflictions are either corrections, or tryalls. Reasons of patience in both. Of counterfeited patience in Hereticks and others. Scupidity no true patience. Causes thereof. Of fainting under the crosse. Means of patience. Signes of patience. Of working patience in others.

**T**He second principal signe or property of Love is Patience, and it might be comprehended under obedience; for they use to call it, *obedientiam crucis*. It is a fruit of Love, *charitas patiens est*, saith the Apostle: for if it be active, it produces obedience, if passive patience. The Heathen man hath a strange speech to this purpose: *Non amo quemquam, nisi offendat*, I love no man, but he that offends me; the reason is, because bearing and forbearing is an argument of love, he that loveth will bear much, if not, he loveth not. *Qui desinit sustinere desinit amare*, saith *S. Augustine*, leave of to forbear, and leave of to love: and *S. Gregory*, *Patentia vera ipsum amat, quem portat*, true patience loves him who is a burden to him.

In respect of our selves being natural, nothing can be trulier said, then *durum pati*, It goeth against flesh and blood to suffer; and the object of patience is evil. But the spiritual man glories in tribulation, knowing that tribulation worketh patience; and why? because patience worketh experience, and that hope. So that patience never bears evil *propter se, sed propter magis bonum*, for it self, but for a greater good. The evil we suffer by it will be recompensed with the greater good. Labour is *durum*, a hard thing, and ease good, but if a better thing (as learning) may be attained by the privation of that good, we will take pains and endure labour. So the suffering of want, trouble, and the like, conducing to a greater good, puts a will into us to endure them. *Ardor desideriorum*, saith *S. Gregory*, *facit tolerantiam laborum*, the earnestnesse of our desires causeth us to endure labor. This greater good is the glory of God; and that as we said of obedience, both directly by our selves, when we glorifie him, by our sufferings, and also by others, who take occasion by our patience in suffering to glorify God. Though the Devil afflicted *Job* with sundry crosses, yet he continued firm and endured them patiently, and by his servants patience was God glorified even over the Devil: God triumphs over the Devil by the patience of *Job*. Seest thou not, saith God, my servant *Job*, that there is none like him in the earth, &c. *Beatus Job quot voces patientia in laudem Dei percussus reddidit, quasi tot in adversarii pectore jacula intorsit, et acriora multa quam sustinuit, inflixit*, blessed *Job* by his often expressions of patience to the honour of God in his afflictions, cast as it were so many darts into the bosome of his adversary, and inflicted much more upon him, then he endured himself.

The Author to the Hebrews tells us, that we need this vertue, and our Saviour gives us the reason. We cannot possesse our souls without it. How? Thus; if any crosse befall us, either it is too great for us to bear, and so we fall into exceeding great worldly sorrow, which worketh death, as it hapned with *Achitophel*, a wise man: or else without this gift of patience we set our selves against that partie in passion, that we conceive did offer us the injury, and so fall to hatred, and then to injurious dealing, or if it be from Gods hand, to murmuring and impatient reining, and so loose your souls. But if with patience we bear the afflictions of this life, and thereby overcome the last enemy which is death, *1 Corinthians 15. 26.* then we are sure to save our souls. In consideration whereof, as we said, that in the Christian structure faith was *fundamentum* the foundation of all vertues, so patience is *tectum* the roof or covering of all vertues to keep and defend them from the storms of afflictions; without which storms would beat, and rain would descend into the building and rot it.

And this may well be warranted by that of our Saviour in the Gospel, where he saith (describing the spirituall harvest) that they brought forth fruit with patience. The fruit is after the bud and blossome, the fruit must come through both. But more plainly in the Apostle; that therefore patience must have her perfect work, that we may be perfect and want nothing, and the building be

1 Cor. 13. 4.

In Ezek. hom. 7

Rom. 5. 3, 4, 5.

Job 2.

Heb. 10. 36.

2 Cor. 7. 10.

2 Sam. 17. 23.

Luke 8. 15.

Jac. 1. 4.



be consummate. And *S. Paul* joyns faith the foundation, and patience the roof-together. To you it is given not onely to believe, but also to suffer; and in another place, *in fide & patientia*, by faith and patience we inherit the promise, the first and last, the beginning and the ending. So that when we have this vertue, and the roof be covered, we may have good cause to rejoyce, as *S. Paul* did. He rejoyced in patience, in suffering infirmities, reproaches, necessities, persecutions, distresses, for Christs sake. And patience working experience, he then had *spem solidiorem* more solid hope, and thence grew so valiant, as to throw down gantlet, and challenge any thing that could separate him from the love of God, and beginneth with the least first, as tribulations, ascending to the most potent, as death, Angels, principalities, &c.

phil. 1. 29.  
Heb. 6. 12.

2 Cor. 12. 10.

Rom. 5. 4.

8. 35.

38.

Patience is distinguished according to the object, which is affliction; and that is of two sorts: for it is either for punishment, called *punientia*, or for tryal called *invenientia*; there must be patience in both: and the reason is, for that in every Law there is a directive and a corrective force, if one misse, the other will take hold. *Aut faciendum quod oportet, aut patiendum quod oportet*, either we must do, or suffer what we should; we must be either active or passive.

1. We submit our selves to the corrective force in respect of our deserts, knowing the Law to be just, for two reasons, both which are mentioned by *S. Peter*, It is the will of God; of his secret will we cannot enquire the cause, but when he hath revealed the reasons, we may be bold to take notice of them for confirmation of our faith. 1. The first is, He will have all the world know, that sin shall not be unpunished. This is plain. The waters of Meribah cost *Moses* his life, his wavering, because the waters came not at the first, was his forfeiture of entring into the land of promise, *Numbers* 20. 12. Many more instances might be brought, but they are all obscured by Christs punishment for our sins, which may inform us how highly sin displeases God. And although the main punishment fell on the Son of God, and this *Passio Christi*, this suffering of Christ was the greatest signe of the love of God to us, yet he loves us not so as to exempt us from all punishment, there must be a visitation for his Church. It is a great part of that league and covenant made long since, that though his mercy shall not be withdrawn from us, yet if we forsake his Law, he will visit our trespasses with the rod, &c. this is a signe of his love too, as well as his punishing the Son for us; therefore we must still be subject to his fatherly correction, though his children and servants. Judgement must begin at the house of God, saith *S. Peter*. But he will punish the wicked more grievously; for as our Saviour speaks; If this be done in me that am a green tree, what shall become of the dry? If I bring evil upon mine own city, where my Name is called upon, (saith God) shall you go unpunished? And it is certain, that the Lord chasteneth and scourgeth every Son whom he receiveth, and as many as he loveth he rebuketh and chasteneth. *S. Augustine* saith, *Si hoc non tibi magis malum videtur exheredari, quam non castigari, hoc elige*; If to be disinherited seem not to thee to be a greater evil then not to be chastised, choose that.

1. pet. 4. 19.

1. pet. 4. 17.

Luke 23. 31.

Jer. 25. 29.

Heb. 12. 6.

2. As the first was a reason of the declaration of Gods justice, so this second is for our own benefit. *Vexatio dat intellectum*, trouble brings understanding. It was good for *David* that he had been afflicted, many men cannot be without it. *S. Aug.* saith, that when he followed this world by pleasures with a full stream, a pain in his breast, *pectoris dolor*, was the first means of his recalling. *S. Pauls* unhorling and smiting blinde was his initiation to God. *Sepiam vias tuas*; saith God, I will hedge up thy wayes with thorns; If thou wilt go out of the way the thorns shall prick thee, and keep thee in. *Nazianzen* reporteth of *S. Basil*, that being subject to infirmities and sicknesse, he petitioned God for recovery of his health; and when he had obtained it, he remembred that he had left out a condition, that lest he should grow proud, God would by afflictions put him in minde by sicknesse again, which he did as the same Father reports. Thus in these two respects its necessary we bear correction with patience.

Esay 28. 19.

psal. 119. 71.

Acts 9.

Hof. 2. 6.

*Δυσχερεια*. The tryal is of two sorts. 1. There is either; *Delatio boni* a deferring of good, touched before in hope; which ever hath *rationem mali*, a shew of evill. Hope deferred maketh the heart sicke; the bearing of it is called;

prov. 13. 12.

*impetunia*, longanimity; though it tarry, wait for it, because it will surely come, saith the Prophet. Wait patiently for the Lord will come, saith the Psalmist. This is the onely patience which is in God, who waits *ut misereatur nostri*, that he may have mercy on us; for as *S. Augustine* saith, *Dominus patitur neglectus, patitur contemptus, patitur negatus*; the Lord, though we neglect, despise, deny him, yet still bears with us; with what patience then should we wait upon him, and not to make this conclusion by infidelity, Because that we wait for is long in coming, therefore it will never come: or to say with them in Saint *Peter*, Where is the promise of his coming?

2. The second tryal indeed is the bearing of some real affliction, not for sin, as in *murder*, but for righteousness sake. To whom more is given, of him more shall be required. The Devil shall have a larger liberty to tempt him. The Philosopher saith very well, *Deus non habet amorem maternum erga filios, sed paternum*, that is, he will not dandle his children in his lap, and rock them as a mother, but put them to tryal as a father. And he tries them by this, if they will rather *pati malum, quam facere*, suffer evil then do evil; or as *S. Augustine* saith, *utrum velint malum non patiundo facere, or non faciendo pati*, whether they will rather do evil without suffering, or suffer evil without doing any. And this is as *S. Peter* saith, That the tryal of our faith may be more precious in the sight of God then gold. And the reasons are four.

*Pet. Chrysol.* 1. Because we commonly see, that *res prospera* are *mare mortuum*, the dead sea, or the lake Asphaltites in Judea, where Sodom and Gomorrah stood, that corrupteth all that is put into it. *Noverca virtutis prosperitas*, prosperity is the stepmother of virtue, saith one. And *Seneca*, *Ipsa felicitas nisi temperetur premit*, felicity it self, if it be not qualified, is a pressure. We settle upon our lees, if we be not poured out from vessel to vessel; standing water putrefies; armour not used contracts rust; a full body ill humours; unfallowed ground brings forth weeds; but by exercise our graces grow bright, the stirring them up makes them burn, which else would die in us.

2. The second is, that as the Apostle saith, there may be a conformity between Christ and us, *Romans* 8. 29. Christ hath his inheritance in heaven by two rights; one as he is the first begotten son of God, and the other by his obedience. Ye see he saith of himself, Ought not Christ to have suffered these things, and so to have entered into heaven? Now in respect of the first we can have no conformity with him, but the right we must claim by is the other, which is suffering; and if we claim the inheritance by Christ, we must have it by his title, *viz.* by suffering. In mans Law it is a principle, that inheritance which descends from one to another, must be held by no other title, then by that, which he that was formerly possessed of it, held it by. And therefore the Apostle pleads, that through much tribulation we must enter into the kingdom of God. This is the tenure, and lest any should think himself exempted, he tells us, All that will live Godly in Christ Jesus, shall suffer persecution; none excepted. And for this cause, whereas the Church militant hath six resemblances.

1. To a Camp, 2. to a ship, 3. to a building, 4. to corn, 5. to wine, 6. to a flock. The nature of all these imports patience.

2 Tim. 2. 4. 1. A souldiers life is nothing else but *agere sub dio*, abroad in the open air; much patience is required in them that follow the camp.

Math. 8. 24. 2. A ship we see is subject to winde and storms, to be tost with the waves of the sea.

3. The resemblance to these two One well describeth. *Forsitane te temporaliter puniunt, ut aeterna mortis ardores poena redimat temporalis. In edificatione enim temporalis omnes lapides prius malleis tundeantur, in horreo Domini non reponitur granum, donec flagellis aut trisurantium pedibus sit excussum*, in buildings axes and hammers must be used, and no corn comes to the table before it passe through the frail and millstone.

Esay 5. 2. 5. The grape must be troden and passe the winepresse before it be fit to drink.

6. The flock is shorn and carried to the shambles.

3. The third reason of trial is, to separate the good from the bad. Therefore God suffers the Devil to sift his servants, trial is, *Sathana ventilabrum*, the Devils seive, *Luke* 22. 31, which separates the good corn from the chaff, and for this cause God suffers

suffers good men to be afflicted by wicked, because it is not fit he should use good men as scourges for the good; for there must be a fan to make a separation of the corn and chaff, which is the crosse. There is a red sea to passe, if thou be a true Israelite, thou shalt get through, if an Egyptian no passage for thee, thou shalt be drowned in the midst of it. *vituli triturantes quotidie ligantur ad stabulum, vituli mactandi quiescunt in pascuis libere relinquuntur*, the oxen, that are for use, are kept tyed up, when those that are fatted for the shambles, are let loose into the pasture to feed at pleasure.

4. The last is for the Devils confusion, to confound him when he sayes, Doth *Job* Job. 2. serve God for nought. God sends tryalls to stop the Devils mouth, who slanders all for mercenaries, therefore oft times he sends no reward visible at all, and sometimes gives *malam mercedem*, an ill reward in appearance, that it may appear that we serve him *gratis* freely.

Now for the manner of suffering; There were in the Primitive Church a sort of heretiques called *Circumcelliones*, who (hearing patience so much commended) conceived of it, as the stoickes, to be an *ἀσθένεια* a want of passions, and therefore whipped themselves, and acquainted themselves so much with hardship, that they could beare any thing. But we are to understand, that as Christian religion is far from Epicurisme, so it allowes not the doctrine of the stoicks: Saint Paul disputed against both Epicures and Stoickes. Christian patience is no stoicall *ἀσθένεια* for *Job*, David, Christ, they were patient, yet had some notable signes of passions, that they felt what they suffered. Nor is patience a Monothelite, to have a will onely to be punished. Our Saviour had a will to be rid of the cup, as well as a submission to Gods will. It was a suffering according to the will of God, as the Apostle speaks, to which he conformed himself. Saint *Augustine* sheweth the difference between the Heathens, and heretiks patience, and that which is true patience. The first was not in a good cause, or for a right end, but possibly they used themselves to suffer, and felt it not: but in true patience, a man feels the crosse, and would be rid of it, yet submits to the good pleasure of God. And therefore he saith, it was *stupor morbi* (being accustomed to ill) *potius quam robur sanitatis*, A stupefying disease, rather then the strength of health, and *admiranda duritia, que magna est sed neganda patientia, que nulla est*, their hardnes was to be admired, for it was great, but their patience to be denied, for they had none.

Lnc. 22. 42.  
1 pet. 4. 19.  
c. 7. de patientia

That which is forbidden the Apostle comprizeth in one verse 1. A small regard, Heb. 12. 5. or despising the chastisement of the Lord. 2. and a fainting under his correction *ἀσθενεία* and *παύσις* the two extreames of true patience.

1. Saint *Chrysostom* noeth upon Exodus 9. 28. that in the wicked there is but *momentanea cura*, not no regard at all, but a momentary regard of Gods afflictions: as it was in *Pharaoh* concerning the plagues of Egypt; and it was no other in *Jeroboam*, there was in him a humiliation for the present, till his hand was restored onely. That effect which judgement works upon the wicked, is onely *pannicus timor*, a panick fear for the present, till the danger be over, and therefore such patience is called *Pannica patientia*, a panick patience: like to that in bears and wolves at the sound of the drum, they are afraid while that is beaten and no longer. Or as they which not being used to the sea are sick, while the ship is tossed, but as soon as they set footing on the land are well again. And by this men came to that which the Ancients call *Stupor morbi, non robur sanitatis*, a numnesse and hardnes of soul, not proceeding from strength of health: and thy call it *animi paralysis* a palsy of the soul. It is one thing to thrust a needle into quick, and another into dead flesh. And this *stupor* or numnesse of the soul is of two sorts. *Contritus et immensus*.

1 King. 13. 6.

1. The wiseman speaking of a person given to excesse of meat and drink, saith, They have stricken me (saith thou say) and I was not sick, they have beaten me and I felt it not. He shews that some by custome in sinne, contract a senselesse in sin. Their life is like to them that sleep in the top mast, whose sleep is broken and yet continues, and so they come to a kinde of drunkennesse. *Ebrii sunt, non vino*, as *Esa. 51. 21.* the Prophet speaks, they are drunk, but not with wine; and so it falls out in other vices, when a man is bewitcht with a sin, he is smitten but feeleth not, because he is drunk with it.

prov. 23. 34.

2. The



2. The other is such as we read *Baals* Prophets were : who, when their God would not hear them, cut themselves with knives and lancers, and thereby might seem patient; and this is not *stupor contrahens*, but *emissus* a stupidity infused by *Sathan*, whether he possesse men spiritually onely in their souls, or corporally too. The Devil taught a man to breake his chaines and cut his flesh with stones; and such was that of the *Circumcelliones*, *Manichees* and *Donatists* &c. it was but *patimulum*, ut *sacerent malum*, as *Saint Augustine* speaks, they suffered evil, that they might do the more evil.

This *stupor contrahens* comes two wayes. 1. *Ex ignorantia causa*, not considering the cause whence afflictions come. or 2. *Ex ignorantia finis*, not considering the end whereto they tend.

1. When the afflicted consider not the cause from whence their affliction cometh, Thou hast stricken them O Lord, and they are not grieved (saith the Prophet) thou hast consumed them, but they have refused to receive correction, they have made their faces harder then a rock &c. And God himself by the same Prophet, In vain have I smitten your children, they received no correction. And the Prophet *Esa*, why should ye be stricken any more? ye will revolt more and more &c. No doubt but there are some such among us, whom God calleth before him, and arresteth with these his Sericants, but are no whit amended. Such are usually compared to *Simon* the Cyrenian, who was violently laid hold on, and forced to carry the crosse, but are not crucified on it themselves, a crosse they beare, but profit not. And the reason is, because they ascribe it to other causes, besides God inflicting, and their sins deservng. *Divines* call this *cacum tormentum*, or *cacum dolorem*, a blinde grief, a grief they have on the sudden, but are not able to say, for this or this cause is it come upon me; they ascribe it *humori natura* not *rori gratie*, and like purblinde men they cannot looke up to the hand that striketh them; and so consequently they get them *terrenas consolatiunculas* earthly petty comforts; (as *Saint Bernard*) pleasure and friends, and so drive it away: and if it comes from without then many times they do *insurgere in instrumentum et omittens percussorem*, rise against the weapon, and leave the striker, which comes by not observing the two concurrents, viz. God and his instrument, and that the affliction is just with God, though unjust in the instrument, as the calamities of *Iob*, were just in God, *cui nil nisi iustum placet*, who delights in nothing but what's just; and our Saviour saith, *Math 5. 11*. we shall be blessed by God when we are injured by men, the not distinguishing of these two breeds desire of revenge. King *David* could distinguish better. In the case of *Saul* and *Doeg*, the instruments; O Lord my God, if I have done any such thing &c. He ascribed it to God, and yet knew he was wronged by them: and in the case of *Shimei*, he conceived that he was but Gods instrument to afflict and punish him.

2. When we look not high enough, that is the first, the second is, when we conceive not aright of the end: for tribulation is of *tribulum* a bramble; and *Saint Augustine* saith, *Ideo mittitur, aut ut desineat, aut ut revocet*, it is sent therefore, either to restrain, or to call back. And *Intelligas homo Deum esse medicum, et tribulationem medicamentum esse ad salutem, non poenam ad damnationem*, Man should know, that God is a physitian, and tribulation a medicine for health, not a punishment to condemne. And *Saint Gregory*. *Adversitas qua bonis viris obicitur, probatio virtutis est, non iudicium reprobationis*, Tribulation that comes upon good men is a trial of their goodnes, not a token of reprobation. When men then mistake Gods aime, in the end they fall into a nummes of foul.

2. The second extreame of Patience is the fainting under Gods correction. The cause most commonly comes, when men cannot distinguish between *interdum* and *interdum* between being shaken, and cast down; but imagine, that God afflicts them in wrath, and aymes at their destruction: whereas the Apostle could say, we are troubled on every side, yet not distressed, we are perplexed, but not in despair. And when a man cannot distinguish between these, then a heaviness seizeth on him that begetteth death. The Psalmist maketh a dialogue between his soul and himself: Why art thou so cast down O my soul? but then comes in the other part, put thy trust in God for the help of his countenance. When men begin to be perplexed, then either they feel their courage die, the spirit is cast down, and A wounded spirit

1 King. 18. 28

Mar. 5. 5.

Jer. 5. 3.

2. 30.

Esa. 1. 5.

Luc. 23. 26.

1 Sam. 22.

psal. 7. 3.

2 Sam. 16.

2 Cor. 4. 8.

psal. 42. 6.

Spirit cannot be born : the spirit of a man will beare other infirmities and crosses, and so the heathen have shewed great patience, but when the spirit or conscience it self is wounded, who can beare it ? Or else they fall a murmuring against Gods justice, and say with *Cain*, Their punishment is greater then they can bear, or have deserved ; and so mistaking Gods Justice fall away by despair, and not considering Gods mercy, they come to be of *Sauls* minde, If God will neither answer him by Prophets, dreames, nor voice, he will go to the witch : and if this succeeds not, then he takes another course, and so falls into the other extreame, and lies flat on the ground with a brutish kinde of patience. And all this is by misconstruing Gods justice or mercy, that because he correcteth as a father, he will condemne us as a Judge.

The general means to get Patience are these.

1. It is truly said by Saint *Jerome*, that *quot sunt cause*, as many causes as God hath *ad puniendum* to punish, there are so many for us *ad patiendum* to suffer with patience. There are many examples of patience among the Heathen as of *Scapula*, *Rutilius*, *Regulus*, &c. these had a shew of patience, and their reason was *Sis alium, quemcumque alium fors prospera fecit*. But there ought to be in Christians a more heroique courage, seeing they know the causes from whence affliction comes, and whereto it tends, as was shewed before.

2. They say that it is *Tenuis patientia, quicquid corrugere est nefas*, a small patience, when a man cannot help it then to beare : since we cannot help it, were best to make a vertue of necessity. It is hard to kick against the pricks. A necessity being laid upon us, let us do it willingly, and so it will become a commendable vertue, and let us not be like them that have no hope.

3. The third is that which the heathen man confessed, *Quantum mercator pro lucro, quantum venator pro ludo, tantum ego non passus sum pro virtute*, I have not suffered so much for vertue, as the merchant for gain, or the hunter for sport : this he spake out of ambition, that he had not suffered so much for his honour. But let us adde, *Quantum ethnicus pro ambitione, tantum ego non passus sum pro Christo meo*, I have not endured so much for my Christ, as the Heathen for his ambition. On the other side considering as we are Christians, and afflicted either *ad correctionem* or *ad probationem*, for our amendment or tryal, these should be to make us patient : of which two let us spake more particularly.

1. In respect that afflictions come upon us justly for our sinnes. The lesse dishonest thief could blame his fellow for murmuring, and his reason was, seeing we suffer justly ; all we suffer is justly deserved, yea lesse then we deserve.

2. The Psalmist saith, that God in faithfullnesse had afflicted him. That as the punishment is just in the first place, so if we are afflicted, we should ascribe it to God of very faithfullnesse. Though he visit our offences with rods, or our sinnes with scourges, yet his mercy shall not utterly be taken from us, nor his truth fail. This affliction being sent in mercy, either to retain us, or to recall us, either for prevention or for cure, and we apprehending it so, is a speciall means to procure patience in us. For being strengthened by his promise, we shall make use of his punishment, and know that all things worke together for good to them that love God. And to this we may apply the speech of the Heathen man, *Patior ne patiar* I suffer now, that I may not suffer hereafter. That *Abraham* make not that argument against us which he did to the rich man ; Son remember that thou in thy life time receivedst thy good things, therefore now thou sufferest pains ; but *Lazarus*, who suffered pain, shall for his patience have his reward. That this conclusion may not be, here we must suffer those pains that may be ended, mitigated, endured with patience ; and have hope of an end, that we may not hereafter suffer those pains, in which there is no patience in bearing, no hope to be delivered no mitigation to be expected, but the end will be without end. And indeed this *continuus cursus temporalium*, to have no misfortune or trouble, nor to be plagued as other men, is a dangerous signe of Gods disfavours to us. And these for the corrective part.

The motives for patience in that affliction which is *explorativa* or *probativa* are.

1. To

Means of Patience.

Act. 9. 5.

Lue. 23. 41.

psal. 119. 75.

89. 32 33.

Rom. 8. 28.

Luc. 16. 25.

psal. 73. 5.

1. To consider before hand what troubles and crosses are incident to a Christian life. Our Saviour upon this hath two comparitons, of a builder, and a king going to war, both whom it behoveth to cast their accounts before hand what charge they may be at. For the want of forecast of them that intend to live a Godly life, what troubles, what temptations they must go through, makes them unprepared and unresolved when the crosse cometh, and so they give over.

2. The Apötle (though it may be equally applied to other vertues) tells us, that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope: that is, in this point of patience we may see in scriptures what the Saints of God have endured, and by considering their afflictions and sufferings, what it cost them; and what they suffered we may see what it will cost us, and what we must endure, and so we may be the better armed against the like; and especially if we consider our Captain, as the Apostle calls him, and what he suffered. *Recogitate illum*, consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. This is a good preparative to patience. *Si passio Christi*, (saith Saint Gregory) *in memoriam revocetur, nihil tam arduum quod non aequo animo toleretur*, if we would but call Christs passion to remembrance, theres nothing so difficult, but we would willingly endure it. He suffered so much in all parts of soul and body, that its impossible for us to endure the like.

3. *Martyres sine flamma esse possumus, si in anima patientiam retineamus*, we may be martyrs without fire, if we endure Gods crosse with patience. And to endure them we shall be enabled by Gods own promise, in the words of the Apötle; 1 Cor. 10. 13. God is faithfull who will not suffer you to be tempted above that ye are able, but with the temptation will also make a way to escape, that ye may be able to beare it. He will not trie us above our patience, but either give us sufficient strength to suffer great afflictions; or lessen our trials, as our patience shall decrease. And the consideration of this is also a great motive to continue in this vertue.

4. Lastly, The hope of the reward laid up for those that suffer in this world, is a principal means to stir us to this duty. Saint Paul saith, I reckon not the sufferings of this present time worthy to be compared with the glory which shall be revealed in us. And he gives the reason in another place. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Here is a gradation of so many steps, that a man cannot reach to the top of it.

The glory great, the affliction light, the glory exceeding, the affliction for a moment, nay the glory far more exceeding with an eternal weight added to it. Here is Hyperbole upon Hyperbole, and yet no Hyperbole can fully expresse it, The Apostle could not expresse it. and we cannot conceive it.

So much of the means.

Signes of Patience.

The signes of patience are these.

1. *Tolerantia Crucis*. When a man findes upon examination, that he is able and willing according to the Greek word *anisthai* to abide under the crosse, it is a good signe. When a man is so affected to the Crosse, that if it please God to take away his sinne, (the cause of punishment) he is willing to beare the punishment. Let me onely be assured of forgiveness and let the Crosse lie on me still.

Job 1. 21.

2. The second is when we can *Tolerare et amare*, beare and love too. When our suffering turns not to murmuring or disobedience, but so affecteth us, that (notwithstanding our chastisement) we can love God with his chastisement, and for it say with Job, Blessed be the name of the Lord. When it is *Benedictus Dominus in donis suis*, blessed be God in his gifts, Jobs wife can say grace aswell as he; but when it cometh in *ablationibus suis*, blessed be God, who takes away, a true note ariseth of difference between true and counterfeit patience. It is in this as in the



the affections, when they arise from contrary objects, they are true and not counterfeit; as when justice, which properly stirs up fear, works love in us, and when we can fear him for his mercy which properly stirs up love. Wicked men may fear God for his justice, and love him for his mercy; but the true note of difference is, if we love him for his justice, and can say with *David*, There is mercy with thee that thou mayest be feared. So that when a man can love God, as we count it, *post injuriam*, this is true love, and is a signe of true patience. The Heathen man said, that's true love, *cum amare possis post injuriam*, when one can love him that hath injured him.

3. The third is, when we finde our selves humble in our sufferings, which is a distinction between true Christian patience and heretical. The Fathers in the primitive Church had much to do to make the people observe the difference of patience between a true Christian and a Donatist; and were forced to use these two notes of distinction.

1. That in the suffering of a Donatist (which is to be observed in our dayes) they should finde a spirit of pride and vanity, whereas true patience is humble. And this humility appeared in the Martyrs sufferings, which was without disputation with God about the cause, or murmuring at the torments: *tolerabunt & non gement*; or else *respondent pro Deo*, they either bear them, and mourn in silence, or if they reply, it is on Gods behalf, like *Job*, of whom the Holy Ghost saith, In all this *Job* sinned not, nor charged God foolishly. And, In all this did not *Job* sin with his lips. He did nothing to bewray impatience. True patience is humble, and faith with *David*, *Tacui Domine, quia in fecisti*, I kept silence, O Lord, because it is thy doing.

*Job* 1. 22.  
2. 10.

2. The other note is Alacrity. It was observed by the Fathers, that the *Circumcelliones* in their sufferings had no alacrity, but *cholerici*, without passion, it is true; they were not moved, but they suffered not cheerfully. They bore them, but they rejoiced not; they did *vinci*, overcome, as those that in some diseases, cure without pain, or using Narcotick medicines do overcome the pain, but Christian patience doth more, In all these, saith the Apostle, *Romans*, 8. 37. *superiorum*, we do more then overcome. It doth *superare*, overcome, and more then so, for it rejoiceth too. So the Apostles after they had been scourged, departed, rejoicing that they were counted worthy to suffer for the Name of Christ; whereas the suffering of Hereticks, though it discovered no fear or grief, yet it wanted this rejoicing, it had no alacrity in it.

*Psalms* 27. 14.

Now concerning the sixth Rule (as is in the former.) It is not enough for a man to say to his own soul, Why art thou so impatient? but we must say to others, *Sustine Dominum* (as the Psalmist) wait (and that patiently) on the Lord. We do what we can by our comforts and exhortations to make them patient. On the other side, if there be any provocation to impatency in others, as *Jobs* wife, we must answer them with him. And this is the knowledge that every one should have, and it is folly in them that have it not. For *Doctrina viri per patientiam nescitur*, the discretion of a man deferreth anger, saith *Solomon*, *Proverbs* 19. 11. and as *S. Gregory* addes, *Tanto minus quisq; ostenditur doctus, quanto convincitur minus patiens: nec enim potest veraciter bona docendo impendere, si vivendo aequanimiter nesciat mala tolerare*, every man shews himself the lesse learned, by how much the lesse patient: nor can he well teach to do well, if he know not how to bear evill.

And thus much concerning the first Proposition,  
Thou shalt have a God.

## CHAP. XV.

The second thing required in the first Commandment, To have the true God for our God. Reasons hereof. Of true Religion. This is the true pearl to be sought. Three rules in seeking. The extremes of Religion. 1. Idolatry, 2. Superstition, 3. Prophane-ness, 4. novelty, of which three degrees. 1. Schisme. 2. Heresy. 3. Apostacy. The means of true Religion. The signes of procuring it in others.

## The second Proposition.

Here remain two propositions more in this Commandment.

1. Thou shalt have me the true God, for thy God; and this includes the vertue of religion, viz. true religion, which is the having the true God for our God. All other religions are the extremes forbidden.

2. The second is, Thou shalt have no other Gods but me, that is, thou shalt have one God alone, and thou shalt have me alone, and this includes the vertue of sincerity, which is opposite to all mixtures of true religion with any other.

Besides these propositions drawn out of the whole precept, there are two other vertues included in the first and last words of this Commandment. 1. Upon the last words *coram facie mea*, before my face, is grounded, the vertue of integrity or uprightness, opposed to hypocrisie; and upon the first words, *Non erunt tibi*, [thou shalt not] the vertue of perseverance. For the words are in the future tense, and extend to the whole course of our life. and these are the particulars that remain to be handled in this commandment.

2. The second proposition then, is, Thou shalt have me for thy God. For it is not enough to have a God, unlesse he be the true God. And this is true religion. Naturally our affections are bent, and chiefly bestowed on some one thing above the rest, and to this all our actions refer, and this whatsoever it be is our God. As some upon an Idol, or false god, which, as the Apostle speaks, is nothing. Or some upon the god of this world (that is, the Devil.) Some have their belly for their god, that is, the flesh. Some idolize their money and wealth, the love whereof is idolatry, as the same Apostle. Thus as *S. Augustine* saith, *nunquid; comeditur ab aliquo zelo*, every man is zealous for some thing or other. And concerning all such the Prophet makes his complaint, that there is a generation of men that turn the glory of the true God into dishonour, that are not careful to render God his true honour, and their religion is, as the Apostle saith of knowledge, *scientia falsi nominis*, religion falsely so called. For they follow vanity and lies, and therefore eat the fruit of lies, as the Prophet speaks, that is, grief of minde, smart of body, and confusion of soul. That which *Plato* saith of this is true, *ἡμῶν ψυχὴ αἰὲν ἐπιθυμῶν ἑαυτοῦ καὶ ἀλλοτρίων*, &c. Every soul if it hath not the truth, it is not because it wants desire of the truth, and if it finde it not out, it is against the will of it, unlesse it degenerate from its nature. When *Abraham* had told *Abimelech* that *Sarah* was his sister, not his wife, he (though a Heathen) could tell *Abraham* that he had done that he ought not to have done. And that which is more strange, the Devil, (though the father of lies) could say to the woman, Yea is it true indeed? Hath God said ye shall not eat of every tree of the garden? He was desirous that *Eve* should give him a true answer. So we see the force of truth, that howsoever it is not practised, yet in judgment, not only the good but the wicked, even the Heathen, and the Devil himself would not willingly be beguiled with falsehood.

One reason why God, though he commands onely true religion, yet permits the false, is, in respect of that which was named before, the tryal of our faith, which is more precious with God then all the riches of the world. This tryal hath been the cause, why God hath permitted and doth permit so many errors, heresies, and false worshipes, we may allude to it by comparison: that albeit God hath abundance of all things to make all men rich, and so could have done; yet for tryal of a liberall and compassionate minde in the rich, he saith, *The poor shall never cease out of the land*: So it may be said in the case of truth, It had been an easie matter for God to have taken order, that every man should enjoy the true profession

1 Cor. 8. 4.  
2 Cor. 4. 4.  
Phil. 3. 19.  
Ephes. 5. 5.

Psal. 4. 2.  
1 Tim. 6. 20.  
Hos. 10. 13.

Gen. 20. 9.  
Job. 8. 44.  
Gen. 3. 2.

1 pet. 1. 7.

Deut. 15. 11.

profession but only for this trial. *Ideo oportet hereses esse inter vos*, therefore there must be heresies among you, and why? because they which are approved may be made manifest among you. He that said, *Fiat lux*, let there be light and it was made, could have as easily said, *Sit veritas*, let there be truth, let there be plenty of truth; and it should have been so, but he hath given the reason why he suffereth error, that they may be tryed, that seek after the truth.

Another reason of this is, that forasmuch as God hath magnified his word, and truth above all things, and that it is the chiefest thing, and that he maketh most account of, he would therefore have it diligently to be sought by us, that we should shew our conformity to him in the estimation of it, and magnifie it above all things.

For the necessity of it much need not be spoken, it hath been partly handled already; but because truth and true religion is a way, as *S. Peter* calls it, and that way must bring us to the right end, then it follows, that of necessity we are to finde it. The spirit of truth is to guide us, and therefore it is requisite we finde him. If we finde it not, we cannot come to our end. *Eunti in via aliquis erit terminus*, but error immensum est, if a man keep the way he shall at length come to an end of his journey, but error hath no end; therefore the way must be found.

The thing commanded is Religion, and true Religion, *veri nominis Religio*, which our Saviour under the name of the kingdom of heaven compareth to a pearl, and him that sought after it, to Merchant, that seeking after many, found one pearl of inestimable price and value, and when he had found it, sold all that he had, and bought it. In which we may consider his desire which is branched out into three acts, 1. *Quasiavit*. 2. *Invenit*. 3. *Emisit*. He sought, found, and bought.

1. In regard of the manifold errors and falshoods in the world, Investigation is most necessary; that is, an earnest study and applying of the minde, to finde out truth among many errors; contrary to the custome of this age, where no man desires to seek, but in that Religion wherein a man is born, in that he will grow up, and in that he will dye, and imagine that he hath found the pearl without seeking, and so when our studies ripen, we onely stick to some mens institutions. *Moses* seemeth to be of another minde, and not onely exhorteth, but commandeth the Israelites to enquire into all antiquities, and in all parts and ends of the world, whether there were any Religion so true as theirs. No man then ought to suppose he hath found the truth, before he hath sought it; and a promise there is of finding if we seek. The promise of the calling of the Gentiles, that God would be found of them that sought him not, is no rule for us in this case: but as we must enquire, so we must examine all truths. There are many counterfeit pearls; a man must be able to distinguish, before he sell all to buy a pearl.

Hereditary Religion, Religion upon offence taken, Religion upon a sudden, these three at this time possesse the most of mankind.

1. Either because they will be of the minde of *Auxentius*, *In hac fide natus sum, in hac item moriar*, and in this case Religion findeth us, and not we it.

2. Or, because I have received some indignity in one Religion, I will be of another: or because we have sustained some losse, or had some crosse by our Religion, therefore we will go over seas, and there we will seek and finde the pearl, and are able to defend it to be so.

3. There is *religio repentina* a sudden religion. This is a stumbling upon Religion without study, by some that seek to revelations, and prefer fancies before ordinary means: whereas God hath given ordinary means, we must have time, and study, and means to finde it; for in other cases and without these there's no promise nor warrant from God, that we shall light upon it.

But if any shall say we have found it before we sought it, as God saith of a people, I was found of them that sought me not, we must adde, with the Apostle, *Omnia probare*, there is an examination answerable to seeking: they that have it must either seek it or examine it, and not make examination of the truth in Religion a matter of death, as the Turks do.

Seek therefore we must, and in seeking the Fathers give many rules, but especially two rules must be observed.

1. The first our Saviour gives, *querite primū*. It must be sought before all other things, Match. 6. 33. and



Esay 55. 8.  
phil. 2. 21.

and in the first place, because the seeking of it, will sanctifie all things else. Seek the Lord (saith the Prophet) while he may be found, and call upon him while he is near. *S. Paul* saith, All seek their own, not the things which are *Iesus Christ*. But if we give *primum* to our own, and not when we seek for *Christ*, God will not be near, but leaves us to our own.

Deut. 4. 29.  
Jerem. 29. 13.

2. The second is given by *Moses*. If thou seek the Lord thy God with all thy heart, and with all thy soul, thou shalt finde him. God saith by the Prophet, Ye shall seek me and finde me, when ye shall search for me with all your heart. We must seek with tears, as *Mary* did the body of *Christ*. *Joh. 10. 15.* we must seek for the truth, as *Solomon* saith men must do for wisdom, how is that? as men seek for silver or hid treasures; and, as the Prophet, if ye will enquire, enquire, that is, enquire indeed. But if either we *primum quarere grandis*, if we first seek great things for our selves, and religion after; or seek, and not seek, by seeking coldly, *S. Paul* seeking his fathers affes, and the woman seeking her goat will prove to be with much care then ours for religion: such seekers will never finde.

1. Tim. 6. 3.  
Ephes. 6. 14.

3. The third is. As we must seek for the truth, if we have it not, and when we have it examine it, so when we have it, we must *acquiescere* we must rest in it. The use of religion serves us instead of a girdle to girt our loyns, that is, truth must be applyed as close to our souls, as a girdle to our reins; to convert it into motion.

For the negative part, what is here forbidden, may be reduced to these two heads.

1. One extreame opposite to true religion, is *nimum*, the excesse, when we give honour, either *cui non oportet*, to whom it is not due, or *quantum non oportet*, or more then is due: the first is commonly called Idolatry, the other superstition.

2. Another extreame is *parum*, the defect, when we do not give honour *cui oportet*, to whom it is due, or not *quantum oportet*, not so much as is due. The first is called prophaneesse, which usually ends in Atheisme, the other is non-acquiescence, or not resting in religion, when men seek out novelties, and receive the truth onely in part; and this divides it self into two branches. 1. Schisme, 2. Heresie, which ends in Apostacy.

Deut. 18. 10, 11

1. The *cui non oportet*, is Idolatry, whether it be by giving divine honour and worship, or ascribing any part of Gods office to any creature, as *S. Augustine* speaks: within which comes dealing and covenanting with the Devil, or trusting to his instruments, Sorcerers, Charmers, Dreamers, and other Inchanters. So if a man yeeld any of the former affections and vertues, as love, fear, &c. to the Devil, if he fear the stars, or attribute any thing to dreams, enchantments, ligatures, lots, characters, &c. it is comprehended within this. God telleth us by the Prophet, that none can fore-shew things to come, but himself; (not dreaming things known by natural causes) but where there is *causa libera* a free cause. Therefore if divine honour be attributed to any of these, a part of Gods peculiar offices is taken from him, and the most of them are reckoned up by *Moses*, and God threatens to punish them. In the Prophet *Jeremy*, there is a plain commandment against the ascribing any thing to stars. So likewise against Wizards and divination. *Saul* enquired of the Witch of Endor, and you see Gods anger towards him for it. And *Ahasiah* using the like means to recover his sickness, was reproved by *Elijah*, Is it not because there is no God in Israel, that ye go to inquire of *Baalzebub* the God of Ekron? Though the Witch at Endor foretold *Sauls* death, and spake truth, yet *Sauls* act is condemned. *Chronicles* 10. 13. And though the Pythonist in the Acts confessed, that the Apostles were servants of the living God, yet *S. Paul* rebuked the spirit that was in her, and made him come forth. Yea though a Prophet foretells a truth, and yet saith, let us go after other gods, he shall be put to death.

Jerem. 10. 2.  
Esay 8. 19.  
Ezek. 21. 21.  
1 Sam. 28. 16  
1 Chro. 10. 13  
2 Kings 1. 3.

Act 16. 17, 18

Deut. 2. 1, 2, 5

2. The other, *quantum non oportet*, to give too much honour, is commonly referred to superstition. The second Council at Nice erected images, and their principal reason was, because God could not be remembered too much: but that was no good argument, for then there could be no superstition. *Tully* shews how the world superstition came first up. There were certain old Romans, that did nothing but pray, day and night, that their children might outlive them, and be *superstices*: whereupon they were called *superstitious*. In this respect we also condemn the *Euchyres*.

It is true, as the Fathers say, that for *quantitas absoluta*, the absolute quantity, if we were as the Angels, there were no *nihilum*, but for as much as in man there is but *quantitas ad analogiam*, or *ad proportionem*, and thereby he hath no absolute-ness, but *ad conditionem*, we must do that whereby we may continue, and go forward so the glorifying of God, and because of his weakness, for a man to spend himself in one day maketh a *minimum* in Religion, and consequently, Superstition.

For the other extreme, *Parum*, when we give too little, and that either 1. *chimon oportet*, or *non quantum*, the first is commonly called Prophaneness, which was a punishment from the beginning, that a man should be such a one, that he should not come *intra sanum*, within the Church, but to stand *extra*, which many now a dayes count no punishment, nay it is to be feared that it hath increased, and that such people are the better thought of: too many of this sort are in these times that value religion and Gods worship no more then *Esa* did his birth-right.

2. The second part of this extreme is, when we give not *quantum oportet*, so much to God as we ought, when we will not rest or acquiesce in what God hath by his Church prescribed, and delivered to us, but affect novelties, and desire new and strange things, *novum et mirum*, and therefore that God might make novelties the more odious to us, he hath made it a sinne for those things he most hateth. *Nadab* and *Abihu* are said to have offered strange fire to the Lord, and the wise man calleth an harlot a strange woman: *Jacob* commands his family to put away strange gods. It is called in Deut. *fornicare post deum alienum*. This being bewitched with the desire of novelties, and new devils, hath changed the pure doctrine of the Primitive religion, and marred this religion where it is predominant. Thus the *Galatians* were bewitched, *Galat. 3. 1.* and none but the *Antick ingenua*, which is spoken of in the acts, are given to it, Academick doubting spirits, Scepticks in Religion.

There are three degrees in novelty. 1. Schisme. 2. Heresy. 3. Apostacy. In which one makes way for another.

1. Schisme is the high way to superstition, as also to prophaneness. And it is so called properly, when a man upon unjust dislike, either of government or worship or doctrine professed, or for some indifferent rites, withdraws from the communion of the Church in publique duties, and refuses to submit to his spiritual governors, the Bishops and Pastors of the Church, and so will make a sentier, and from the whole body: whereas the Apostles counsel is, that all should speak one thing, and that there be no dissensions, but be knit in one minde and in one judgement; and in another place, not to forsake the fellowship we have among our selves.

2. Heresy is (as *S. Augustine* defines it) *Dum scriptura bona intelligitur non bene, & quod in eis non bene intelligitur etiam temere & audaciter asseritur*, when good Scripture is not well understood, and that they affirm that rashly and boldly that they understand not well. *S. Jerome* goes further, *Quidamque alias scripturas intelligit, quam sensus spiritus S. flagitat, quo conscripta est, licet de ecclesia non recesserit, tamen haereticus appellari potest*, he that makes another interpretation of Scripture, then according to the sense of the holy Ghost, although he depart not from the Church, yet may be called an Heretic. This must not be understood of every error, but of fundamental errors, and such as are wilfully held, when there are sufficient means to convince one of the truth. *Acts 5. 17.*

3. Apostacy is a general defection or falling from all points of religion. The means to finde out true religion are, besides the publique and general means, Harkening to the voice of the Church, to whom Christ hath entrusted the truth, and which is therefore called by *S. Paul*, the ground and pillar of truth.

1. The Eunuchs means, reading the Scripture, Heread the Prophet *Esa*.

2. *Cornelius* means prayers, almes, and fasting, and that (which is strange being a Heathen, before he was called) he was said to be a man that feared God: But the Fathers resolve it well, why he was said to be so. *quia non detinuit veritatem in injustitia*, he withheld not the truth in unrighteousness, as the Apostle speaks, and did not abuse his natural light and therefore God bestowed a farther light upon him. So that if men use *Cornelius* means, and not suppress the light they have, God will give them his grace and further light to lead them into all necessary truths.

3. The third is *Apollas* means, to have *paratum cor*, to be ready: and willing to encrease the knowledge we have already. These are the principal means: other means were mentioned before, when we spoke of knowledge.

The signes of true religion were foure: of which formerly we have spoken, and therefore will but name them, 1. The Antiquity, 2. The purging of the soul, 3. The beginning and growth of it. And 4. Lastly the examples of excellent vertues in the professors. All these Saint *Augustine* accounteth the especial signes.

The sixth rule for purging is in others. King *David* desired that he might not die yet, because the dust would not declare Gods truth. And our Saviour saith, that he was borne and came into the world to beare witness unto the truth. And on the contrary we are commanded to mark and avoid those which cause division and offences contrary to true doctrine.

C. H. A. P. XVII.  
The third thing required in the 1. Commandement is, to have only the true God, which includes Sincerity. Reasons hereof. The Contraries to sincerity. Means of sincerity. Signes of sincerity. Of securing it in others.

Thus much for the second general proposition, and the vertue therein required, viz. religion. Now for the third. *Habebis me solum Deum*. We must have him onely for our God, and this includes Sincerity.

It is not enough to have him for our God, but we must have him alone for our God: none but me, as the Chaldee, and Septuagint read. Our Saviour saith thou shalt worship the Lord thy God and him onely shalt thou serve: which is all one with Deut. 6. 13. and 10. 20. onely there is not *and not him onely*, but it is supplied by our Saviour, and all comes from the same spirit. The reasons were touched before, yet we will mention some of them again.

1. The first is, because it trencheth upon Gods honour and glory to have a partner, and that men should worship other gods. The Apostles end their Epistles, with *Soli Deo honor et gloria*. Rom. 2. *Peter*. and Saint *Jude*. And the reason the Prophet gives, My glory saith God, will I not give to another, his glory is indivisible, if any will add a partner see the conditions, 1 Sam. 7. 3. God promisseth, if the people will leave serving of other gods, he will be their deliverer but if they serve any other gods, he will deliver them no more, but bids them go to them, and let them save them.

2. Another is taken from the titles given to God: as a father, a king, a master. O hearken to the voice of my calling. My king. A husband. I will marry thee unto me, saith God by the Prophet. A Master. If I be a Master, where is my feare? And of all these we can have but one: but one father, one husband, one king. one master. We cannot serve God and Mammon. And therefore we can have but one God.

3. The third was touched before, To joyne any with him, who is below him (and whosoever he is, he must be below him) is to abase him: if we could joyn any that were equal or his match, it were otherwise. If we joyn worse with better, it disgraces it. wine with water is the weaker. If you go to Bethel, and erect an altar to *Jehovah*, you must put a way other strange gods. No halting with the Israelites between God and *Baal*. No swaering by *Jehovah* and *Malcom* with one breath. No keeping the feast with leaven; no mixture in religion, but our passover must be kept with the unleavened bread of sincerity and truth, saith the Apostle. And therefore all mixture was forbidden under the Law, both in figure Deut. 22. 9 and by expresse precept, *Deut*. 4. 10. there must be *simplicitas*, as the Apostle speaks, 2. Cor. 1. 22. a judging of mixt and counterfeit wares, by bringing them to the sun: God will search with lanthorns: sincerity is *sine geras*, pure honey, without waxe, such must our religion be.

The thing forbidden and opposite to sincerity is.

1. Mixture in religion, and that both in respect of the matter of it, and of our affections towards it.

I. For



1. For the matter. Our Saviour saith. No man putteth new and old cloth together in a garment, or new wine into old vessels. This mixture of religion corrupteth it: as that of the Turks is a religion compounded of all: and the Pagans worship diverse gods. The whore of Babylon is said to have a mixt cup, Luc. 5. 36.  
Rev. 18. 6.

2. For the mixture of affections. As our religion ought to be sincere, so our affections. A mixture of hot and cold makes lukewarm, which temper is loathsome to Christ. The religion of such is for their ends, not for Gods glory: as they which sought Christ for the loaves. They are *duplici corde*, as Saint James calls them. Rev. 3. 16.  
Iohn. 6. 26.  
Jam. 1. 8.  
 There is no worse fault then to be lukewarm; therefore we must be resolved to be either hot or cold.

2. The other extreame forbidden, is the defect, as that of mixture in excess, that is, when men will so reforme and purifie religion, that they destroy it. Pro. 30. 23.  
 The wringing of the nose bringeth forth blood *qui mungit nimium, sanguinem elicit*, he that will make his nose too cleare, makes it bleed; so when men will cleanse the church too much, instead of purifying it from mixtures in composition, they give it a bloody nose, as sectaries and hereticks usually do, who alwayes pretend reformation, when they rend the church, and make it bleed, sometimes to death.

The means of sincerity in religion.

1. There is no better, then that which is implied in that wish of Christ, I would thou wert cold or hot: we must avoyd lukewarmnes, which causes wavering in religion, and come to a resolution; we must resolve to be what we professe, and to stick to the truth: then we shall be *mel sincerum*, pure hony *sine cera*, purified from all mixture.

2. When we are resolved to adhere to the truth, then we must come to the price, and value aright. It is true, that Job saith. Man knoweth not the price of it. Job 28. 13.  
 Though we would give our selves and all we have for it, yet we cannot give a full price for it, and therefore must not for any price part with it. Merchants use to set a mark upon their clothes or other wares of the lowest price they will sell them at: now the truth is of such a value, that we cannot set any price whereupon to part with it. How high soever our price be, if we part with it, God may say to us, as the Prophet doth in the person of Christ, when they weighed for his price thirty pieces of silver, a goodly price it is that I was valued at by them; a price more fit to buy potsheards, and therefore he casts it to the potter. Surely God sets no such price on us, or valued us at so small a rate, however we value Christ or his truth Zach. 11. 12.  
1 Cor. 6. 20.  
*Empti estis pretio*, saith Saint Paul, we are bought with a price, more then thirty pices of silver not with corruptable things; as gold and silver, but with the blood of Christ, as of a lamb without spot: a lesser price would not serve to redeeme us, for if it would, all should have gone rather then he; therefore as he prized us, so must we prize him, and his truth, above all corruptible things in the world.

The signes of sincere or true religion have been handled before: we shall touch onely a few.

1. True religion ascribes all good to God alone, and gives no part of his honour to any creature.

2. It favours not man in his corrupt desires, its no doctrine of liberty, but restraines all carnal liberty; it teaches us to despise father and mother, friends, yea a mans self and all for God.

3. It is free from those mixtures which have been the decay of religion, which were 1. mingling it with errours of vain Philosophy, which Saint Augustine calls *rationes philosophorum, obruse, acule* the acute and yet obtuse or blunt reasons of Philosophers. Thus *Clementes Alex.* and *Origen* by Platos *Sapientia* and *Aristotiles* Coloss. 2. 8.  
*obscure* vshered divers errours into the Church.

2. With Jewish fables, which the Apostle bids *Titus* beware of, Jewish rites and ceremonies abrogated by Christ, which he calls *signa et infirma elementa*, weak and beggerly rudiments. Tit. 1. 14.

3. It doth *penetrare cor*, it pierces into the soul, circumcises the heart, mortifies all carnall lusts and desires; false religion reaches chiefly to the outward man. True religion

religion enflames the heart and affections with love of God, and makes us prize him above all worldly things, that we can say with *David*, whom have I in heaven but thee &c. And makes us able to answer Christs question to *S. Peter*, *diligis me plus* &c. Louest thou me more then these? that we can say, we love him more then these, all these things on earth: and where this is not, there is not sincere religion rooted in the heart.

Gala. 2. 11.

The sixth rule is; for procuring sincerity in others; especially we must exhort others, as the Apostle doth *Timothy*, and all those that succeed him in the like office of a Bishop in the church, to keep the commandment, that is, the doctrine and religion left & commanded by Christ, *etiam*, *involuntarie*, without spot, unrebukeable: and when Saint *Peter* seemed to Judaize, he reprov'd him to his face; so ought we in our places and stations to oppose the corruptions and novelties brought into religion, contrary to the primitive and Catholique truth.

## CHAP. XVII.

Of the last words in the first Commandment, *Coram me*, in which is implied Integrity. Reasons for it. Of Hypocrisie, and reasons against it. Signs of a sound heart. An observation from the first words. Non habebis. They are in the Future tense, and imply perseverance. Reasons for it. The extremes. 1. Constancy in evil. 2. Inconstancy in good. Four reasons against Backsliding. signs of perseverance. Of procuring it in others.

*Coram me*, Before me.

3.

This is the last part of this Commandment. And this *Coram me*, saith saint *Augustine* hath a great Emphasis in it, even so much as makes a distinction between this and the three other Commandments of the first Table: and it is to be taken according to the third rule of Extent before specified, *viz.* that is spiritual and extends to the heart. *Coram me*, Not in my sight. That is, thou shalt not have any other God not so much as in the secret corner of thy heart: for God is *scrutator cordis*, a searcher of the heart. This implies the vertue of integrity. The law is spiritual, saith the Apostle, and therefore the duties here commanded, are to be, not onely *coram facie humana et coram luce*, in the sight of men and in the light, which reach only to the exterior part of Gods worship, but this *coram tenebris et coram facie Dei*, in the darknesse, and in Gods sight, reaches to the thoughts, the inward parts of the soul, which belong properly to the sight of God. It is God that formed the light, and created the darknes. And therefore, as the Psalmist saith, the darknes and light are both to him alike. And he that made the eye shall he not see? He sees not onely what the eye seeth, but also because he formes the spirit of man, *Zach. 12. 1.* He seeth what the eye seeth not, but onely the spirit of a man beholds, and that, as Saint *Augustine* saith, whether the Candle burne, or is put out; and which is more then all this, he seeth further then the spirit of man can see; for though our heart condemnes us not, yet he can, for he is greater then our heart, and knows more then our heart or spirit.

Rom. 8. 27.  
7. 14.Esa. 45. 7.  
psal. 139. 11.  
93. 9.

1 John. 3. 20.

Again this [*Coram me*] distinguishes true obedience from a bare appearance: for *bonum apparens*, good in shew, may be *Coram homine* before man; but *bonum verum* is onely *Coram me*, before God. For *Coram homine* before man, or any other *Coram*, argues nothing to be other then in appearance: but *Coram Deo* makes it indeed. Saint *Paul* *Ephes. 3. 16.* Divides every man into an inward, and an outward man and the same words are use by *Plato* before him, whence some gather he had read *Plato*; there is *ipse ad corpus*, and *ipse ad spiritum*, an inward and an outward man, and which of these two pleaseth God best, himself sheweth in *Eliab*, and *David*. *Samuel* had a liking to *Eliab*s countenance; but God said, look not on it, for I have refused him. God saw more into him then *Samuel* could. God looketh into the heart, and therefore requireth truth in the inward parts. For there God rules especially. The kingdom of God is within you, as our Saviour said to the Pharisees. There it must begin, and there he delighteth to be most, if our heart be right, from thence

1 Sam. 16. 7.  
psal. 51. 6.

Luke 17. 11.

he expects his worship. For in the heart is the principal seat of Christs scepter, there be rules, subduing our wills to God. There is in all men a corrupt desire of appearing outwardly to men, *quasi deum similes*, we affect to seem something, as *Saul*, when he spake to *Samuel*, who had told him that God had rejected him, yet saith 1 Sam. 15. 30 he, Honour me, I pray thee, before the elders of my people, and before Israel: such is our nature to appear outwardly to men; but this appearance commends us not to God, for he delights most in the truth and sincerity of the heart, for, as the common saying is, every man is chiefly delighted with that, wherein he is singular and exceeds others; and because that God alone can search the heart, therefore he delights in it, and requires our obedience to be *coram facie mea*, as in his sight. Therefore it is that the Wise man counselleth a man to keep his heart with all diligence. He gives a double reason, for it is the principal member, and therefore gives God the chief glory; and further it is the fountain of all our actions by none of which is God honoured, if they come from a corrupt fountain; nay they are so far from being accepted that they are abominable, and therefore according to the disposition of the heart, life or death proceeds: if we worship God with a right heart, then we shall reap life; if that be unsound, death eternal follows. And therefore *necessitas incumbit*, we had need to keep that member right. For all those glorious duties before spoken of, if they want integrity, or a good heart, they are so far from Gods acceptation, that they become abomination. For if we believe, our faith must come from the heart; if we love it must be not in word, but in truth, which comes from the heart. Our obedience also must proceed from the heart. To conclude this, whatsoever we do, we must do it heartily, as to the Lord, and not to men.

1 Sam. 15. 30

Prov. 4. 23

Rom. 10. 10.

1 John 3. 18.

Rom. 6. 17.

Col. 3. 23.

That which is here commanded is called, *virtus integritatis* by the Fathers, inward soundness against hollowness, and sincerity against mixture. And they ground it upon Gods charge to *Abraham*, when he made the covenant of Circumcision, *Ambula coram me*, what that is, God explained in the next words, & *esto integer*, walk before me, and be upright or perfect without hypocrisie. It is commonly joyned in Scripture with another word, *Job* was an upright and just man, the words signifie properly, straight and sound, upright and pure in another place; and an honest and good heart in another. The nature of the word *integer* is taken from timber, it must be straight without, and sound within; straight that it be not crooked, *coram facie humana*, and sound that it be not hollow *coram facie divina*, before God. Therefore the Ark was overlaid with gold, without and within, and in this respect it was that the Psalmist distinguished the Church (the Kings daughter) from other Kings daughters, her outward beauty might be paralleld, but she was all glorious within. It is the inward beauty which is required chiefly.

Gen. 17. 1.

Job. 1. 1.

8. 6.

Luk. 8. 15.

Exod. 25. 11.

37. 2.

psalm 45. 14.

That which is forbidden is hypocrisie. Our Saviour taxed it in the Pharisees, by telling them they had a care to make clean the outside of the cup and platter, but had no regard to that which was *intus*, within. This is the sin of seven woes, more then we read that any other sin had. Of which *S. Chrysostome* saith, *Phariseorum iustitia erat in ostentatione operis, non in rellitudine intentionis*, the righteousness of the Pharisees consisted in ostentation of their works, not in the uprightness of their intents. The other extrem is that the Prophet taxes in *Ephraim*, whom he call'd a silly dove without heart: this is simplicity without wisdom, when there is as our Saviour intimates, *Columba sine serpente*, the dove without the serpent. Of such speaks *Solomon*, when he saith, that a fool uttereth all his minde, he poures out his spirit without any manner of wisdom and discretion, before every man: our integrity therefore must be preserved with wisdom.

Math. 23. 25.

Hos. 7. 11.

March. 16. 16.

1. The way to keep our selves in this integrity. First, *Seneca's* counsel to *Lucillus* (who desired this vertue) was, when he took any thing in hand, to imagine that *Cato*, *Scipio*, or some other of the ancient Romans, renowned for vertue, stood before him. But it is a better way for us to do as the Psalmist did, to set God alwayes before our eyes, conceiving, (and that truly) that whatsoever we do is in his presence. If that will not work with us, then to set God not absolutely, but as he will sit, when the secrets of all hearts shall be disclosed, at the day of judgment. The day (as the Apostle speaks) when God shall judge the secrets of all men: for (as the Preacher saith) God shall bring every work into judgement, with every secret thing.

The means

psalm 16. 9.

Rom. 2. 16.

Eccles. 12. 14.



2. Another motive, and that a forceable one, to perswade us will be, that God requires an exact and sincere service of us to himself, because he commandeth singleness of heart from servants to their Masters even with fear and trembling. If this *ipsa iustitia*, eye-service will not be allowed by God, as current towards men, much lesse will he allow it to himself.

3. Lastly, if we consider the integrity of Christs heart to us, of whom we read, that it was pierced, and that he spent his very heart blood for us: if we consider that, it will stir us up to have a reciprocal heart to him, and say with *S. Bernard*, *iuste cor nostrum vindicat, qui cor suum pro nostro dedit*, he may justly challenge our hearts, that gave his for ours. When he had offered his hands, feet, and other members for us, yet thought it not sufficient, but gave his heart for us also. It is not our tongue, hands, or feet, that can require it; our hearts will be too little, if we give them also up to him.

Signes of up-  
rightnesse.

1. And we shall know whether our hearts be upright or no, 1<sup>st</sup>, by the Heathen mans rule,

*Nil conscire sibi, nulla pallescere culpa*

---hic murus abeuntis esto.

A sound heart is like a wall of brasse, and is so full of courage that it can say, with the Apostle, *Mihi perminimū est, ut a vobis iudicer*, it is a very small thing that I should be judged by you. It is the soundnesse of the heart that will make it bold, if we be not *conscii mali* to our selves, that we know no evil in our selves. This made *John Baptists* heart to be above King *Herods* power; the want of it made *Peter* afraid at a silly Damsels speech, charging him to be of Christs company.

1 Cor. 4. 3.

Mark 6. 8.

14. 66.  
69.

2. Another mark like to this, is, if we be firm and upright under the crosse. If afflictions alter us not: for troubles and crosses will dishonour the integrity of our hearts. Look how we stand affected in them, if firm, then no doubt but we are right. If we can say with King *Hezekiah*, Remember, O Lord, how I have walked before thee in truth, and with a perfect heart: this upheld him when he was sick even unto death; but *e contra*, if the heart be not sound, then in any crosse, it melts within us like wax, as the Psalmist speaks, *Psal. 22. 14.*

2 King. 20. 3.

Gen. 38. 24.  
26.

3. If we detest sin in our selves, and punish it no lesse in our selves then others. *Judah* at the first in the case of *Thamar*, cried, Bring her away, let her be burnt; but upon further consideration, when it came to be his own case, there was a sudden alteration, she was more righteous then I. This is much like that the Heathen man said of *Anthony* and his fellow, that they did *odisse tyrannum*, but not *tyrannidem*, they hated the tyrant, but not the tyranny: whereas a sound heart hates sin most of all in it self, even the least sin as we see in the Apostle when he cried out, O wretched man that I am, who shall deliver me from the body of this death?

Rom. 7. 24.

psal. 139. 23,  
24.

4. The last is somewhat hard. If we can with confidence say those two last verses of the Psalmist, Search me, O Lord, and know my heart, try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting. If any dare take this upon him, and can speak it truly not deceiving himself, his heart is upright in him: but a gentler tryal then this is, if a man can say in four particular cases, as he in another place, if there be any wickednesse in my hands, &c. let the enemy persecute my soul, &c. And when we with communing with our own hearts privately, can say, as my heart hath been upright with thee, so I desire in my last gasp to be comforted by thee, O Lord, and to be holpen in my greatest need. In these cases a man may perceive whether his heart be sound, or not.

7. 3.

5.

4. 4.

Phil. 1. 10.

And this according to the sixth rule stayeth not in our selves, but desires to have it in others also, with *S. Paul*, who prayed for the Philipians, that they might be sincere. And so did the friends of *Job*, though they took a wrong course in their comforts, yet they were right in this, that they had a desire to make *Jobs* heart upright. Thus far of integrity.

Perseverance.

One point more rests to be handled within the last general Proposition, and that is, *Non habebis*, Thou shalt not have. The observation is, that it is set down in the future tense, which implies perseverance; and this is the knitting up of all. It standeth first in the text, *non habebis*, and *non erunt*, thou shalt not have, and there shall not be, but in order of handling it hath the last place, because it is the shutting up of all.

The

The words, *Non habebis* must not be answered with *non habeo*, or *non habui*, but with *non habeo*, I will have no other gods; and this is perseverance. This is a greater matter then many do imagine: *fui*, *sum*, and *ero* are distinctions of the three times.

1. For *fui*; it is certain, that whosoever shall consider what he hath been, will be brought into a melancholick and sad passion. *S. Bernard* saith, *Recordare praterita, & erubescere*, it will confound a man to remember what he hath done.

2. For *sum*. Peradventure there may be some comfort, in regard that we endeavour and strive to obtain.

3. But howsoever it stands with us for the present, our comfort depends chiefly upon *ero*, what we shall be; and if we persevere not in good, *ero* must needs be terrible: for a man to consider in what case he may be hereafter, and *considerare novissima*, to think upon his end: whether God may not forsake him, if he be not careful to persevere on his part, as he hath done others, that have been for the present in as good and peradventure better case then he is, but were not careful to endeavour, and to use the means required on their part, to persevere, and therefore were left of God, and returned with the dog to their vomit: therefore *non habebis* is a sharp and strict command, and to be looked to.

In the common conveyances at Law, there is, *Habendum & tenendum* to have and to hold; we have formerly seen *Quid habendum*, what we were to have, now we are to see *Quid tenendum*, what we must hold and keep. It falls naturally into the last place by due order. 1. First because (as the Heathen say) *ἡ σοφία ἀρχὴ τῆς ἀρετῆς*, *ἡ σοφία ἀρχὴ τῆς ἀρετῆς*, wisdom or knowledge is the beginning of virtue: but constancy and perseverance, is *virtutis apex*, the pitch and perfection of virtue, and as *S. Bernard*, *Perseverantia est unica filia summi Regis, finis virtutum, earumque consummatio*, perseverance is the onely daughter of the great King, the end and consummation of all virtues. In Epist.

2. Secondly, because all other virtues are preserved by this, or (to use the Apostles phrase) seasoned with this salt. As God set *David* over Israel by a covenant of salt, that is, by an everlasting covenant, and no sacrifice was under the Law without salt, to shew, that as the covenant is perpetual on Gods part, so ought the condition to be on ours, by perseverance, and thereby is known the truth of our obedience, without which an hypocrite may go for a true Christian. *S. Bernard* calleth it, *totius boni repositoryum & virtus*, the place where all good is preserved and kept; and the strength and virtue of all other. Col. 4. 6.

3. Because as there is in every virtue a resemblance or conformity in us to some attribute of God, as in our knowledge to his wisdom, in our belief to his truth, in our fear to his justice, in our love to his mercy, in our integrity to his ubiquity, so in this of perseverance to his eternity.

4. Because God is *Alpha* and *Omega*, the beginning and the end, which is his book of perseverance. So must we persevere according to our *quandiu*, that is, till we die; *usque ad mortem*, and not onely to natural but even to violent death. The Apostle hath another *usque usque*; *ad sanguinem*, unto blood, and so his own resolution was, (not onely *usque ad vincula*) not to be bound onely, but *usque ad mortem*, to die for the Name of the Lord Jesus. This must be our *Omega*. Wheresoever our *Alpha* is placed, this must be our *Omega*, our eternity. Otherwise as *S. Bern.* saith, *Quid leviticum aternitate*? there is no fellowship between God and man, without perseverance. Inconstancy hath no congruity with eternity. Acts 21. 13.

On the other side backsliding is condemned. Our nature is so corrupt, that, as in the last affection we spake of [Sincerity] we have a desire to seem rather then to be, because it is easier, and we naturally love ease: so here we have a desire of falling away, or starting back like a bow, like a deceitful bow, to which the Prophet resembles the Israelites. We are naturally like a bow, which being almost bent, and let go never so little, starts back. Or, as the Apostle no lesse excellently, we are apt *in vacuo, segnescere*, or to feel a grudging in our bones all the while we are doing good, and are soon weary of welldoing. Psalm 78. 57.

1. How necessary this virtue is, is plain by diverse reasons. First all the good we have formerly done is lost without it, *In cassum bonum agitur* (saith *S. Gregory*) *si ante vita terminum deseratur, quia frustra velociter currit, qui priusquam ad metas venerit, deficit*; all the good we do is in vain, if we leave doing good before the Gal. 6. 9.

end of our life : because he runs swiftly to no purpose, that gives over before he comes to the goal. It is God by the Prophet that saith, when a righteous man turneth from his righteousness, &c. all the righteousness that he hath done shall not be mentioned.

2. In regard of the benefit that comes by it. He that continueth to the end shall be saved, saith our Saviour. Upon which *S. Bernard*, *Non qui inceperit, sed qui perseveraverit usque ad finem, hic salvus erit*, not he that beginneth, but he that persevereth to the end, this is the man that shall be saved.

3. Again, as it is with faith, our first covenant is, *nisi credideritis non stabiliemini*, if ye will not beleieve, ye shall not be established : so in this, if thou continue not, thou shalt be cut off. Upon this persevering or discontinuing standeth the getting or forfeiture of all : behold the goodness of God to thee, if thou continue, otherwise thou shalt be cut off.

4. In the reason and laws of man it is a point in all contracts, that *nihil presupponitur esse actum, donec aliquid restat agendum*, nothing is said to be done, while any thing remains to be done. As in a building, a house is not said to be finished, until the last stone be laid and the building covered.

That which is here commanded is perseverance, set down in *Matthew 24. 13.* and in many other places : metaphorically it is called watching till the Bridegroom come, and to the contrary, *viz.* falling away, or defection, is called sleeping in the parable of the Virgin, *in quibus unus & vigiliavit, alii dormierunt*, they all slumbered and slept : and in the next Chapter it is reprov'd without a parable in the Disciples, that they could not watch with Christ one hour, they could not persevere, the heaviness of their eyes shewed the heaviness of their souls, and made them unfit in the duties then required.

Perseverance is distinguished from patience thus : the object of patience being *tristitia crucis*, the sorrow of the crosse, and of the other *tadium diurnitatis*, the weariness of continuance. It is called perseverance in regard of the length of time, and the tediousness which accompanieth it, which must be overcome. And therefore in regard of the necessity of it, we are to take the Apostles caveat, Take heed lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called to day. And this *hodie S. Jerome* calls *quotidie*, when we have done this day, it is not blotted out, but when the morrow comes, there is *hodie* still, and so every day is *hodie*, as long as we live, *usque ad mortem*.

1. That which is forbidden is in the first rule of extent [excesse] To continue wilfully in an evil course. There are some that can rise up early in the morning that they may follow strong drink, and continue till night, till the wine enflame them. And as the Wise man saith, Tarry long at the wine, till they have red eyes, yea and red faces too. And as it is in the drunkard, so in the glutton, who continues till his skin is ready to break ; and the Adulterer as long as his loyns last ; the contentious man as long as his purse lasts. *S. Augustine* saith upon that place [*Judas festinavit*] *Petrus dormis tu, & non dormis Judas, sed festinavit* ? dost thou sleep Peter, and doth Judas make haste ? And *S. Jerome* saith, *Infelix populus Dei, qui tantam perseverantiam non habet in bono, quantam improbi in malo* ; O unhappy people of God, which have not as great perseverance in good, as the wicked in evil.

2. The second is in defect, and it is an extreame, more rise and usual now a dayes ; Inconstancy in good. The Romanes were so glorious professors, as that *S. Paul* said of them, I thank my God through Jesus Christ for you all, that your faith is published through all the world. Yet, when he was at Rome, at his appearing before Nero, he complained, No man stood with me, but all men forsook me. And this is the custome of those that want perseverance ; for a while they are hot and zealous, but afterwards they forsake Saint Paul, and may justly be resembled to *Nebuchadnezzars* image, whose head was gold, but the feet were clay, they begin in gold, but end in dirt.

Certainly theres none so bad in the world, but hath his beginning in some good ; for God is the light that lightens every one that cometh into the world : theres not the worst of men, but is enlightned in part ; sometimes he seemeth good and then falseth back ; and these revolvers are of two sorts.



1. For they do first, as *Demas* did. He at the first was reputed so in the church, that *Saint Paul* joynes him with *Saint Luke*. But afterwards *S. Paul* saith, *Demas* hath forsaken me, having followed this present world.

philom. 24.  
2 Tim. 4. 10.

And these are of two sorts; for either they fall quite away at once, without any signe of returning; or else in the second place they are such as may be compared to *Pharaoh*, from the 7. of *Exodus* to the 11. of whom we read, that he had many beginnings, and many interruptions: come a shower of rain or hail, or any new plague, he crieth, the Lord is righteous, and I and my people are sinners, and then pray for me, that this plague may be taken from the land, and I will let you go. So there are some, that have many beginnings. every day a beginning, and never go forward. It is fitly called *Religio lateritia*, a religion of bricks, or that cometh by fits, and continues not. Such are like that beast in the Revelation, that had 7. heads many beginnings, but never go on to bring any thing to perfection.

Exod. 6 &c.

Revel. 12. 3.

2. The second sort are such as set themselves out of malice to oppose the truth which they formerly professed, with a resolution never to returne again which is high Apostacy.

1. Forasmuch as patience is joynd with perseverance; one of the best means to attain this duty is, to cast before hand, to foresee what troubles may and will befall us, that we may be armed against them, and how long the time may be. It may be the Lord may come in the first watch, it may be not till the second, nay, not till the third: though sooner, or later, yet we must not be found a sleep, whensoever he comes. God commanded *Josbua*, and reiterates it often, to provide and strengthen himself against all crosses which should happen to him before he came to the land of promise. *Esto fortis*, be strong, faint not. And it is the Apostles counsel, be strong in the Lord. So that this fore-arming our selves against the assaults of our enemies is a very good means to make us hold out in times dangerous or difficult.

Means of perseverance.

Luke 12. 38.  
Joh. 1. 5, 7, 8.

Eph. 6. 10.

2. If we consider with our selves, what our own judgement is, when it is not our own case, what account we make of things that continue not. A Christian is compared to a tree, that brings fruit in season, whose leaf doth not wither &c. Now what account do we make of fruit thats nipt or bitten in the blossom, or thats wind shaken, or that is rotten or wormeaten, that cannot last till the gathering, or keep if it be gathered. What account doth the husbandman make of a morning cloud, that vanisheth, and promiseth no showres, or of the seed that falls among stones, which may grow up for a time, but when the sun ariseth, is parched, and withereth, and never comes to perfection, the reaper filleth not his hand, nor the mower his bosom. Such fruit is all our obedience, if we persevere not, like a morning cloud *Hos. 6. 4.* Or like seed sown upon stony ground. In all other things we prefer that which is permanent: vessels of wood or pewter, before glasses or earthen ware, because they are brittle, though they make never so fair a shew: a poore croft or a small close, especially if we have the freehold, we esteeme before a goodly house for which we pay rent, because of the continuance. So that by our own practise we condemne our selves, if we be not carefull to persevere and hold out.

3. Unless we persevere, all that Christ did for us, and all that we do for him, or our selves is in vain: now no man desires to do any thing in vain, to beat the winde. This vanity of all may be seen in two respects.

1. In respect of Christ, we make all that he did in vain. How intollerable is it, that so great a person as the Son of God should come down from heaven, be born and live amongst us, and die so base and ignominious a death, and all in vain: yet we frustrate all, if we continue not in grace to the end. He persevered to the end, went through all the work required for our salvation: The cup was not suffered to passe from him, but he drank it up clear, even to the dregs of it. This was the price of his labours, our perseverance in that estate he obtained for us; wherein if we continue not, this is more grief to him, then it was to suffer; *Labor irritus supra omnem laborem*, to labour in vain is more to him, then all the torments he suffered, though they wrought so upon him, that he cryed out, *Eli, Eli, &c.* My God, my God, why hast thou forsaken me. This should move us to persevere.

2. In respect of our selves: all we have done or suffered will be in vain, if we persevere not if after we have escaped the pollution of the world, we be intangled again;

we

2 pet. 2. 20.  
22.  
Numb 6. 6.

we are like to the dog that returns to his vomit and to the sow that was washed, to her wallowing in the mire, our former washing was in vain. Under the law, if any Nazarites did separate themselves by a vow, and devote themselves more specially to Gods service, if they did touch any dead body, though it were upon the last day of their separation, they were to begin all their dayes anew; for all that was done before was counted as nothing. This was a figure, the truth whereof we read in Ezekiel. If the righteous man forsake his righteousness, and commit the abominations of the wicked &c. Look whensoever he gives over his righteousness then, even then at that hour, all he hath done formerly, shall be forgotten, it shall be, as if he had not done a righteous deed. Therefore if we will not lose the fruit of our former labours, we must look to our perseverance. Nay further, not onely Christ and we shall lose our pains, but a worse thing will happen to us; for when the evil spirit is cast out, if he come again, and finde the house swept and garnished, but empty, he will not onely enter again, but he will bring with him seven spirits more worse then himself, and then the end of that man will be worse then the beginning, his estate is much worse, even in a manner without hope of recovery.

4. The last, and which may be made use of by the children of grace, is *intuitus mercedis*. The reward which God purposes to bestow on us, shall not be a reward for dayes or years, but it shall be an endless reward for ever and ever: and surely (as the Philosopher saith) our labour ought to be proportionable to the price of our labour, seeing God rewards us not as hirelings, but bestows the inheritance upon us for ever which is the reward of sons, we should not labour as hirelings, for a year or a certain time, but *quandiu vivimus*, as long as we live; our obedience must endure *quandiu nos* as long as we are, as the reward will be *quandiu ille*, as long as he shall be; we must serve him in *eterno nostro*, in our eternity, seeing he rewards us, *eterno suo*, with his eternity.

The signes of Perseverance.

Joh. 10.

The signe of other graces is perseverance, of which we cannot be certain *a priori* perseverance it self is a signe *a posteriori* of our happy estate, and therefore the Heathen could say, *Acte obitum nemo supremaq; funera felix esse potest*, no man can be happy before his death, nor can we pronounce of any man what he is, till it appeare whether he persevere or no. Perseverance it self is a special note of a true christian, it is the note which Christ gives, which infallibly distinguishes the true professor from an Hypocrite. Those *gratia gratis data*, (which the schools distinguish from saving grace, called *gratia gratum faciens*) may shine in an hypocrite, as well as a true christian; he may have as good natural parts, make as glorious a profession, use as much diligence (it may be more) in Gods service, as the best; but as Christ saith, when the wolfe comes, then ther's a difference seen, between the true shepherd and the hireling: the one layes down his life for the sheep, while the other betakes himself to flight, so when persecution or trial comes then the hypocrite falls away, while the true professor perseveres, and holds out. This perseverance shews whether a man be begotten with mortal or immortal seed; the mortal seed may move a hearer for the present, but the immortal seed continues with him, and works perseverance in him. Thus a man may judge whether he feare God, or onely the judgement, when he is humbled under a judgement, if he feare God for himself, the fear will continue, if it be onely for the judgement, it will vanish when the judgement is over, as we see in Pharaoh.

But though we have no certain notes of perseverance, yet there are some probable marks and signes, whereby we may judge of the likelihood of our continuance.

phil. 3. 14.

In Gen. 28. 12

1. The first is, if we feel a desire in our selves with the Apostle, to presse toward the mark not looking back but going forward; if we consider not how long we have already continued, nor flatter our selves of our lives past, but bend our whole study and endeavour how we may go on, and hold out; for as Saint Augustine saith, *si dixisti, sufficit, defecisti*, if we once say, we have done enough, we are then fallen back. Saint Gregory observes upon that of Jacobs ladder, that the Angels ascended and descended, but none stood still; which he applies to the life of a christian, who must never stand still, and gives this reason. *Quando desinis esse melior, incipis esse deterior*. when we leave being better, we begin to be worse. For our nature is like

like a bow, which if you bende it not forward till the string take hold, it will start back of its own accord.

2. A second and a better, is, if we finde our selves more fruitfull in good works, when more years have taken hold of us. It was the mark of the Church of Thyatira, that her last works were more then her first. When we abound more and moer as the Apostle speaks, The Plalmist saith, they that be planted in the house of the Lord shall still bring forth fruit in their age, and go from strength to strength.

3. The last is, if we persevere in time of trouble and affliction, if we flie not when the wolfe comes, if with *Eliab* we be not afraid of the fiery horses, nor of the fiery charret. If persecutions and crosses make us not waver, then we may perswade our selves, that our case is like to *Jobs*, of whom God said to Sathan, he holdeth fast his integrity though thou movedst me against him without a cause to destroy him; and that God will say the same of us.

The last or sixth rule is, to procure it in others. And herein we must follow the Apostles counsel, strengthen those that are weake. Lift up the hands which hang down and the feeble knees. It is set down from an act of piety in *Barnabas*, that he exhorted the people, that with purpose of heart they would cleave unto the Lord; and of Saint *Paul* and *Barnabas*, who perswaded the religious Jews, to continue in the grace of God; and in another place, they confirmed the disciples, and exhorted them to continue in the faith &c. As on the other side it is sett down by the holy Ghost, as a mark of an evil shepheard, and of bad sheep, not to strengthen the weake nor to binde up that which was broken, nor to reduce those that stray. As the receiving of vinegar was Christs *consummation est*, so is perseverance the *consummation est* of a christian. It is like the mark in the Prophet, the last letter in the Alphabet, the letter *tau*, which is called the letter of perfection, of enduring and continuing, which whosoever hath shall not be slain, but shall enter into the heavenly Jerusalem, but they which have it not, shall be slain without pitie.

So much for the first commandment.

Apoc. 2. 19.  
Phil. 1. 9.  
psal. 92. 13.  
14.  
84. 7.

2 king 2. 11.

Job. 2. 3.

Heb. 12. 12.  
Act. 11. 23.  
13. 43.  
14. 22.  
Ezech. 34. 4.  
9. 4.

## THE





# THE EXPOSITION OF THE Second Commandment.

## CHAP. I.

*The general parts of this Commandment. 1. The precept. 2 The sanction. The precept is negative, forbids Idolatry, and implies the affirmative. 1. That God must be worshipped as he requires. 2. That reverence must be shewed in the performance. Reasons why this and the fourth Commandment are larger then the rest. Reasons for the affirmative and negative part. Addition 13. That the making of images was absolutely forbidden the Jews, and in that respect the precept was positive and reached only unto them. Addition 14. Whether all voluntary or free worship be forbidden under the name of will-worship.*

Thou shalt not make to thy self any graven Image &c.



He Commandments of the first Table concern the worship of God Inward, and outward; of which, the first commandment containeth the inward duties, and the three last the outward. The outward are either continual, or to be performed on a set or certain time or day : or are either private or publike, That which is for a set day, and publike is required in the fourth Commandment. The other which are continual and private, concerne either the outward gesture in *honore*, (for, *reverentia exhibetur per gestus*, the gesture discovereth our reverence) contained in this second Commandment : or in *Laudē*, in praise, which is exhibited by the tongue or speech, in the Third. Or else they concern either the manner of worship, in this second : or the end of it in the Third.

This Commandment which concernes the manner of our outward worship, and how we are to behave our selves in it contains, 1. A precept, set down by way of a prohibition. 2, A Sanction or Penalty annexed. Or (if you will) a Charge, and a Penalty.

1. The Prohibition, in these words *Non facies tibi scu'p'ile*, not to make images, to worship them.

2. The sanction, which is brought in by way of reason, in these, *Ego enim Deus tuus sum zelotypus*, for I the Lord thy God am a jealous God. It is in this, as in the laws of Princes, after they have signified their command, what they would have done, or not done, there is added. *Qui secus faxit punietur*, he that shall transgress against this law, shall be punished. So here he that breaks this commandment, God will visite &c. which is the penalty, or *sanctio precepti*, that part of the precept, that containeth the corrective, shewing how they shall be corrected, that will not be directed by this law.

1. This Commandment, as it prohibiteth Idolatry directly, so implicitly it enjoyneth the true worship of God, prescribing the manner how that worship is to be performed. May we not worship or serve false Gods? then there is a true God to be served and worshiped, we are not masterlesse men, we are under the authority of another (as this Centurion) we have a master, there is a God (certainly) to be served.

Mat. 9. 8.

Concerning the performance of this worship, two things are commanded. first, God will have *modum a se prescriptum*, our service must be done in that manner

## Com. 2. The general parts of the second Commandment. Chap. i. 193

ner himself prescribes, 2. And secondly, *Reverentiam exhibitam*. He requires at our hands, a reverend behaviour in the performance of it.

If we mark the other eight Commandments well, we shall finde them far short in words of this and the fourth. So that these two may fitly be called *Precepta copiosa*, Commandments fully expressed. Statutes at large. And this was not without cause, there was good reason they should be so. For unlesse it were these two of the first Table, and the last of the second concerning Concupiscence, there was none of the Commandments unknown to the Heathen. The outward worship of God, and the day set apart for his worship, they had corrupted most of all, these Laws were most obliterated among them. They took some order for the inward worship of God, as *Solon. Ad Deos caste advenio*, let men come to God with pure mindes. And the keeping of Oaths was severely exacted among them. Of these two Laws they took notice. So in this point of the inward worship of God we agree in many things with Turks and Pagans; but the outward service of God is it, which makes the difference between us, and will ever distinguish the true Church from the false, Christs Church from Satans Synagogue. And thus we see the Reason, why God did so enlarge these two Commandments, because they were in most danger to be neglected. We will now come to the opening of the Commandment.

It is said before, that the Commandments make use of Synecdoche, that is, under one fault include many, that are *homogenea* of the same kinde. So that in each Commandment the principal or general sin is named, and the rest implied; for if every particular sin should be mentioned which were within the compasse of the prohibition, the Commandment would be infinite. Now that which is forbidden principally in this, is not meierly the making of Images; for Images, or pictures are not absolutely prohibited, either here, or in any other place of Scripture: for painting and graving are warrantable and profitable Arts, and the gifts of God. We see *Bezaleel* commended by God himself for his wisdom and understanding in them: *Exod. 31. 2.* and the reason is, because these Arts conduce to the preservation of the memory of things past, as also for the delight of the minde. *Non Simulacrum, non Imago damnatur, sed non facies tibi*, saith *S. Jerome*. An image or the likenesse of a thing is not condemned, but the Emphasis or Energie of the Commandment is in, *Non facies tibi*, thou shalt not make to thy self *idoloponeia*, Invented and will-worship, devised by man, not agreeable to the general rules prescribed by God, but contrary to what is by God prescribed. Like to that of *Saul*, when he was commanded to destroy the Amalekites and spared the king, &c. his excuse was, The people took of the spoil to sacrifice to the Lord. They would have a worship of their own with a direct breach of Gods command. Whereas God had formerly told them, Whatsoever thing I command you; observe to do it, thou shalt not adde thereto, nor diminish from it, and in that particular had commanded them to spare nothing of Amalek, but to destroy all. *35-30, 31. In Amos 5. 23. Col. 2. 23. i Sam. 15. 21. Deut. 12. 10.*

Notwithstanding the judgement of this learned Author, whith whom many expositors agree, it is the opinion of divers learned men, both Protestants and others, that the very making or having of any graven image of any living creature was forbidden the Jews in this Commandment, and that therefore this precept as well as the fourth, is partly positive obliging onely the Jews, and not wholly moral or perpetual. The prohibition is general, not onely for worshipping, but for making any. *Deut. 4. 16.* for the general opinion of the Heathen was, that some divine power was included in their images, after they were consecrated by some magical superstitious rites, as appears in *Tertul. de idolatria*, *Minutius Felix*, *Cyprian de Idolorum vanitate*, and others, as also by the Jewish writers, *Aben-Efra*, *Maimonides*, *Kimchi*, &c. and hence are those strange relations of what was done by those images mentioned in Heathen writers, as that divers of them did speak, as *Memnon's statue* in Egypt, the Images of *Juno*, *Moreta*, *Fortuna*, *Silvanus*, &c. mentioned by *Valerius Maximus*, and others by *Trismeg. in Dialogo*, and to this that place of *Zach. 10. 2.* may infer. God therefore, that his people might not come neer the corrupt customes of the Heathen, and to prevent the danger of Idolatry the more, as also that they might the better conceive the invisible and spiritual nature of God; forbade, not onely the worshipping, but even the making of such images of living creatures, as also of the starres (because they also have their motion) as most dangerous to induce men to Idolatry in those times, and so the custome (which is

the best expositor of laws) among the Jews was against all use of such representations, as appears in Josephus, in Decal. explic. & Hist. Antiq. lib. 17. Maimonides, Tacitus, Leo, Modena, and others: yet though this were prohibited the people, God might make exceptions in this, as he did in other precepts which were positive, as in erecting the brazen serpent, and in placing the cherubims upon the ark, and in the Holy of Holies, before which it was lawful to worship God, without Gods special appointment had not been warrantable: and that Solomon had the like warrant for the lions and oxen that upheld the brazen Laver is probable, or else that this was a step to those sins which he fell into afterward, as Josephus and other Jewish writers think. As for pictures, or such representations by painting, (they being not so apt to nourish the opinion of an inherent deity in them, as in statues, or images extantes were) the making or using them (if no divine honour were given them) was not absolutely prohibited, and therefore we finde them used among the Jews, as appears by their banners and ensignes, wherein were the representations of diverse creatures; yet in other places, (though not here) they seem to be forbidden, if they were used by Idolaters about their false worship. Levit. 26. 1. & Numb. 33. 25. See Scal. in posthumis ex Cosmogr. Arab. & Grot. in explic. Decal. p. 33. 34 &c.

And as God forbade the Jews the making of Images, and commanded them to break them in pieces, if any were made, Exod. 34. 13. Numb. 33. 52. Deuter. 7. 5. so if they came into any strange country, where they had no power to demolish them, he forbids not onely their religious worship, which is intrinsically evill, but even all reverentiall gesture of the body before an image, by bowing, kneeling, &c. though it were with no intent to honour the image; for (to bow to them and worship them) is all one, with (to bow or worship before them) as the Jewish Doctors expound, and may appear by collation of Matth. 4. 9. with Luke 4. 7. in the Greek, and Jer. 21. 9. with 2. Chronicles 25. 14. and Leviticus 26. 1. in the Hebrew; not that it is simply evil to bow or kneel before them, when it is with no relation to them, but because God would prevent all occasions and shews of complying with the Heathen, and therefore forbade his people many things, not evil in themselves, because they were practised by the Heathen. So much then of this precept as forbids things morally evil, or forbidden by any law of Christ, obliges us as well as the Jews: but what was purely positive, and not continued by Christ, obliged them onely.

This invented or will-worship, *Cultus arbitrarium*, hath two specious things in it, as the Apostle saith.

1. The first is a kinde of wisdom, and carrieth with it a trim shew thereof: when a man shall be thought so wise, as that he is able to devise and invent a worship for God, especially when men consider not what God hath already prescribed, whereby their rites prove contrary to what he hath appointed, and so they will be wiser then God.

2. The second is, a shew of humility: when a man will be so humble, as not onely to prostrate himself before God, but to bow down to an Image, Saint, Angel, or the like. But these howsoever they carry a shew of wisdom, and humility, yet are they no ways for us to use: if we intend to be exempt from the penalty, of this Commandment.

Although, all will-worship, *idolopatria*, be taken in an evil sense by many, upon the vulgar exposition of that place in Colos. 2. 23. yet that there may be some voluntary or free worship acceptable to God, though not specially commanded, provided, it be not corruptive of, or contrary to any right or worship commanded by him, but subservient or agreeable thereto, is the judgement of learned Divines; for under the law they had their voluntary and free-will-offerings, besides those commanded by God, and though things were more particularly prescribed, in the Levitical worship, then now under the Gospel, the Church being then in its childhood, and confined to one Nation, and the spirit not then so plentifully given, as now since the ascension of Christ; yet even then the Church prescribed diverse things in Gods worship not specially commanded, as in fasts, and festivall dayes, as that of the dedication of the Temple, approved by Christs own observance, John 10. and sundry other things, all which were never taxed as unlawful, unlesse the worship appointed by God himself were thereby corrupted, or neglected, and so the continual practise of the Christian Church hath

Addition 14.  
Of voluntary  
worship.

1 King 8. 64.  
Est. 9. 22.  
1 Sam. 30.



## Com. 2 The general parts of the Second Commandment. Chap. 10 195

hath been to prescribe and order severall things in Gods worship, which are peace-  
able and holy men, ever found fault with, provided, that they were agreeable  
to those general rules of morall worship required by God, and in wayes repug-  
nant to those rites by him appointed, but rather subservient to them, and contained  
nothing either impious and forbidden; or vain and ridiculous; nor the observance of  
them preferred before the commandments of God, or made equal to them; but a  
difference observed between things of immediate divine institution, and those of Eccle-  
siastical institution: to adde to Gods institution any thing as from God is forbidden, Deu-  
teronomy 12. 10. but to adde something for the more decent and orderly performance of  
what God hath appointed, and to observe the same as an ecclesiastical institution, is no where  
forbidden, but rather commanded in all those texts, that require us to hear the Church, and  
to give obedience to her; and to observe this is also to obey God, who hath given his Church  
power to ordain such things: and that that place in Colos. 2. 23. condemns not all vo-  
luntary or free worship, no more then it doth humility, and chastening or keeping under  
the body which are joyned therewith, but rather that it makes for it, hath been lately pro-  
ved by judicious and learned Divines; and by one in a full tract upon this subject of will-  
worship; for the Apostle there condemning certain Jewish and Pythagorean observances  
about touching, tasting, &c. saith ver. 23. that they had a shew of wisdom, if due cautions  
were observed, viz. if they were freely and voluntarily undertaken, not as necessary to  
salvation, and without rejecting what God had made, and if they were used in humility  
or modesty not condemning others which used them not, and if they sought thereby, only  
to keep under the flesh. The contrary to all which those Pythagoreans and Jews practised.  
By which exposition, which I take to be the most true, it is plain, that the Apostle is so far  
from condemning all voluntary or Will-worship, that he rather approves and commends  
it, and condemns their forbearance of meats, and observing a fast, because it was not freely  
or voluntarily undertaken, but as a thing necessary to salvation, &c. See Grotius in  
Colos. 2. 23. Et volumus pro pace. p. 100. 101. 102. 103. Et Apol. River. discuti.  
p. 101. 110. &c. Dr Hammond of will-worship. See also our Reverend Author in  
his sermon on Matthew 6. 16. p. 124. &c. and on 1. Corinth. 11. 16. do not omit this bus

The affirmative part of this Commandment, included in the prohibitory, is shewn  
phen in the Acts, and the Author to the Hebrews after him cited out of the Law,  
where Moses receiving order how to build the Tabernacle, was admonished by  
God, to make it according to the pattern precisely, as it was shewed him in the  
Mount.

1. Because God (after the delivery of the moral law) declared to him the particulars  
concerning the outward worship.

2. And secondly he gave him charge at his departing to square and order it, accordi-  
ding to the form by him prescribed. And it is probable, that if he had such care  
in the Type, he will also not be worshipped in the substance otherwise, then him-  
self hath prescribed.

The negative part is, that we might none of our will-worship with his pre-  
cept; that is, in such things as God hath particularly prescribed, not to vary from  
his command, but hoc tantum facere quod Deus precepit, do that only which God  
hath commanded, (and these words may be taken for the inward worship also; but  
they especially concern the outward worship of God.) It here follows in the text  
before cited, (to make Gods meaning herein more plain) That shall not add nor  
diminish. If we do either, or both of them, that will follow which our Saviour  
tells the Scribes and Pharisees, that if in be mans doctrine that is presented before the  
commandments of God, or made equal therewith, frustra colitis hoc est worship him  
we may, but all in vain; and as the Prophet speaks, Qui colit se transire a machina  
vestra, who hath required these things at your hands. &c.

Now therefore both of Negative and Affirmative. Because that seeing honour  
is to be given to God, it is most reasonable, that it should be given after that man-  
ner which he best liketh, and not contrary to his will. The Question being  
proposed, Whether God should be honoured, as he be in the right glory  
Socrates could answer, that every God will be worshipped in that manner  
which he best liketh. And so Saint Chrysostom, Quibus  
ratur, is maxime eo bonis delectantur, quoniam ipsi patitur, non quod hoc volunt, &c.  
if a man be to be honoured, his delight is in that, which himself fancieth,

Acts 7. 44.  
Heb. 8. 5.  
Exod. 25. 40.

Deut. 12. 32.  
Mach. 15. 9.

Isa. 1. 12.

Plato lib. 7 de  
legibus.  
Socrates

Hom. 5. in  
Mach.

De Paradis.  
cap. 12.

and not in what we, without looking to the rules in Gods word, think most convenient; and therefore as we ought in all acts of worship to see first what is prescribed by God; so if the Church prescribe any thing, she ought to look to those general rules given by God, that it may be the more acceptable to him, when there is nothing in particular determined in the Word. Therefore when we come to do any man honour, we enquire what kinde of honour pleaseth his humour best; and shall we allow that to man, which we will deny unto God? Surely if we follow not his will and pleasure in his worship, he will have none of it; for *S. Chrysostome* concludes there, *Non est honor sed dedecus, si vel contra, vel prater mandatum fiat*, it is rather a disgrace then an honour, to worship God either against or besides his own Rule. Nay *S. Ambrose* goes further, *Si quid addas vel detrahas, prevaricatio videtur esse mandati*, adde, or detract any thing from it, and you break the Commandment; that is, where God hath particularly prescribed any thing, we must keep close to it, but where he hath left a latitude, it is his will that we hear the Church, and obey those that are set over us.

## CHAP. II.

*That God will not be worshipped by Images: the several words whereby Image-worship is forbidden: why God appointed the making of Cherubims, and the brazen serpent: reasons against worshipping of images: the original of images: four occasions of the use of images; some in times of persecutions, some in times of peace.*

*That God is not to be worshipped by Images.*

**T**He general being thus premised. The first question is, concerning the choyce which God hath made, whether he will have us worship him by Images, or not. In which there is a more *translata* speech, as the Logicians term it; between us, and the Church of Rome; for whereas God hath delivered his will, in these two termes, *Don* and *Tamach* *Refel*, *temmah*, *sculptile*, & *exemplar*, the greatest stir they keep is about, *temmah* and *sculptile*, and *idol*, an Image, and an Idol, two words that are not in the Commandment, so that whosoever contends with them about these words, must needs fall into a *temmah*, and fight about a shadow.

This is then that which is required, whether (when God nameth *Don* *Sculptile*, *gaven*, and *temmah*, *temmah* a word very general, and large; and that so general, as that neither in the Latine, nor the Greek, there can be any word found to answer it, containing both *exemplum*, and *sculptum*; and not onely that, but *exemplum* notions; *exemplum* *temmah* *temmah*, even the Metaphysical notions, (whether in our mind, or brought into matter,) we must use so much as fancy any of them in Gods worship, seeing that God riseth from the species to the genus of all. And this will set the question right between us, and the Papists; for whereas Gods word is here *temmah*, any likeness whatsoever, which the Seventy translate *temmah* a likeness, though *temmah* doth not so fully expresse it; their stile is (as before is said) about *temmah* and *idol*; but here is that precept against both, the Hebrew word can admit of no distinction; and therefore for that which is averred by the Censurers of Colein; that God in no place hath generally prohibited the use of Images, let *Arian* *temmah*, and *Pagane* be their Judges in the word *temmah*.

It is true, that *Peter Martyr* saith. There are thirteen Hebrew words to expresse what is here forbidden; to which might be added, but to be old & tediousness, they may be reduced to these four: 1. *Sculptile*, *gaven* or carved Image. 2. *temmah*, any thing that may be melted. 3. *temmah*, that which may be hammered out. 4. *temmah*, a thing composed of the mixture of these; and he saith truly, that *temmah* was more common among the Jews then the rest, and was usually taken by *temmah* to comprehend the rest. But seeing it pleased God, to strike it down by the word *temmah*, which the Septuagint interpret (as before) *temmah* a likeness; let any man judge, whether in forbidding all likeness or similitude there be not a full and plain precept, containing both *temmah* and *temmah*; in *temmah*. These two have a plain distinction, but so cannot *Refel* or *temmah* in regard of the use, and abuse.

After

After the holy Choft, hath thus set down the general, to make all sure, you may see what he doth further. Because we should have no pattern, to frame to our selves, he maketh an enumeration, of heavenly and earthly things, and consequently, leaveth nothing to resemble God by, either in heaven or in earth, and this is comprehended, under these 3. heads.

1. Things in heaven above. 2. In the earth beneath. 3. In the waters under the earth.

1. For the first. The Papists as divers of their late writers affirme, do utterly disclaime with us, the drawing of the deity; and are weary of defending the lawfulness of representing it, and that upon this text of the Prophet *To whom will ye liken God, or what likeness will ye compare unto him?* Esa. 40. 18.

For other things in heaven, it was high time for God to give this charge; because men had robbed him of his honour, in ascribing that to his Creatures, which was onely due to himself, we see, that *Laban* had his *Teraphim*, *angelos genios*, good Angels, as they call them. Gen. 31. 19.

The Greek renders it *δαίμονες*. And there were few of the Philosophers afterwards, but knew and worshipped them by the title of *intelligentiarum* intelligences, or spirits: for the souls of men it was no lesse necessary, the opinion was that they were *Dis minorum gentium* received up into heaven, and an usuall thing it was to deify them and give them divine honour.

And for the stars we see, that the Sun came also to be worshipped, for we read, that good king *Josiah*, in reforming the service, and worship of God; among other his acts of reformation, one was, that he burnt the Chariots of the Sun. And *Jer. 44. 17. 18.* The people say that they will sacrifice to the Queen of Heaven. The Sun was so called, because in the Hebrew *שבת* the sun is of the feminine gender. It was the God of the Persians. The Jews also worshipped the Moon: 2 Kin. 23. 11. Ezec. 8. 14. Jer. 44. 17.

Again Saint *Stephen* tells the Jews, out of the Prophet *Amos*, that the people worshipped the host of heaven that is the stars: one was *Moloch* (which was the star of *Saturnus*) and the star of the God *Romulus*. And *Baal* (by the learned) was the star Jupiter, and *Marsius*, *Mars*. Amos 5. 25. Act. 7. 42. 43.

2. In the earth; after the things in heaven he cometh down to the earth, and 1. first, for men. Males, no similitude must be made of them. It was the fault of the Israelites, after *Gedeons* death, they went a whoring (saith the text) after *Baalim* and made *Baal-Berith* their God: as they had done formerly to *Baal-Peor*. We read, that *Aharahab* sent to enquire of *Baal-Zebub* the God of Ekron. So were there *Hercules*, *Jupiters*, *Mars*, and many others, worshipped among the Heathen. 2. There were females too, that had their worship as *Astarte* mentioned in the book of the Judges and *Juno Venus* &c. 3. Fowls; Saint *Paul* tells us, that they changed the glory of the incorruptible God into an image like corruptible man, and to birds, and four footed beasts, and creeping things of birds, as the *Ibu* among the Egyptians the golden calf among the Israelites, the Owl among the wise Grecians, and the Eagle with the Romans, and *Solus* in the shape of a Dragon with the *Babylonians*, and worms with the *Trogloditi*. 4. Plants as the *Dodonean Grove*, to *Jupiters*. Nay they descended even to garlike. 5. They worshipped also things made by art, as a Piece of Red cloth, as *Strabo* relates of Nations in the North East. Deut. 4. 14. Judg. 8. 33. Num. 25. 3. 2 Kin. 1. 2. Jud. 2. 13. Rom. 1. 23.

3. In the waters. They worshipped *Syrus* and *Dagon* as it is in the first of *Samuel*, who was resembled by a water snake: and dragons, and Crocodiles, fishes as the Dolphin: as also *Esculapius*, whom they adored as God of Physick, in the shape of a water Serpent. So that God seeing, what had bin done to his dishonour and foreseeing what would be done, and that men had, and would abuse all his creatures in this kinde, *interdictum omnia*, gave a straight injunction against them all, allowing neither similitude, nor pattern, God would be resembled by none of them. And therefore *Moses*, (making as it were a comment upon this Commandment, and letting them know, that they must not account of Gods worship, as a ceremonial thing) puts them in minde that when God spake to them out of the midst of the fire they heard a voice, but saw no similitude, but onely a voice, and therefore a voice say the Rabbins because a voice cannot be drawn into any shape and so was not likely to deprive God of any part of his honour and he bids them there.



Heb. 11. 1.  
John 4. 21.

therefore take heed that they attempted not to make any likeness of any thing as you may read there at large, for if God had bin willing they should have made any, certainly he would have represented himself to them in some forme or shape, when he came unto the mount. Let us take heed therefore, that we take not upon us, to frame to our selves any representation of God, and to make Images to his dishonour. It is the nature of faith, to beleieve things not visible; and therefore to make invisible things become visible in religion is the next way to dishonour God, and to overthrow faith, and consequently religion it self. Our Saviour tells the woman of Samaria, that the time was coming, when the true worshippers should worship God in spirit, and truth, and in Images there is no truth, but *simulacrum veritatis*, a resemblance of truth: the very Temple of Jerusalem as a type should not be accepted.

Exod. 25. 18.  
Heb. 9. 3.

It is objected, if all similitudes be condemned, how came it to passe that God himself prescribed the making of Cherubins; and they were resemblances?

Resp.

There was no such resemblance in them, as their definition of an Image imports, which is (as they say) *quod habet exemplar in rerum natura*, that is like some natural thing, but Cherubins were not so: for they were made like boyes without armes, instead thereof were two great wings which we cannot paralel in nature. But it is plain, that God caused them not to be made, to the entent to be worshipped, for then he would not have put them into the darkest places, in the *sanctum sanctorum*, whither none came but the high priest, and he but once a year. And indeed God sheweth wherfore he made them, that the Priest might know from whence to receive his answer, and to signify the readinesse of the angels to execute the will of God. And *Tertullian* answereth this fully, God saith not, that an Image should not be made, but *non facies tibi*, thou shalt not make it to thy self. God commanded these to be made by *Moses*. God might dispense with his own precept, so far as it was positive, as the prohibition of making any Image is, but to worship or give any divine honour to it, which is *malum in se*, simply evil, though it were not forbidden, this God never allowed or dispensed with; the other is onely *malum quia prohibitum*, this is *prohibitum quia malum*.

Si de Idol.  
tom. 2. p. 447.

It is said also, why then did God command the image of the fiery serpent to be made?

Obj.  
Num. 21. 8.  
Resp.

This was not *ut coleretur*, sed *ut mederetur*, not that it should be worshipped, but that it should be as a means to heal the people that had bin plagued for their murmuring. And indeed *Tertullian* hath the same objection, and answereth it thus *Quod idem Deus, ut vis lege similitudinem fieri, extraordinaria prescripto animum serpentem fieri fecit, si tu eandem legem observas legem habes, eam observas si post preceptum factum, similitudinem feceris, & tu imitare Mosese, id est, ne facias tibi simulacrum, nisi Deus te iusserit*, that the same God did both forbid by his law the making of images, and yet by an extraordinary command, caused the brasen serpent to be made if thou observe the same law, thou hast a law, keep it, if thou be afterward commanded to make an image, imitate *Moses*, that is, make none except God command thee.

Concerning this point, we have shewed, what moved God to make this restraint, on his own part. Now it followeth to shew why he did it on our part, in regard of our corruption.

Gen. 3. 21.  
31. 19.  
6. 3.

1. *Tertullian* saith (in the booke before quoted) that before the flood, even in the dayes of *Seth*, the worship of God was corrupted with images, and that *Enoch's* institution was nothing, but the restoring of pure religion again, and that therefore he is said to have walked with God. Again we see, that after the flood, *Abraham* by being in *Laban's* house, had learnt to take Teraphim, Images of gods and to mingle them in Gods worship. Now the reason of this, God himselfe gives, Man is but flesh. Though he consists of two parts flesh and spirit yet the grossnesse of the flesh, overgrows the purenesse of the spirit, and corrupt it, turning that other part of man (the spirit) into flesh inso much as the Apostles many times, in their writings call the soul and minde, by the name of flesh, and *Saint Paul* gives us warning, to take heed of the flesh of the soul.

And hence it is that we have an affection in us, which they call *concupiscentia* desire to feel,

feel or see. This was the disease of Saint *Thomas*, that would not beleieve, except he might feel Christs wounds, and see him himself, and of *Mary Magdalen* and *Marta* about their dead brother, both told Christ. Lord if thou hadst bin here, my brother had not died, and not theirs alone, but of all the Apostles, they were desirous that Christ might stay, and be with them alwayes, to erect an earthly kingdom, insomuch that he was faine to tell them, that if he went not away, the Comforter would not come unto them.

And such a thing there is in religion. *Moses* had bin in the mount but three dayes, and the Israelites cry out to *Aaron*, *fac nobis Deos visibiles*, make us gods which shall go before us. Upon which place, *Lactantius* saith, *veretur ne nulla sit religio, si nihil habeant quod adorent*, they were afraid, there could be no religion at all, unlesse they might see what to worship. This was the conceit of *Rabshakeh*, touching *Hezekiah*, and the people of *Judah* that they had no God at all, because *Hezekiah* had taken away his high places, and altars, and there was no God to be seen.

2. As the great sinne against the first Commandment was to set that up for God, which was no God: therein was their excessse. So in the second Commandment they would not keepe a mean: but though they could never have monitors and means sufficient, to stir them up to Gods worship, whereas God hath allowed and ordained these four.

1. *Verbum scriptum*, The scriptures or written word.
2. *Verbum predicatum*, That word preached.
3. *Verbum visibile*, The visible word. The Sacraments.
4. *Verbum libri magni Creaturarum*, the word of the great book of the creatures, of which the psalmist, their sound is gone out into all lands, and their words into the ends of the world.

And though these be *canoni monitores*, loud and shrill Remembrancers: yet all these could not content them, but they would have images, falling into this error, that there could be no *nimum in Religione et cultu divino*, no superfluity in religion, and the worship of God, and consequently no superstition: ascribing the honour due to God unto the creatures, and (as the Apostle speaks) changing the glory of the incorruptible God, into an image, made like to corruptible man, and to birds, and to four footed beasts, and creeping things. And this is very certain, that if there had been such force and vertue in images, to move men to the duty of Gods worship, God who had such care of his people would never have protested against them and prohibited them, nay it had bin a special injury, they being so good teachers and monitors.

The writer of the book of wisdom, setteth down the reasons of the growth of Idolatry, before the coming of Christ, one of them was *ut aiunt* a desire and love of sense: insomuch, as there was nothing excellent to see to, but it was corrupted. *Rabbi Solomon* (upon that place of Genesis where mention is made of *Labans*. *Teraphim* saith, that they signified nothing (as the Syriack translation of it is) but a mathematical instrument.

So the Symbola of the Egyptians, were nothing but Emblems, and Hieroglyphicks for distinction of the severall provinces there, and to shew the natures of them, as *Isis* a clod of grasse, or turfe, to shew that that part of the country was fertile, and fit for feeding; and *Anubis* a dog was sett up in another province, to signifie that it was a woody country, and the like. There were also images set upon the tombs and monuments of famous dead men as the statue dedicated to *Belus*, and *Minos*, and this because they were too much addicted to their senses: and partly to please their Princes, and to keep their remembrance, as of *Belus* for his vertue, of *Minos* for his justice: and to this observance they were afterward necessarily enforced, by edicts of Princes. And thus much for their original before Christ.

Now since the time of Christ they begin to differ, and a special thing in the controversy, wherewith they think to lash us, is this, shew us (say they) when images came up first, that we may know their original, and when there was any edict against them.

Theres nothing more easy then to shew their original for *Jrenens* (who lived not long after the Apostles times in the second century) maketh mention of the herety

John 20.25.  
11.21.  
32.  
16.7

Exo.32.1.  
1.2. de orig erroris.  
Esa.36.7.

Rom.12.3.

Sap. c. 14.

Gen.31.19.

of

1.1. CC. 24.  
27.1.3. Heres. 27.  
1. 1. contra valentinian.

1.3. Heres. 79.

of the Gnosticks and Epiphanius (among other of the Heresies he wrote of) speaketh of the same error and faith, that *Carpocras* (an Alexandrian) was the first brother of it, one of whose errors was, that they had the images of Christ, Saint Paul and Saint Peter &c. Which they said and pretended to be made by *Pilate*.

So *Epiphanius* sheweth that the *Collyridians*, *valentinians*, and others erected images in honour of the Virgin *Mary*, and speaketh against them, that vsed to offer to her such outward reverence in their gestures, as was due onely to God. By which we may conclude, that Hereticks were the first introducers of religious worship of images in the church.

The occasions of their use of images for religious worship, were four, whereof two began to take root in the times of persecution. The other two when the church was in peace.

cont. Adimant.  
c. 13.

1. The first, as Saint *Augustine* saith, was by the policy of the 2. former hereticks, as also of the Manichees, *ut conciliant benevolentiam Paganorum*, to ingratiate themselves with the Pagans, and therefore *Equiores sunt simulacris ut misereantur*, the hereticks shew themselves (saith he) better friends to images then we, to make the Heathen Idolaters in their persecutions more favorable to them then to us. So the first was their policy.

Levit. 19. 28.

2. The second was, in *memoriam defunctorum* to preserve the memory of their deceased friends. It seemes by a prohibition in the law, that men of old for the love they bare to their dead friends, and in expression of their grief for the losse of them, and lastly to preserve their memory vsed to cut their flesh, and print marks with hot irons upon some parts of their bodies, which might continue there and put them in minde of such friends, for whose sakes they made those marks as long as they lived, whereupon God prohibited such unlawfull acts there; and the Apostle also in the new Testament gives charge that men should not sorrow in that extremity, the Heathen did, that had no hope of the resurrection. This extremity of passion in them, made them also make use of another way to preserve the memory of their friends deceased, which was by setting up of their images.

1 Thess. 4. 13.

Saint *Chrysostome* reporteth of one *Melesius* a Bishop of Constantinople a very godly and learned man, that he was so well beloved of the Citizens, and Clergy, as that after his death, every man got his Picture (to preserve his memory) in their rings and afterwards into their parlours. And thus by degrees (as may be seen in *Epiphanius*) Images were removed, into their *Pretoria* judgement places, and thence into market places, from thence (as appeareth by the fifth counsel of Carthage) into high wayes afterwards into church-yards (as it is in the second coun. of Nice) from whence they came to the church walls and so atlast by the figure *adumbrat* up to the altar. Here was *magnum ex parvis; sed ex malis principium*. These were the first two occasions 1. A desire to have the good wil of the heathen. 2. Extraordinary sorrow for the dead.

Epist. ad Cho.  
repscop.  
Can. 14.  
Tom. 5.

Now after, in the patee of the church, there fell out two other causes

Sect. 4.

1. First wealth. When the Christians, after the persecution, began to grow rich, they were desirous that their churches should be as rich as themselves. To this purpose, there is extant an Epistle in the second counsel of Nice. of a noble man of Syria to one *Nilus*. This great man had built a Church for the Christians, and not content, that it should remain onely with white walls, determined to have all Gods creatures painted upon them, and acquainting *Nilus* with his intent, was perswaded by him to content himself with the simpleness of the Christian Churches in other places: but if he would needs have it painted, I think (saith he) it were best to paint the story of the Bible, for that will be more seemly, and better then the pictures of birds and beasts, &c. So that one occasion was, that in those times, by reason of their wealth they desired to please their eyes.

2. The other cause may be, the idleness, absence, or ignorance of their Pastors, (as it is said in the same place of *Paulinus* Bishop of Nola in Campania, who having occasion to travail into Syria and Egypt, and having none to preach to his people, till his return, he thought good (because he would have something to teach them in his absence) to paint the whole story of the Bible on the walls of his Church; so that their preachers were none other but painted walls. But this is no way to be commended in him, and the effect proved accordingly. For it fell out, that forwant of better teachers, the people became ignorant: and because their Pastors became but

dum



dumb Images, therefore dumb Images became their Pastors. And thus much for the four occasions of introducing Images.

This Commandment was divided in the beginning into 1. a Charge, 2. and a Penalty. The charge was two fold, 1. *Non facies*, thou shalt not make. The manner must be of Gods prescribing. 2. *Non adorabis*, Thou shalt not worship. That's our behaviour. In the first, there is a restraint, as well of the *Exemplum*, or Sampler, in these words, *sculptile* or *Imago*; as of the *Exemplar*, the Pattern in these words; In things above, in the earth beneath, or in the waters, &c.

1. The Example was of two sorts. 1. Either particular, and at that time most usual, as *Sculptile*, a graven Image, and yet so, as whatsoever else is of the same kinde, whether *fusile*, *ductile*, or *conflatile*, there were words in the Law to reach every one of them, which was the cause, that God so enlarged himself, by thirteen words: 2. Or secondly, to remove all occasion of quarrelling. God did expresse his meaning, by the word or common name *Temunah*, or *Col-temunah*, all likeness, or similitude whatsoever, which condemneth the Metaphysicall notions abstracted from all matter, and in the matter, all kinde of similitudes, either Images, Idols true or phantastickall, are comprehended under the word *Temunah*, as *Arias Montanus* and *Pagnine* testifie. And for further exposition of this, there was added, the gloss of *Moses* and *Christ*, one out of *Deuteronomy*, and the other *Deut. 4. 12.* out of *Saint John*, concerning the general restraint of this with diverse other *John 4. 2. &c.* reasons.

2. Now for the Exemplar or pattern, we shewed, that the prohibition was necessary, because theres nothing but the brain of man had abused it, to the dishonour of God: as appeared in diverse things, which men worshipped in Heaven, in Earth, and in the Waters.

Thence we came to the particular question about Images, wherein we handled three points, 1. what might be alledged out of the Scripture for them, 2. Secondly, what reasons there were for them, 3. and lastly, by what means, and upon what occasions, they were brought into the Church.

1. For the first. In the Rhemish Testament, they can finde no one place in the New Testament for them, but one, and that in the Hebrews; that over the Ark were the Cherubims, and that is taken out of the Old Testament. So that they must needs confesse, there be none in the New. And in the Old, this of the Cherubims, and that of the fiery Serpent, is all they can shew for it. Unto both which our answer may be as before, and especially that which *Tertullian* hath, that this is general, *in cuius ratione dicitur*, thou shalt not make any similitude. They are privileges and prerogatives which belong onely to God, which we may do, as well as the Israelites, if we have the like command with them: *Generi per speciem non derogatur*, the species can derogate nothing from the genus. If they can shew any prescript, or command for worshipping of Images, let them worship them.

Hebr. 9. 5.  
Exod. 25. 18.  
Numb. 21. 8.

Again the ends of both those examples, were otherwise then theirs: for the end of the Cherubim, was not to represent God, but onely to be in a place of the Tabernacle, from whence God would give all his answers. And the Brazen Serpent, the end of it was to heal those, which were stung with fiery serpents: therefore these two places make nothing for the worshipping of Images. Besides we see, that when the brazen serpent began to be abused, how *Hezekiah* dealt with it, He brake in pieces the brazen serpent, which *Moses* had made, saith the text: which sheweth plainly, what little affinity it had with the Commandment. And so had the Cherubims been used, if they had been abused by the people: but God had taken order for that, for none could come unto them but the High Priest, and he but once a year.

Exod. 25. 22.

2 Kings 18. 4.

2. For the Reasons, they were said to be 1. *Humanitatem*, the affection of sense, which was not onely in the Israelites, but in the Apostles, and in *Moses* himself: I beseech thee (saith he to God) shew me thy glory: but he obtained nothing, but the sight of his back parts: But this carnality is condemned by the Apostle, not onely in respect of the people of God, whom this affection caused to draw all things to Idolatry, but even of the Heathen also.

Exod. 33. 18.

1 Cor. 3. 3.

*S. Augustine* saith, that *Varro* observed many inconveniences in religion to arise

*De Civ. Dei*

*lib. 4. cap. 7.*

by bringing in of Images, and his reason was, *Deos facile posse in simulachrorum stoliditate contemni*; the gods might soon grow into contempt, by the foolishness of Images.

We Likewise shewed, that *nimum*, too much, was a broad way to superstition, and that it was a vain assertion of theirs, that there can be no *nimum in religione*, no superfluity in religion. Against which opinion, *S. Augustine* opposeth, and saith, That we may as well bring a rock into the Church as other resemblances, because that did represent Christ too.

3. The last was, by what means and occasions, when, and by whom Images were introduced into the Church. This we shewed out of *Irenaeus*, the Images of Christ, and the Apostles, by the Gnostiques: the image of the Virgin *Mary* (out of *Epiphanius*) by the Collyridians.

The occasions were four. 1. The policy of the Hereticks, to make the Heathen more favourable and inclinable to them. 2. Extraordinary grief for friends departed. 3. The wealth of the Church. 4. The idleness of the Ministers. These were said to be the causes of Images. So much for the recapitulation.

### CHAP. III.

*What the Romanists alledge out of the Fathers, ancient Liturgies and Councils for Images. Add. 13. Of S. Chrysostomes Liturgy. Add. 14. Of the second Nicene Council. The words mistaken in the capitular of Charls the great, and in the Synod of Frankford and Paris. Testimonies of the Fathers against Images.*

NOW, for the more full handling of this Question, let us see what can be said further for Images, out of the ancient Fathers and Councils. Their Fathers are either true, or counterfeit. Their true Fathers are, *S. Basile* and *Eusebius* only. And that saying of *Basile* which deceived *Aquinas* and the Schoolmen, is this, That the honor due to the Abstract, redoundeth to the Pattern: and this speech *Aquinas* urgeth for honour to be done to Images. But he speaketh there of this Conclusion, that Christ is to be worshipped equally with the Father, out of the Hebrews, where Christ is called, *Charakter substantia Patris*, the expresse Image of the Father; and such an Image we acknowledge must be honoured; and if they can shew us such another Image among theirs, as Christ was of the Father, we will accept of it, and worship it.

The second that is urged, is *Eusebius* in his Panegyrick to *Paulinus* Bishop of Tyre; and in his Epistle to *Constantia* the Empreſſe, set down in the second Council of Ephesus, where he speaks of an Image of Christ, set up by some of the Gentiles, for the cure he wrought upon the Syrophenician woman, which maketh little for them; for what reason is it to say, That the Gentiles did honour Christ so, therefore Christians ought to do the same: besides it is plain, that *Eusebius* was no Patron of Images, through all his writings.

1. Their counterfeit Fathers, are *Athanasius*, *Damasus*, and *Chrysostome*. Out of *Athanasius*, in a certain absurd book, not his own, but one that goes under his name, they tell of a Crucifix that wrought miracles: now it is easy to be known, whether this book were his, or not, to any that shall read it: nay at the reading of one of the first periods, he will say, that it is so far from being made by *Athanasius*, as that it was not written by any man of common sense.

2. Such another is that of *Damasus* in his *Pontificale*, in the life of *Silvester*: There is no more to be said of this, but *Noveris, oderis*, know them, and you will never like them. Read the Treatises themselves.

3. Concerning *Chrysostomes* Liturgie, *Jewel* observes in one passage. An Emperor is prayed for by name, that lived 600 years and more after the death of *Chrysostome*: for they prayed for *Alexius* the Emperor and Empreſſe (who lived anno 1180) whereas *Chrysostome* died in the last year of the Emperor *Arcadius*, which was anno 408.

*This shews that some things have been added to Chrysostomes Liturgy in after times, and that therefore this, as all the other ancient Liturgies have been altered since their first composing, but to deny the substance of it to be Chrysostomes, is contrary to the testimony and practise of all the Greek Church, and therefore was never intended by this learned Author, who was a great honourer of Antiquity.*

They have but one Council for them: which is the second Nicene Council, the gatherer whereof, was *Irene* the Empreſſe. She was a heathen borne, daughter to an Emperor of Tartary, nouzled up in Paganisme from her birth, and afterwards matching with *Leo* the fourth, Father to *Constantine* the Emperour, she was converted, and after the Emperour *Leo's* death, in the minority of her son, ruled with him, and called this Council. *Constantine* at the first seemed not to oppose her, but after, when he came to some understanding, he refused to admit of Images, but she being too potent for him, cast him in prison, and put out both his eyes; whereby you may see, that she was a woman without natural affection.

The chief men at this Council, were *Tarasus* Patriarch of Constantinople, and *John* Legate of the East Churches. The first had bin a Lay man and a Courtier, all his life, till a year before the Council called, and (as he confess of himself) never intended matter of religion till a year before: and for *John*, we need no other witness for him, but the testimony of the Patriarch of Antioch, who sent him

to the Council, which was, that he was a good devout man, but of no great learning. The like may be said of *Theodosius*, and *Constantine*, who ruled the Council: and it may be truly averred, that in any one Council, there were never such a sort of simple men, in respect of their gifts, nor more evil disposed in regard of their boldness, and attempts, presuming above their gifts. There is not in all *Durands rationale scripturae* worse alledged, nor more fabulous narrations in the Legend, then in this second Council of Nice. There may be gathered out of it, ten absurd conclusions: and that which maketh up all, there were in it such errors, as they themselves could not defend. In the fifth Action there is this conclusion, That Angels have bodily substances: and in another, that Christ was born in the five thousand and first year of the world: in another, that *Honorius* the Pope was a Monothelite, and therefore an *Anathema* denounced against him; for which the Romanists cry out, that the Council was corrupt in all those places. Lastly, the Council is ranker on their side, and says more then they would. *Non sunt dua adorationes, sed una & eadem: adoratur prototypus & Idolum*, the adorations of Idols and prototypes are not two but one adoration. And a worse then this, *Idem Imaginibus honor debetur, qui & beata Trinitati*, the same honour is due to Images, as is to the blessed Trinity.

It is true the words of the Council are so recited in capitulum Caroli magni, lib. 3. cap. 17. and that the Synods of Frankford and Paris, thereupon condemned that opinion, and that justly, if they had held it: but it is as true, that they were deceived by a false translation of the Acts of the second Nicene Council into Latine, wherein the words were so rendered, when as indeed the words are, as appears in the Greek, *Actione tertia Synodi: suscipiens & cum honore amplectans sanctas & venerabiles imagines: adorationem vero latræ, soli substantiali ac vivificæ Trinitati deferro*, which words are directly contrary to what was charged upon them by those Synods.

Addition 14.  
Of the second  
Council of  
Nice.

Now what may be said on our parts, is this.

1. First, *Ælius Lampridius*, a Heathen Historian, reports; that the Emperour *Adrian* in his affection to the Christians, built a Temple for them, (according to the manner of the Romane Temples) which was bare, without ornaments, having a roof to defend them from the injury of the weather onely, which notwithstanding was afterward denied to them by the Senate, and grew into such contempt among the Heathen, that thereof arose a proverb among them, that if any of the Gentiles built a bare Temple, it was called *Templum Adriani*, *Adrians Temple*, because it was inornate.

in vita Adriani

2. Concerning the Fathers, you may hear their opinions. And first, *Irenæus* doth utterly disallow the Images of Christ, and the Apostles, which *Carpocras*, and the Gnostiques said they had from *Pilate*.

3. *Clement Alexandrinus*, in his *Parænesis* goeth further, (if not too far) *Nobis vetitum est fallacem hanc artem pingendi exercere*. He is so far from favouring Images, that he would have the lawful use of the art of painting utterly taken away. For his opinion he alledgeth this Commandment: but doth not well to presse it against the lawful use of painting.

lib. 1. c. 23. 24.

4. Thirdly *Tertullian* saith, *Nos adoramus, oculis in cælum sublati, non ad imagines & picturas intentis*, we adore with our eyes fixt on heaven, not bent upon images and pictures.

5. *Origen*. *Celsus nobis objicit, quod non habemus altaria, & imagines, prostremur, Celsus objects gainst us, that we have neither altars nor Images, and we confesse we have not.*

6. Fifthly *Arnobius*. *Objicit nobis imagines, quid hæc, nisi vilissima fabricarum opera?* thou objectest against us images, and what are they, but the most base work of Artificers? especially thus abused.

7. Sixthly *Lactantius*. *Non est dubium, quin religio nulla sit, ubi simulacrum est*. It is without doubt, that where Images are, there is no religion.

8. Seventhly, *Eusebius* in a Panegyric to *Paulinus*, and an Epistle to *Constantia* the Emperesse, sets down in the second Ephesine Council. That she must now require no Image of Christ, as he is man, because now as he is man, his glory is much more then when he was in the Mount, and yet there the Apostles were not able to behold him, much lesse then, can his glory, as he is now, be expressed.



- Can. 3. And therefore, the Fathers in the first Ephesine Council, pronounce, *Anathema sit qui Christum illo modo dividit*, let him be accursed that divides Christ. Now if they give unto Christ an image as he is man, and not as he is God, they divide him, and as
- De morib. Eccl. cap. 34. *S. Augustine* saith, *omnino errare meruerunt, qui Christum non in divinis codicibus, sed in pictis parietibus queri voluerunt*, they deserve to erre, that will seek Christ, not in books divinely inspired, but on painted walls.
- Ambros. de fug. seculi cap. 3. 8. *Eighty Ambrose*. *Nescit Ecclesia nostra inanes Ideas, & vanas simulachrorum figuras*, our Church knows no vain shapes, or figures of Images.
- Hieron in 1 John 5. 10. 9. *Jerome*. *Nos unam tantam veneramur imaginem, Jesum nempe Christum, qui est Imago Dei Patris*, we worship one onely Image, Jesus Christ, who is the Image of his Father. And hereupon it is, that *Erasmus* saith, that till *Jerome* was dead, there was no images received.
- Erasm. censura. Catech. 6. & in prefat. in Hieron. Epiphanius Heres. 19. 10. *Epiphanius*. is an author that they cannot abide, because in an Epistle of his to *John* Bishop of Jerusalem, he saith, that coming into a temple that had an Image, he rent the vail, and pulled down the Image, affirming that it was against Scripture.
- Augustine de morib. Eccl. cap. 36. 11. *Augustine* being told as it seemeth (by the *Manichees*) that some Christians began to worship Images, answers, *Novi in Ecclesia nostra esse adoratores Imaginum, & sepulchrorum, sed isti professionis suae vim nesciunt, &c.* I know there are some in our Church, that worship images and sepulchres, but these men know not the strength and force of their profession. And in another place speaking against those that said Christ wrote certain books of Magick when he was in Egypt, he saith, *Sic enim errare meruerunt, &c.* as before is mentioned.
- Fib. 1. cap. 10. de consens. Evang. After (when the first five hundred years were expired) there was some better hold for them, but yet there were gain-sayers; *Cereus* the Bishop opposed them. In the sixth and seventh centuries were the *Monophysites*, Champions about Idols, Combatants both for and against them, and about anno 800. they got sure footing, but were not generally received, till the second Nicene Council; for *Claudius* Bishop of Taurinum stood against them; saying, *Amplexi sunt idolatriam permutatam*, that the Christians embraced the same Idolatry with the Gentiles, but onely that it was changed somewhat in name. But in these times *Constantius*, *Copronymus*, *Leo* the fourth, and *Philippicus* the Emperours, set themselves against them. So that this worshipping of images, had entrance about these times, but never got sound footing till the second Council of Nice.
- Cedr. Theoph. Anno 787. But we have diverse Councils for us. The second Ephesine, and those at Constantinople, under *Leo* the 1. and *Constantine* the 2. At *Eliberis*, where *Qvis* was President, in which was one Canon, *Placuit picturas in Ecclesia esse non debere, ne quod colitur aut adoratur, in parietibus depingatur*, that pictures ought not to be in the Church, nor any thing be painted on the walls, lest it be worshipped or adored. The like at *Carthage* the 5. at which *August.* was present. And lastly at *Frankfurt* under *Charles* the great, the Emperour. So much for the controversy of Images. Now for our Rules.
- Ephes. Constan. Eliber. Can. 36. 15. Carthag. 5.

## CHAP. IIII.

The five Rules of extent for expounding this Commandment. Of the affirmative part of it. In Gods outward worship are two things: 1. the substance: 2. the ceremony. The first consists of 1. Preaching. Addition 15. How preaching is a part of Gods worship. 2. Prayer. 3. Sacraments. Addition 16. The Eucharist considered as a Sacrament and a Sacrifice 4. Discipline.

In Amos 5. The first rule is, That not onely that which is here expressed is forbidden, but all *injuria*, things of the same nature, and kinde also; as our own inventions, neglecting what God commands, or being contrary thereto. *S. Jerome* saith, God saith well, *Qua fecerunt sibi, non qua fecit Deus*, that which they themselves, and not God made. They received them not of God, but they were forgers of them themselves. And the rule of the Fathers is, *Idola Ethnicorum exceperunt hereses Christianorum*, the heresies of Christians, which changed and innovated the outward worship of God, succeeded or came in upon the Idols of the Pagans, meaning the external worship of the Hereticks.

2. The second rule reaches *usque ad cor*, looke to the fountain the heart; that that be not infected. The fancy must be restrained, the conceits that rise in the brain, concerning Gods substance, unreverently attributing to it, a bodily shape; as *Serapion* the Monk did. *Reliquorum preceptorum concupiscencia sistenda in Corde, hujus vera secundum in cerebro*, the lusts that breake the other Commandments, are to be stopt and suppressed in the heart, but these in the brain.

3. The third rule is, that the means which bring in false worship are here forbidden, and they are four, whereof we have spoken formerly.

4. The fourth rule is about the signes, for if it be true, as the Apostle hath it, Jude 23. that we must hate even the garments that are spotted by idols, no question but we must do the like to the pillars, whereon they stand which are defiled as well as the garment, for God commanded that there be not so much as *מצבת* the pillar; basis or statue raised for them. And in another place God proteketh, that the silver and gold, the materials whereof they are made, are abomination to him, and therefore commandeth them, to burn them, lest they be snared with them. Nor must any groves be planted whereby they might have occasion to set them up, for not onely they, but even the high places, whereon they were planted, were abominable. and therefore it is, that through the story of the kings, it is laid as an imputation to them, that they digged not down the high places, though they had taken away the Idols. So that these things which seem good of themselves, are condemned, because they had some semblance or shew of symbolizing with the Heathen Idolaters. Therefore are we to have no conceits of our own tending that way, and though there might be a good intent in saving the best sheep and oxen, yet because it came within the compass of *faci tibi*, when God had expressly forbidden it, therefore God abhorres it.

5. We are not onely commanded not to use images to the dishonour of God our selves, but to do our best to hinder others too; not to steale them as *Rachel* did (for that means is not commendable) but to deprive others of them by all lawful means as *Jacob* did with the idols among his own household which he took and buried under an oak. Gen. 34. 4. Had not the altar which the two Tribes and a half erected, bin onely for a Testimonie and remembrances to the Lord, but for sacrifice, the other Tribes would have demolished it, or else much blood would have bin shed about it. And thus much for the Negative part of the Commandment what we are prohibited. Now for the Affirmative part of Gods outward worship what we are Commanded.

Of the affirmative part of this Commandment.

And this is in few words set down by the Apostle. All things must be done according to the patterne shewed in the Mount in Gods outward worship. Now as *Moses* had this commendation from God himselfe, that he was faithful in every point to follow his pattern, so hath Christ also the like commendation. Christ is said to be, as faithfull as *Moses*, and therefore his Pattern is to be as precisely followed by us. Saint *Peter* in his sermon to the people, that came to see a Cripple cured and *S. Stephen* in his Apology for himselfe being accused of blasphemy, quot the prophecy of *Moses*, concerning Christ. A prophet shal the Lord thy God raise unto thee, from the midst of thee of thy brethren like to me, unto him ye shall hearken. And therefore whatsoever he shall command us we must observe to do it, not alter or change any thing of it, nor leave any part undone, that is of what he hath expressly appointed; but in such things as he hath left to the liberty of his Church, being guided by his spirit, and enabled by his authority, in such things which tend to the better observance of his ordinances, and are no way contrary thereto or corruptive of them; to obey his Church is to obey him. Luke 10.

In the external worship of God, we are to consider two things. 1. The Substance,

2. The Ceremony.

The substance consists of four parts. 1. Preaching. 2. Prayer. 3. Sacraments.

4. Discipline.

1. For preaching. It is a substantial and essential part of Gods worship.

Preaching is a duty of perpetual necessity under the gospel, and may in a general sense be styled a part of Gods worship; as reading the Scriptures, catechizing, and other wayes of instruction may, because by publick declaring Gods will, and setting forth his

Jude 23.

Deut. 16. 22.

Deut. 7. 25.

16. 21.

2 Sam. 6. 4. 15. 21.

Gen. 31. 19.

Jer. 22. 26. 27.

Heb. 8. 5. Num. 12. 7.

Heb. 3. 2.

Act. 3. 22.

7. 37.

Deut. 18. 15. 12. 32.

Jer. 2. 11.

Deut. 5. 3. 2.

1 pet. 3. 19. 20.

Addition 5.

whether

preaching be

properly part

of Gods wor-

his excellent nature, with his great Works and benefits to us, as motives of obedience, some publike honour redounds to God, and therefore the Casuists refer preaching to the duty of publike praising, or lauding God, which is properly a part of Gods worship; as Reginald. prax. lib. 18. tract. 2. cap. 19. So Fileucius and others; but in a strict and proper sense, it is not part of Gods worship, as Prayer, and Praises are, for the immediate object of these is God, and their immediate end is Gods honour; but the immediate object of preaching are the men to whom we preach, and their instruction how to worship and serve God, is the immediate and proper end of Preaching; and so these differ, as the means and the end.

Preaching is of great Antiquity. He preached to the spirits that are in prison. 1. Before the Law. Noah was a Preacher. 2. Under the Law. Moses enjoined the Priests to gather the people together, men and women, to hear and learn, &c. And S. James tells us, that Moses had in every City them that preached every Sabbath-day. And the Priests office was, to teach, to burn incense, and to offer sacrifice.

3. In the time of the Prophets, Esay speaketh of preaching good tidings, and the Prophet Jonah was sent to preach to Ninive. And the prophet David professed, that he had preached the righteousness of God in the great congregation. His Son Solomon also was entituled by the name Preacher.

4. This continued to the time of the second Temple. Ezra stood upon a pulpit of wood, and preached to the people. 5. In Christs time, he not only preached himself, but gave a Commission to his disciples to preach to all the world, which they did, every where, as it is in the end of Saint Marks Gospel. Saint Philip preached to the Eunuch, and Saint Paul not onely preached, as you may see in divers places, but makes it an ordinance of God, to save them that beleeve. So that this we see, hath bin a substantial part of Gods external worship in all ages.

2. For prayer, or invocation, which the Prophet calls *vitulos labiorum*, the calves of our lips, it consists of two parts. 1. Petition. 2. Thanksgiving, and this hath bin of great antiquity also. 1. Before the flood, many 100. years, there is mention made of invocation of the name of *Jehovah*, which some learned men refer to publick formes of worship or liturgies then used, as Drusius. 2. After the flood, Abraham prayed for *Abimelech*, and *Abrahams* servant, for his good successe. Aaron and Moses prayed for *Pharoah*. 3. When the church was gathered together, the Ark nor the army never removed or stood still, without prayer. There's a set forme of blessing the people by the priest, with invocation, set down in the same book of Numbers. Solomon at the dedication of the Temple, used a prayer, and therefore the Church is called the house of prayer, by the Prophet, which place, our Saviour cited, when he drove the buyers and sellers out of the Temple. Lastly we have a set form of prayer composed by our Saviour, upon the petition of the disciples.

2. The other. Thanksgiving. We see it used also, before the flood, by *Abrahams* servant, when he had finished his business successfully. And we finde this duty commanded by God himself, afterwards, Moses had a set form of thanksgiving after the deliverance of the people from the Egyptians, And King David in many places commends this part of prayer highly, and penned a set form of it in a psalm which he entitleth, a Psalm or song for the sabbath day. Solomon his son in the time of the first Temple practized it, and so did the people, using one of King Davids psalms, the burden whereof (as we may so speak) was, for his mercy endureth for ever. Ezra also used it, after the building of the second Temple, together with the priests and people. So did our Saviour. I thank thee o father &c. In the time of the Gospel they sung a psalm. Lastly, it was not onely practized by the Apostle, as you may see in many places, I thank God through Jesus Christ, and thanks be to God &c. but commended by him to others, speak to your selves in psalms and Hymns &c. as unto the Philippians: where he joyns both parts of this duty in one verse in every thing by prayer and supplication, with thanksgiving let your request be made known to God. And (to omit many others) in the Epistle to the Hebrews, giving thanks is called the sacrifice of praise.

3. As the word is Gods speech to us, and Invocation ours to him, so the sacraments are the Covenants between God and us. Such are the type of circumcision, instead whereof Baptism succeeded; and the type of the Pascheover, instead whereof we have the Lords supper. And these two only we receive as sacraments generally necessary

Sacraments.

Gen. 24. 27  
Deut. 31. 19  
Exo. 15. 1.  
psal. 92.  
2 Chr. 6. 4.  
7. 3. 6.  
Esr. 3. 10.  
Mat. 11. 25.  
Luc. 10. 21.  
Mat. 26. 30.  
Rom. 7. 25.  
2 Cor. 2. 14.  
Eph. 5. 19.  
phil. 4. 6.  
Heb. 13. 15.



family for all. But for our justification in this point *S. Augustine* saith upon the words of *Jo. 19. 36.* *Saint John*, cited out of the institution of the Pascheover [A bone of him shall not be broken] *unum emilitibus &c.* A souldier with a speare pierced his side, and forthwith came out of it water and blood, which are the two Sacraments of the church our mother. And in another place. *Quidam pauca pro multis &c.* The Lord, and Apostolical doctrine, hath left to us a few in stead of many, and those easy to be kept, most excellent to the understanding, and most pious to be observed, the Sacrament of Baptisme, and the celebration of the body and blood of the Lord.

1. The first. Baptisme is so necessary a Badg for a Christian, that he cannot be without it. *Saint Augustine* saith, *sic accipiendum est &c.* That which the Apostle saith, is thus to be understood, that by the lavacre of Regeneration, and the word of sanctification all former sinns of the regenerate are cleansed and healed, and not onely all sinns are remitted in Baptisme but those also which are afterward contracted by humane ignorance and infirmity: and in another place. *Dimittitur eis regeneratione spiritus. li quod traxerunt (ut sepe dixi) ex adam generatione carnalis.* By this ipiritual regeneration (as I have often said) whatsoever they have drawn from *Adams* carnal generation, is forgiven them.

And this Sacrament, is a service of faith. For though children baptized cannot be properly said to beleve of themselves, by reason of their minority: yet are they beleivers, by their *fidejussores*, or Godfathers, and Godmothers, and parents, who present them, and desire to have them baptized in the faith of Christ, and received into the Church: as were the Jews children by circumcision. *Inter credentes* (saith *Saint Augustine*) *igitur populos baptizatos numerabis, nec judicare aliter ullo modo audebis, si non vis esse apertus bareticus.* Thou art to repute little children, that are Christened, among beleivers, nor must thou dare to judge otherwise, if thou wilt not be an open heretick. And in the same place. *Abstine ut dicam, non credentes infantes &c.* God forbid, that I should call Infants unbelievers, I have disputed it before. They beleived by another, and offended by another, It is said, They beleve, and it is enough to make them of the number of the faithful, that are baptized. This hath the authority of the Church and the Canon founded upon the truth, obtained.

2. The other, the Lords supper, is a substantial part of our service too. For in it is a whole Oblation of our selves, souls, and bodies, to be a reasonable, holy, and lively sacrifice to God, as we acknowledge in our liturgy. In it we acknowledge, confesse, bewaile, and repent us of our sinnes, which cost our Saviour his most precious blood, to make attonement for them. And in it, we professe, that we are in love with God and our Neighbours, which is the fulfilling of the Law.

Herein is a commemoration of that sacrifice which Christ offered for us upon the Crosse, in which respect it may be called a sacrifice, for as our reverend author elsewhere speaks, The Eucharist ever was, and by us is considered both as a sacrament and a sacrifice. A sacrifice is onely proper and applicable to divine worship &c. In a word we hold with *Saint Augustine* de Civit. lib. 17. Chap. 20. *Hujus sacrificii caro et sanguis ante adventum Christi per victimas similitudine promittebatur, in passione Christi per ipsam veritatem reddebatur, post adventum Christi per sacramentum memorie celebratur.* Answer to Card. Perron p. 6. 7.

And lastly, by it we offer a most acceptable sacrifice, and service to God, of thanksgiving (this Sacrament being called *Eucharistia*, which signifies so much) for bestowing so great a blessing upon us, whereby every faithful Communicant is strengthened in the faith of Christ. Therefore, *Accedens debet esse plenus sanctitate*, he that comes to it, ought to be as holy as he may, for all our services to God are to be done in purity (which is true internal worship) and with decency (which is external) and both these make that compleat holinesse, which becometh Gods house.

4. The last part of the substance in the external worship of God is Discipline by which men are regulated in the fear and service of God. This we finde commanded. *Mat. 18. 15. 16. &c. John 20. 22.* Executed extraordinarily *Act. 5. 4.* By *Saint Peter*, ordinarily, *1 Cor. 5. 3.* By *S. Paul*, and Rules set down for the ordering of it, *1 Tim. 5.* It is as *Barnard* saith, the yoke to keep us within the bounds of Order, and (as *Cyprian*) *Custos spei, et retinaculum fidelitatis*, a preserver of hope and stay of faith. *Saint Augustine*

*Jo. 19. 36.*  
*Exo. 12. 46.*  
*1. de Cathysmo*  
*c. 4.*  
*l. 3 de doct.*  
*Christiana.*  
*c. 9.*

*John. 3. 5.*  
*In. Eph. c. 23*

*l. 1. de misitib*  
*et concup. ad*  
*valer.*

*de verbis A-*  
*postolical cont.*  
*Pelag. c. 14.*

*Gal. 5. 14.*

*Addition 16:*  
*the Eucharist*  
*whether a*  
*Sacrifice.*

*psal. 116. 17. 1*

*Plfa. 93. 5.*

*Disciplin.*

*In Cant.*  
*gustine*

- de discipl.* *gustine* affirms, that it brings delinquents to repentance, whereby they recover that, which they had lost, by their transgression. For it is sure enough, that the Church of God hath in it of all sorts. Strong and weak, good, and bad. Corn, and chaffe, vessels of gold, and silver, of wood, and earth, and therefore hath need of some thing to cleanse the floore, and to sever the corn from tares and to prune bad sic- cers from the vine. And this the Church doth by Discipline, and Censure, which all that live within the Church must either willingly submit to, or else be forced to obedience. *Quicumq; Dei precepta jam sibi nota non facit, et corripi non vult, etiam propterea corripendus est, quia corripit non vult.* Saith *Augustine*. He that knoweth the will of God and doth it not, nor will submit to correction, is to be corrected even for that, because he refuseth correction. But there are a sort of people (and ever hath bin) that cry out against discipline as a tyrannical burden imposed upon the conscience: Saint *Augustine* tells of such as these which were in his time. *Multi sunt qui sane doctrina adversantur, justitiam culpant, et disciplinam imperium esse judicant &c.* There are many that oppose sound doctrine, finde fault with justice, and account discipline, as a thing imperious, and ascribe moderate correction, to an act of pride: whereas there can be nothing imperious, but that which is commanded unjustly, nor can any thing be more properly termed Pride, then the contempt of discipline.
- Mat. 18. 17.* But howsoever we esteeme of it, it is neither unjust, nor new. We finde it commanded by our Saviour, *Dic Ecclesia*. Tell it to the Church. And Saint *Paul* gave order to deliver the incestuous person to Satan, that his spirit might be saved: which is the true end of discipline. And in divers other places, he gives order, for care to be had that discipline fall not to the ground. Be ready to revenge all disobedience: and *Corripite inquietos*. Warne or rebuke the unruly. To *Timothy* he prescribes many rules concerning it, and among them, Them that sinne, rebuke before all, that others also may fear. Whereupon Saint *Augustine* saith, sinne must be punished, that the party punished may be thereby amended, or else that others thereby may be terrified from offending in the like manner. And upon Saint *Pauls* words [put that wicked person from among you] he saith. *Ex quo appare, ut qui aliquid tale commisit, excommunicatione dignus sit. Hoc enim nunc agit Ecclesia in excommunicatione, quod agebat in veteri Testamento interfectione.* The Church doth now that by Excommunication, which the church in the old Testament did, by putting to death. And therefore to conclude this point *Disciplina Ecclesia dormire non debet*, the Discipline of the church ought not to sleep.
- 1 Cor. 5. 5.*
- 2 Cor. 10. 6.*
- 1 Thess. 5. 14.*
- 1 Tim. 5. 20.*
- de Civ. dei. l. 19. c. 16.*
- Quaest in Deut. c. 39.*
- de fide et oper*

## CHAP. V

*Of Ceremonies in Gods worship. The use of them. 4. Caution to be observed about them. The means of preserving Gods worship. The signes. Addition 17. Concerning customs and traditions of the church: The 6. rule of causing others to keep this Commandment.*

THE second general, considerable in the external worship of God are ceremonies (not Jewish but Christian) which how soever they are (by some that either well weigh them not or by others, possessed with a spirit of opposition) accounted Antichristian, and repugnant to the word of God, and therefore to be abolished out of the church: yet in the judgement of moderate and well affected men, nay of al men that are not sowed with the leaven of schisme or Herely they are reputed no small part of this external duty, for they which are versed in the ancient story of the church cannot but confesse, that in all ages before Popery had its birth, and in al places, where christianity was profest some ceremonies have ever bin practized as lawfull and necessary nor was there at any time any religion ever practized in the world without some ceremonies nay the most seemingly reformed sectaries themselves cannot but vse some ceremonies in the practice of their religion, and therefore of their own fraternity the wisest fort have acknowledged. That they are necessarily to be observed, as conducing to the advancing of the true worship of God *Ceremonia* (saith one) *pertinent ad Dei cultum, atque necesse est, et sint per-*

*foxa*

*sona destinata in Ecclesia, qui Magistri vel Ministri potius sint Ceremoniarum, & eas exerceant in Ecclesia, secundum Domini instituta;* Ceremonies belong to the worship of God, and it is very necessary, that there should be some persons in the Church, appointed to be Masters, or Ministers rather of Ceremonies, to use them in the Church according to the Lords institution: and he closeth with a good reason; *Ut norint cultores Dei, qualem Deo cultum exhibeant;* that the worshippers of God may know what manner of worship to exhibit to him.

For the Fathers: take the judgement of *S. Augustine*: for the rest, *Nulla disciplina in his est melior gravi prudentiq; Christiano, quam ut eo modo utat, quo agere videat ecclesiam ad quamcumq; forte devenierit: quod enim neque contra fidem, neque contra bonos mores injungitur, indifferenter est habendum, & pro eorum inter quos vivitur societate servandum:* there is no better direction in these things (*viz.* ceremonies) to a sober and wise Christian, then to observe them in that manner, which he sees the Church wherein he lives to keep them: for whatsoever is enjoyed, so it be neither against faith nor good manners, it is to be held as a thing indifferent, and to be observed in regard of the society of those among whom we live. And this is a good way to follow the Apostles Counsel, to keep the unity of the Spirit in the bond of Eph. 4. 3. peace. You shall hear the same Fathers censure against them that are refractory in this point. *In iis rebus de quibus nihil statuit divina Scriptura, mos populi Dei, & constituta majorum tenenda sunt. Et sicut pravaricatores divinarum legum, ita contemptores Ecclesiasticarum consuetudinum coercendi sunt;* In those things of which the holy Scripture hath determined nothing, the custome of Gods people, and the Constitutions of the Ancient are to be observed: and the Contemners of Ecclesiastical Customs are no lesse to be reduced to conformity, then they which offend against Gods Laws.

And withal, there is no doubt but, these ceremonies may be changed, and varied according to the diversity and alteration of times, and nations, and other circumstances. *S. Aug.* saith in defence of this point, *Non itaque verum est quod dicitur, Semel recte factum nullatenus est mutandum: mutata quippe temporis causa, &c.* that is not then true, which is said: A thing once well established, may not by any means be altered, for as time, so true reason may call for a alteration: and whereas they say it cannot be well done to change it: so truth may say, it cannot be well sometimes, if it be not altered: because both may well stand together, and be right, if upon alteration of time, they differ. Yet in Ceremonies there are these 4 rules or cautions to be observed.

1. That they be not over many, and that those which be enjoyed, be necessary, according to the time and place wherein we live, according to the Apostles example, who enjoyed few things to those believing Gentiles. *Acts 15. 28, 29.*

2. That the Ceremonies enjoyed be for edification, and not destructive to that which the substance builds, and sets up. And this is the Apostles counsel. Let all things be done to edifying. For a destroyer (according to this rule) is a transgressor. And in this respect it is, that the same Apostle prohibits prayer in an unknown tongue.

3. That they be such, as conduce to order: to which all things must be squared according to order, (as the same Apostle) else there will be confusion in the Church, and God is not the Author of Confusion.

4. Lastly, *inquitur*, that they be for decency. They must be such as make for the decent service of God. And therefore it is, that the Apostle inveighs against covering of the head and face in religious exercises. It was an uncomely and undecent thing for men to be covered, or women uncovered in the Church.

Now the means (according to our former rules) to observe these things is. 1. according to the Apostles direction, to keep the *Depositum* safe, which God himself tells, what it is, *Retentio verbi*; the keeping of the word, which is, *volumen utriusq; fœderis*, the volume of both Covenants. This book shall not depart from thee (which now among some is thrust out, and the Legend and other things, obtruded in the room of it.) And this, as it must be kept safe, so sincerely and purely, without spot, it must not be corrupted; for a little leaven soweth the whole lump, as he speaketh elsewhere: and *Nazianzen* tells us, that a little worme-wood marres a whole barrel of honey. The Altar that *Vriah* devised, got so neere to the Lords Altar, that in the end it got the upper hand of it.



Physicians say, that *Aegros sanis immiscere initio morbi est*, it is the way to breed diseases to mingle the sick with the sound. Therefore, that form of outward worship is to be kept, which hath no repugnancy with Gods word, and hath that decency in it (which *S. Paul* advised before) which may expresse our inward affection, and be satable to the true and reverend worship of God.

The signes.

The signes of true worship are evident. When that which is injoynd concerning it, is either grounded upon *Dictum Jehovah*, as the Prophets usually pronounced their injunctions, The word of the Lord: or as Christ proved the resurrection by a Syllogisme, or inference out of Scripture: or *Quod accepi a Domino*, what I have received of the Lord (as the Apostle,) or lastly, by authority of the Church in things indifferent tending to decency and not repugnant to the Word.

Addition 17. concerning customes and traditions of the Church.

(To keep close to the constant practise of the Church is the duty of all Christians, and what she hath successively delivered to us, being not repugnant to Scripture, ought to be reverently received by all true sons of the Church. *S. Paul* requires the Thessalonians to obey what he had taught or delivered them by word, or by Epistle, on which place *S. Chrysostome* saith, that it is manifest, the Apostle did not deliver all *de Traditionibus*, and *de Traditionibus*, by writing, but some things without writing, and he addes *quod non est scriptum, sed est in traditione*, that the one is to be believed as well as the other, *ut et magister et discipulus*, therefore we esteem the tradition of the Church worthy of belief: is there a tradition? seek no further: and of such things which have been generally received by the Church, and of which no original can be found, and which have the testimony of pious and prudent men of authority in the Church, that they were delivered by the Apostles, there ought little doubt to be made, because there can be no greater proof given, or reasonably desired in such things for of such we may say with *S. Augustine*, *Quod invenerunt in Ecclesia, tenuerunt; quod didicerunt, docuerunt; quod a patribus acceperunt, hoc filiis tradiderunt*; what they found in the Church, they kept; what they learned, that they taught; what they received from their fathers, that they delivered to their sons. And though all matters doctrinall, of necessity to salvation for all are written, yet other matters concerning government, and external rites and forms, are mentioned onely occasionally, nor were needful to be written, because they were visible to every eye in the daily practise of the Church.

These are the true signes.

The sixth Rule concerns. 1. The Magistrate. They which are in authority must enjoyne that which is true and lawful, and abolish that which is false and ungodly. *Exod. 32. 20* *Moses* took the Calf, burnt it in the fire; and ground it to powder, and *Hezekiah* brake the brazen serpent. 2. The private persons duty (is not to pull down) but not to worship Images: as it is in the law, and in the practise of the three Children, though we may not without authority break them down, yet we may refuse to worship them.

## CHAP. VI.

Of the manner of outward worship, no reverence, nor worship to be performed to Images. 1. The distinction of *idola* and *idola* examined. 2. That evasion, that not the Image, but God by the Image is worshipped, taken away. 3. That they are Lay-mens books, examined. 4. That Images are to put us in minde of the Saints, examined. Addition 20. About Images and pictures for memories sake.

Of the manner of the outward worship of God.

Part secunda.  
Negative part.

THE second part of the Precept follows, which directs us how we must stand affected in this outward worship of God. *Non prostermes te, &c.* Thou shalt not bow down to them, &c. In which words are prohibited. 1. Falling or bowing down. 2. Worshipping them; or (as some translation) serving them. The first of these, Prostration is bowing the knees, or bending the head or body, in reverence or honour to any thing. And the second Worshipping, is, to offer service to a thing in the way of Religion. Neither of these ought to be done to an Idol, to rob God of the least part of his glory, and honour.

There

There shall be no strange God in thee (saith the Psalmist) neither shalt thou worship any strange God. psalm 81. 9.

So that whereas some might say concerning the words, *Non facies*, *Thou shalt not make*. I am out of danger and compass of this prohibition, for I make none; here the words reach further and tell him, he must not worship them, though made by others; for as a father answereth, *Age, non facio, alius facit, ego factum reperi*, &c. well, say I make none, others make them, I finde them made: as the children of *Dan*, that set up the graven Image that *Micha* had made: and *Jeroboam* and *Nebuchadnezzar* we may conceive made not those which they set up; well saith he, howsoever, and by whomsoever they were made, as thou hadst no hand in the making, so thou shalt have as little in the worshipping of them. *Non adorabis neque coles*; thou shalt not worship them that others make. Judg. 18. 31.  
1 Reg. 12.  
Dan. 3. 18.

Now, as before, he used the two words *Pesel* and *Temunah*, 1. first that no graven Image should be made, 2. and then no manner of likeness whatsoever, so here be two words answerable to them, *תְּשַׁבֵּחַ* and *עָבַד* *tishbachab* and *gashbad*, 1. There must be no bowing down to them, 2. no manner of worshipping or serving them, of purpose to exclude all distinctions. The first bowing, was the usual manner in old time of worshipping. *Abraham* ran to meet the 3 men from the tent door, and bowed himself toward the ground: then from the species, *Adorabis*, he rises to the general, *coles*, or *servies*, to keep out all manner of worship whatsoever, for fear we might be apt to say, No, we will not bow down to them, yet we may worship them though, with some kinde of worship or other, if not with *latria*, yet with *dulia*, at least: therefore both these are added here; not onely *non adorabis*, but *non coles* too: for we know that a man may *colere*, or serve that, to which he will not bow down; and therefore *adorabis*, the chief worship being forbidden first, he adds *coles* too, and forbids that also which may be a great deal lesse then the other: for though the word *gnoved pesel* in the psalm, be *colere*, to worship, or serve graven images, so in another place, the word is used to serve man, as twelve years they served *Chedorlaomer*; and else where to till the ground; and in *Esay*, *gnoved pisirim* is a trimmer, or dresser of flax. And in Latine the word *colo*, is not onely used in respect of God and man, but *colere rus, glebam, hortum*, &c. to till the ground, and thereupon comes the word *Agricola*, an husbandman in respect of tillage. Gen. 18. 2.  
psal. 97. 7.  
Gen. 14. 4.  
3. 23.  
2. 15.  
Esay 19. 9.

So that the Papists hold an erroneous opinion, that think the holy Ghost ascendeth from a word of lesse importance, to one of greater. The like may be said of *προσκύνησις*, or *δουλοῦσι*, and *λατρεύσι*, bowing and serving. But if these two, *non incurvabis te*, and *non coles* will not serve the turn, then we must be sent to another place, do nothing which any Idolater doth to his gods. Thou shalt not bow down to their gods, or serve them, nor do after their works. Exod. 23. 24.

We see then that the Commandement is double, the prohibition is against making and serving Images: and though they of the Church of Rome bring an Example for the making, as that of the Cherubims, yet they shew none for the worshipping of them, we must have a warrant for both, or else they defend not themselves.

Now for bowing down, you shall understand, that in their defence, they are constrained to desert the originall words; for as in the former, they went from *Pesel* and *Temunah*, to *Idolum* and *Icon*, so here, from *Tishbachab* and *Tagnabad*, they betake themselves to *προσκύνησις*, or *δουλοῦσι*, and *λατρεύσι*, and profess the lawfulness of the first, but not of the second; yet this cannot quit them from the breach of this Commandement. But because they would have some evasion, they quote a place in the Rhemish Testament, because that *μῆνε* (onely) is not joyned with *προσκύνησις* (worship) but with *λατρεύσι* (serve) therefore say they, we may *προσκύνησις*, bow to Saints, though not *λατρεύσι*. But if we consider the precedent verse, we shall finde, that the Devil required no more but *προσκύνησις*; and therefore, unlesse we make that proper to God, Christs answer will not be sufficient, nor serve; and the Devil might have replied, that he required not *λατρεύσι*, but onely *προσκύνησις*, to which the word *μῆνε* was not joyned. Matth. 4. 9, 10

In the next place, they tell us, that the distinction of *δουλοῦσι* and *λατρεύσι* hath been long in the Schools, and that Saint *Augustine* hath it, in his tenth book *de Civitate Dei*, cap. 1. & lib. 1. *de Trinitate*, cap. 6. in which places he main- tains

ains the distinction; as they do. They tell us also that *Eusebius lib. 14. cap. 4.* and *Hieron. Epistola 52, & 53. contra Vigilantium*, hold the like, but there is no such thing to be found in the two last. And as for *S. Augustine* we say, that he was an excellent and reverend man in the Church, but with reverence to him, we say, what he confesseth himself in diverse places, that the least part of his learning lay in the tongues, and that he was very unskilful in the Greek and Hebrew, and therefore can be no meet man to pronounce, that by *adoratio* is meant the service of men, and by *latria* the service of God.

But if we will distinguish of these words aright, *adoratio* is properly the service of our own servant; and *latria* the service of him that is hired; for *servus* is properly *servus*, a servant; and *latrian* a hireling: and so came in *Latria*, which (as *Varro* saith) at first signified nothing, but a hired or stipendary soldier; of *latro*, *merces*, wages, and after by the abuse of their calling, and by their evil behaviour it came to be so odious a name, that it is now used for a thief.

And this word is often used in the Scriptures, but not always for the service of God, as in the Epistle to the Hebrews. The reason why the Septuagint used the word *latrian* for *Lugisabod*, may be like that in the speech of *Tertullian*, that as he saith of the Christians; for ye may say of the Jews, because they would not have Gods people to be hired for money, to make ornaments for, and to dresse and adorn the Images of the Heathen: for it was the use of some Christians in the Primitive Church so to do, against which act *Tertullian* inveigheth, as being a thing, utterly unlawful.

But it was the ignorance in the Hebrew tongue, that brought in all these absurd conclusions, (for the thing it self, the nature of the word is contrary to them, and the use also: nor hath it any agreement with the Hebrew) inasmuch that *Thomas Aquinas* did determine, that the picture of Christ, and every part of the crosse, is to be worshipped *adoratione* (not *dulia*, as their distinction was before, but) *latria* too, which they confessed was alone due to God, and not to any Creature whatsoever. Therefore the learned for among them, having studied the tongues better, seeing the absurdity of these conclusions, found out another shift, and say, that they neither do *adorare*, nor *colere imagines*, neither bow down to, nor worship the images themselves, but Christ, and the Saints, by the Images.

This distinction doth little avail them; the records of Antiquity can tell them, that this was the shift of the Heathen Idolaters of old, even in the Primitive Church. *Lactantius* taxeth those of his time for it, *Quæ igitur amentia est, &c.* what madnesse is it, saith he, to answer, that you worship not the Idol, *sed Numen aliquod; cui Idolum fabricatur?* but some God to which the Idol was was made? and *Chrysostome*, *Adoratis simulachra, non simulachra; sed Venerem & Martem per simulachra Veneris & Martis*, you adore images, and not images, but *Venus* and *Mars* by their images: lastly *S. Augustine*, *Exiit nescio quis disputator, &c.* there starts up I know not what disputer (and he seems to thee to be a learned man) and sayes: I worship not that stone, nor that senselesse Image; I know (like a subtil Prophet) that it can neither speak nor see, but I serve that Deity which I see not, I worship not that Image, but I adore what I see, and serve him that I see not: And what is that? why a certain invisible Deity? To which the Father answering saith. *Hoc modo reddendo rationem de Idolis, optime factum putant, &c.* by this means they think they do well by rendering a reason for their Idols. And in another place he saith in *psal. 115. 4.* of another sort, *videntur sibi purgationis esse religionis, qui dicunt nec simulachrum, nec Dæmonium colo, sed per effigiem corporalem ejus rei signum intueor, quam colere debeo*; but they seem to be of a more refined Religion than say, I neither worship the Image, nor the Devil in it, but by that corporeal shape, I behold the representation of that which I should worship. But what saith he to this? *Itaq; Apostoli, una sententia percutiunt, &c.* one sentence of the Apostle testifies their punishment and damnation, for such kinde of acts; God gave them up, &c.

But indeed this error is as ancient as the Calf in the wilderness, and if we examine it well, we shall finde this of their's, all one with that of the Israelites, for they did not think the Calf to be a God, for these reasons.

1. For first, they desired a God to go before them, and their reason was because



cause they could not tell what was become of *Moses* (who formerly had bin a visible representation to them of God; and not a God himself) therefore they would have somewhat made, instead of him and this must hold for one reason, or else we must say, that they took *Moses* for their God before.

1. The assent of *Aaron*, for if he had not had somewhat in his minde besides flat Idolatry, in consenting and complying with them, he had not bin favoured as he was, but destroyed with the rest. And therefore it cannot be understood, that they conceived the calf as a visible Representation onely, but that in that calf God might be worshipped, for *Aaron* said to them that they should keep a feast to the Lord therefore they intended that the Calf should represent God in their solemnity. Exo. 32.5. And it is likely that it was so, because that while they were in Egypt, they knew no other God then *Apis*, an Ox: And it is recorded, that *Aaron*, upon these words of the people These be thy Gods *Ofus*, that brought thee up out of the land of Egypt took hold of them and built an altar, and proclaimed a fast to *Phavah*, which they must needs know, could not be ascribed to the Calf: So that this was the *Blasphemy*, that deceived him, that they might worship God in the Calf, though *Moses* could not be deceived so, for he brake it in pieces, and burnt it to ashes.

3. The third evasion of the Papists is. That these Images are not erected, either to adore or worship them, or God by them, but that ignorant people might have something to put them in minde of God; and therefore Images are called by them *libri laicorum*, the books of lay-men.

This is no new device, but used of the old Idolaters, as we may see, by the words of *Symmachus*. There must be something to put the ignorant in minde of God. Which *Ambrose* and *Prudentius* answer thus, *Omnia Deo plena*, all things have God to manifest him, and put us in remembrance of him. And by *Arnobius*. These that stand so for Images (saith he) use to say, that they made no account of the Image, but onely in respect of the ignorant sort of people, that are put in minde of God by it. And *Athanasius* in an oration saith, *Istius mundi simulachra esse pro libris, quæ dum legunt cognitionem dei dediscunt* &c. That while they read these books of Images in stead of learning God, they loose the knowledge of him, and therefore calls it *idolatriam*, not *idolatriam* moralizing upon tales, not reaching true divinity. So that we see, there is nothing said in this case, that was not said before.

Now if we aske the Papists, that if the people must be put in minde of what it must be? Not of the deity, for they themselves are weary of maintaining that and though they were wont often, and in many places do still to represent God and the Trinity in humane shapes, yet *Hosius* now confesseth, that such things came in *Dormientibus Ecclesia præpositis*, while the governors of the Church were a sleep.

2. Not of Christ, as he is God, for his attributes are infinite, but as he is man onely and in so doing, in representing him by picture as man and not God, seeing that person in the deity cannot be delineated, they imitate *Nestorius*, who did divide the natures of Christ, and so consequently may seem to run into the Anathema of the council of *Ephesus*: because in some sort they divide in their picture the manhood from the Godhead, which they cannot expresse therewith.

1. Not of Christ, as man, and now glorified, for against this, the saying of *Eusebius* may serve well, that the glory of Christ in heaven, is now far greater, then it was, when he was transfigured in the mount, where the disciples could not look upon him, and therefore cannot be portrayed by any pencil.

3. Not of Christ, as he was in the flesh, for that were (as the Prophet speaks) to teach us lies: and rather to forget, then to remember, what he suffered for us; for in his picture (as in that upon the crosse for example) we can be put in minde & we see no more, then the piercing of his hands and feet, a wound in his side by a spear, and the thorns on his head: this we may remember by these things: but the especiall pains and torments which inwardly he suffered; his being sorrowful unto death, his anguish of heart for the Jews obstinacy and rejection, the bitterness of the cup, which his not onely most perfect bodie was most sensible of, and his holy soul apprehended and suffered, these are forgotten these cannot be depicted; so the greatest part of his passion is unexpressible.

4. The

1. 10. Ep. 54

1. 6. con. gent.

orat. cont. Idola.

c. 66. in decal.

Conc. 1. Eph.

can. 3. ad Const. n. 1.

4. The last evasion of theirs is, that by Images, we remember, or are put in minde of the Angels and Saints. To this in breif may be answered, that Saints are no better then Angels: and seeing that an Angel would not suffer *John xxviii* to worship him it is not to be vsed to them. Saint *Augustine* hath a zealous wish, *utrum velleis discere ab Angelis, tum enim disceretis eos non adorare*, I could wish you would learn of Angels, for then you would learn not to worship them. And Saint *Pauls* charge was. Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels &c. And thus much of the controversy, betwixt the Papists and us, as it had dependance upon the former part of this commandment concerning Images.

*These reasons shew, that there are other means better and more effectual then pictures to instruct men in the knowledge of Christ, viz. The scripture and the preaching of the gospel but they are not meant to prove it unlawful to paint or make any portraiture of Christ in his humane nature, as at his passion &c. Provided, no religious worship be given to it: that which is of lesse use, is not therefore unlawful or of no use at all.* So the author in his answer to *Perron*. cap 18. p. 17. To have a story painted for memories sake we hold not unlawful, but that it might be well enough done, if the church found it not inconvenient for her children.

## CHAP. VII.

The affirmative part of this precept, concerning the manner of outward worship. 3. Reasons for outward bodily worship. Outward honour consists 1. in the signe. 2. in the act. Of the signe, by. 1. uncovering the head. 2. bowing the body. Of the act or deed. 1. By being as Gods command. 2. By doing his works or service. Of the gesture of Reverence 1. in publick and private prayer. 2. At bearing the word. 3. At the administration of sacraments. 4. At discipline. The sins against these. In publick worship must be. 1. uniformity. 2. Fear. 3. The heart must be present. 4. Silence. 5. constancy, to tarry till all be done. The means of outward worship. The signes.

**V**WE are now to take a view of the affirmative part of this precept that is, how we are to behave our selves in the external worship of God. The worship enjoyed in the first Commandment (as hath bin said) is internal; this in the second, is outward or external honour or worship. Honour being a testimony of excellency given by outward signe or deed, and praise by word. The honour of the signe, is expressed by the word *Tisbacaveb*, in bowing down, and of the deed by the word *Tagnabod*, in serving. For the first, as the negative was, thou shalt not bow down to them, the affirmative is, thou shalt bow down to me. And for the other as in the Negative, thou shalt not worship or serve them, the affirmative is, thou shalt serve me.

1. For the outward worship first in general. Christ tells us, that a candle is not lighted to be put under a bushel: upon which, the fathers have raised this note or Maxime, that *Bono debetur manifestatio*, our good must be made manifest, and therefore, candles that have *bonum lucis*, the goodnesse of light, must not be thrust *sub malo tenebrarum*, under the evil of darknesse. So then, if the candle of light be in our soules, that is, if we inwardly worship God, we must set it upon a candlestick: our inward religion, must appear in our outward worship, and it must not be onely in a Chamber, as our private Religion, a close godlinesse that cannot be seen.

2. The next reason for this point, the Apostle gives. Ye are bought with a price, therefore glorifie God in your body and spirit, glory being nothing else, but an effect of conspicuitiesse, the fair spreading and enlarging of honour and praise: and therefore containeth honour in it. Now in conjunctions copulative, the rule is *In copulativis non sufficit alterum*, In things that are coupled, one is not sufficient, but *utrumque faciendum*, both are to be performed. And the Apostles conjunction [*&* and] [in body and spirit] sheweth, that this honour must be done in both. The devil knoweth this, that God requireth both, and therefore asked of our Saviour but one, a little glorifying of him, but the bowing of the body, because he knew that if

God

God have not the copulative, body and spirit both, he will have neither, God will have all or none.

The third thing is, that seeing God every where almost through the Scripture, hath put a distinction and difference, between his house and private houses, as being in more special manner there, then in other places, and that as the psalmist speaketh holines becometh Gods house for ever, therefore he will not onely have a manifestation of our worship towards him, and that to be in body as well as Spirit, but he assignes his house for the place, where he will have this honour exhibited to him. You shall keep my sabbaths (saith God) and reverence my sanctuary. And therefore, it is, that the preacher gives us this rule when thou goest into the house of God, *observa pedem virumque*. Look to thy foot. and if God have a care how we serve him in our inferior members in that place, no question but he hath much more, how we imploy our eyes, ears, and hearts there, our external worship must be apparent, and it must not be by halves, and it must be in the house of God, in the midst of the congregation.

1. The outward worship of God (according to the former division) consists

1. In Signe. 2. In deed. And this *Honor signi* is twofold, which the Apostle sets down in the example of Christ 1. *Exinanivit se*. He emptied himself, or made himself of no reputation. 2. *Humiliavit se*. He humbled himself.

1. The emptying of ones self is that, which is called *deponere magnificentiam*, to lay aside all titles of honour, which holy *Job* expounds, and calls *spoliavit me honore* a stripping one of glory, it is that, which the Elders did, cast down their crowns before God. King *David* laid aside his robes, and made himself vile before the Lord, in his service. The Apostle tells us, there must be *Nudatio capitis*, our heads must be uncovered. The wearing of a cap, *pileo donari*, among the Romans, was peculiar to free men onely, and an Hieroglyphick of honour, for once if a man *cepisset pileum*, he was free, and when he laid aside his cap, he was said *deponere magnificentiam*, to lay aside his honour and priviledge, whereby he was distinguished from a servant. So then, as servants are to be uncovered in their masters service, so are we to be in Gods; and therefore Saint *Paul* (in the place before cited) tells us, that it is a shame for a man to have his head covered at that time. That's the first signe.

2. The other signe is *humiliare nosmetipsos* to humble our selves, which is nothing else, but to make a man nearer the ground, to bow himself as low as he can: and this was it, which the devill required of Christ: and it is a posture which God expects at our hands and was used from the beginning. We may see it, by that which God said to *Elias*. I have yet left me 7000. in Israel, all the knees which have not bowed to *Baal*, by which he signified, that bowing was a signe of them, that worshipped him aright: and it was his quarrel against them, that bowed themselves to Idols for which he would not forgive them.

2. But *Honor signi* is not enough, there must be *Honor facti* too. The first was Reverence, this is service and worship, which we call properly devotion, or the devoutnes and readines of the will to serve God. And this *Honor exhibitus facto*, hath also two parts. 1. To come and go at Gods command. 2. To do his worke.

1. Both of these we have in the Centurions servant, approved by Christ himself. 1. In going and coming when he is bidden. I say go and he goeth, come and he cometh. 2. In doing his Masters will or service. Do this and he doeth it. And in these two respects it is that Christ will say to some *Nescio vos*, I know you not. 1. Either for not comming at all to his house, so that he cannot take notice of them for his servants. 2. or for coming unwillingly, with an ill will to do his work, and so they do not perform service to him, and in this respect are not known to him neither.

We see that Gods servants did both. *Abraham* was no sooner spoken to by God but he was presently at his call and answered, *Ecce ego*, behold, here I am. The kingly Prophet before he was called, had a longing desire to go into Gods house but when he was called, he presently answered, Lo I come. It is Gods threat-Because I called and ye refused &c. I will laugh at your calamity. And in the Gospel, they which were invited to the Supper and came not, were thought unworthy; none



pro. 8. 17.  
34.

none of them shall tast of it. And as we are to come, so in our coming two things are required to make us welcome. 1. The first is, we must come *maïne* betimes they that seek me early shall finde me, and secondly we must come *quoridie* daily. Blessed is the man that heareth me, watching daily at my gates. We must wait and be desirous to be called.

Luk 17. 28.

Gen. 24. 33.

2. The second is the Act. [Service,] to do his will. It is the property of a good servant to do his masters work, and to prefer it before his own. We see the practise of it, in *Abrahams* servant, he refused to eat before his masters work was done and there falls under this, the commandment of the great service, the service of the altar which that we may think it no dishonour to be Gods servants we finde that he chose the Tribe of Levi, to serve him at the altar, so that this service is the service of choice and howsoever some account but lightly of it, yet it was the greatest honour, to be chosen to perform this service.

Deut. 11. 5.

psal. 95. 6.

Now to apply these things to the point in hand. There is in the 95. Psalm, which is vsed as an antipalm or Introduction (as it were) to the service of God by our Church. 1. A coming, 2. A worshipping. 3. A falling down and 4. a kneeling before the Lord, whereby we may see, that in the precept of worship, in the substantial parts of the service of God prayer, preaching, the Sacraments, and discipline (especially in the former) there is a due gesture and behaviour required. And in this we are to follow the rule prescribed by Saint *James* which is, to take the Patriarchs and prophets for our guides and directors, and it is Saint *Peters* rule too for women, to follow the steps of holy women of old. So that laying this for our ground, and withal taking the approved practise of the Church with it, we cannot go amisse. Now we shall finde (in this outward worship of God) that they never came together to serve the Lord nor departed from it, without exhibiting some reverend external worship, and behaviour, both in *accessu* & *recessu*, in coming in and going out.

Ja. 5. 10.

1 pet. 3. 5.

2 Chr. 6. 13.

29. 29.

In *accessu*, in their coming together, it is plain, *Solomon* in the consecration of his Temple, at the beginning, before his prayer kneeled upon his knees. And in *recessu*, we see, that when *Hezekiah* and his people had ended their service, they bowed their heads and worshipped. We have seen what our gesture must be in *accessu* and *recessu*. Let us now see, what it must be while we are present at Gods service, in the particulars of it.

Behaviour in  
Prayer.

1. First for our outward gesture in prayer, which is either publick or private. And in both these, since we are to remember, that they are to proceed partly from Humility, partly from hope, our external signes must be answerable to both these.

1 Gor. 11. 4.

Gen. 18. 2.

24. 26.

EXO. 12. 27.

1 Kin. 8. 54.

Luc. 22. 41.

Act. 20. 36.

1. In publick prayer, the signes are first, that which we called before *depositionem magnificentie*, with our heads uncovered. 2. The other which we called Humiliation, by bowing our selves to the ground or kneeling as *Abraham* did, and his servant too, bowed, and worshipped the Lord. So did the people at the institution of the passover. So did king *Solomon*, praying upon his knees. The Prophets, *Daniel* 6. 10. After the first temple *Ezra* 9. 6. Our Saviour himself upon the mount of Olives kneeled down and prayed: lastly. Saint *Paul*, and the whole Church prayed kneeling Saint *Peter* Act. 9. 40.

Thus we see our pattern, if we look at the Patriarchs, or Prophets, at Christ or his Apostles, or at the whole church.

Gen. 19. 27.

Gen. 24. 13.

Ex. 33. 10.

Numb. 23. 10.

psal. 135. 2.

2 Cro. 23. 13.

True it is, because we onely kneeling, but also standing before another is a signe of service and reverence, therefore we read in many places that the gesture in prayer was standing, and that some prayed standing, as *Gebezi* stood before his master *Elisba*. So *Abraham* stood before the Lord, and *Abrahams* servant stood by the well of water when he prayed. The people rose up and worshipped every man in his tent door. *Balaam* said to *Balaak*, stand by thy burnt offering and I will go &c. Thus *Samuel* stood before the Lord, and the Psalmist saith. Ye that stand in the house of the Lord &c. The king stood by his pillar at the entring &c. And thus standing may be a reverend gesture, when kneeling or some other gesture in publick worship is not prescribed by the church in which case we must conforme to what is enjoined, for that which is indifferent in it self, in the gesture, is not indifferent to us, or in the practise of it, when it is commanded by lawfull authority.

2. In private prayer, we shall see it to be a familiar thing sometimes to fall down

pro-

prostrate, as *Moses* and *Aaron* did. This gesture of prostration was used by *Moses*, Deut. 9. 18. as he testifies of himself. And the Evangelist reports of our Saviour, that he used it. So likewise was kneeling a custome of the holy men of God in their private prayers. *Ezra* fell upon his knees, and spread out his hands. And *S. Paul* in his private devotions, bowed his knees, as he says of himself. In private devotions liberty and freedom of gesture may be used, so it be reverent and humble, which sitting at prayer cannot be: *Balaam* willed *Balak* to stand by his burnt-offering, Numb. 23. 15. and being set he bids him rise up.

2. The exterior signs in respect of hope, are *oculi elevati*, & *manus extensa*, eyes lifted up, and hands stretched out. And these are to be used in that part of prayer, which is called Petition, (for in deprecation the Publicans posture is fittest, which is, *oculis dejectis*, with eyes cast down) for the other we finde King *David* lifting up his eyes. And in *S. Johns* gospel it appears, that our Saviour did the like. For the other, the lifting up of hands, we see that in the battail with the Amalekites, *Moses* practised it. *Ezra* (in the place before cited) spread out his hands to God. The Prophet *David* tells us, that he stretched out his hands to God, Let the offering up of my hands, be an evening sacrifice. And it is the Apostles counsel to use this gesture, I will that every man pray, lifting up holy hands. For as *oculus elevatus expectat*, the eye lifted up expects, so *manus extensa petit*, the stretched out hand begs and asketh.

But in this point corruption is crept into our Church. Instead of humbling ourselves by prostration and kneeling, we are pleased to sit at our ease; and that in a proud manner: instead of the *depositio magnificentie*, & *nudatio capitis*, kneeling and uncovering our heads, we sit, and with our heads covered too; this is not to enquire, at least not to imitate, the dayes of old. *Balaam* would not suffer *Balak*, though a King, to sit down, but to stand at his burnt-offering; and when he was set, he bade him arise. This sedentary prayer; and proud fashion of covering the head, cannot be warranted by any text in Scripture.

Secondly, the outward gesture at the word preached, or read in the old Testament, was usually sitting, as we may see in *Ezekiel*. They sit before thee, and they hear thee, &c. saith the Lord by the Prophet. And so in the new, The multitude sate about our Saviour, while he was preaching: and the Pharisees, and Doctors of the Law sate by him, as he was teaching. So *Mary* sate at *Jesus* feet, and heard his word. *Eurychus* also sate to hear *S. Paul* preach. Sometime the word preached was heard standing: as when *Ezra* opened the book, standing in a pulpit of wood, all the people stood up. And these two gestures have ever been indifferently permitted and used.

In the administration and receiving the Sacraments, the nature and dignity of them, with the prayer for the preservation both of our bodies and soul unto eternal life (to say no more) may easily direct us, with what exterior reverend behaviour we are to carry our selves, viz. that the gesture of kneeling and humble adoration is most fit, and that such a gesture, as doth not signifie our humble reverence, as sitting, is utterly unlawful.

In point of discipline the gesture is evident, the Judge sits, and the parry accused, or that hath any cause depending before him stands.

So that the end of all this is. 1. That God may be glorified, as well by the body, which is the external worship, as by the soul and spirit, which is for the internal. 2. That our outward gesture may stir up our souls to their duty, as clothes increase the heat of the body, though they receive their heat at first from the body. Lastly, as to stir up our selves, so to stir up others by our example, that they seeing our reverend behaviour, may fall down with us, and be moved to do that which they see us do, and to glorifie God on our behalf.

Thus as we have shewed what we are to learn out of the affirmative part, viz. what duties to perform, so out of the Negative part, we must learne, what sinnes we must avoid: and to finde out this, we shall need to go no further, then by opposing the contraries to that, which hath been delivered in the affirmative part.

1. To Humility, and *depositio magnificentie* he is opposite that carries himself proudly in Gods service: The Wise man tells us, a proud eye is an abomination

Deut. 9. 18.  
Matth. 26. 39.  
Ezra 9. 5.  
Eph. 3. 14.

Luke 18. 13.  
Psal. 123. 1.  
121. 1.  
John 11. 41.  
17. 1.  
Exod. 17. 11.  
Psal. 88. 9.  
141. 2.  
1 Tim. 2. 8.

Numb. 23. 15.  
18.

2.  
Ezek. 33. 31.  
Mark 3. 32.  
Luke 5. 17.  
10. 39.  
Acts 20. 9.  
Nehe. 8. 4. 5.

3.

4.

1 Cor. 6. 20.

14. 23.  
25.  
Tit. 2. 10.

The Negative

Prov. 6. 17

Jer. 13. 15.

to the Lord, and if at all times much more at that time. It is the Prophets counsel to decline this behaviour, especially in Gods service. Hear ye, give ear, (saith he) be not proud, for the Lord hath spoken.

2. To *Humiliate* ] He is averse, that is stiffe necked, not willing to bow, and that hath knees like an Elephant, that cannot bend, when we give him not the reverence, of knee, head, and of our whole body.

Matth. 8. 9.

3. To *Coming* ] Our absenting our selves from Gods service and worship, *S. Chrysostome* saith, *Ludus jubet & facis, vocat aurea tuba, & venis: Cultus Dei jubet, & non facis, vocat & non venis*; pleasure commands thee, and thou obeyest; the golden trumpet calls thee, and thou comest: Gods worship commandeth, and thou obeyest not; it calls thee, and thou comest not. Whose servant then thou art, thou mayest judge by the Centurions words, even his at whose command thou comest and goest.

Hier in Epist.

Luke 12. 47.

4. Lastly, to the doing of his work; the neglect of it is opposed, and the neglecters out of Gods favour: for *neglectus precepti, precipientis injuria est*, the neglect of a command, is an injury to him that commandeth. He that knoweth his Masters will, and doth it not, shall be severely punished.

But in the manner of doing Gods work and his will, in his service and publique Liturgy, there are five things required of us: of which though something hath been formerly spoken, yet considering the great neglect and contempt of this work by many, more is here to be said of them.

Unanimitas.

1 Cor. 11. 33.

psalm 122. 1.

In Ps.

psalm 34. 3.

Acts 2. 1.

4. 24.  
8. 6.

Matth. 22. 12.

Apo. 4. 10. 11.

14. 2.

Eph. 5. 6.

1 pet. 2. 18.

1. The first is, Unanimity and uniformity, to come together at the same time, and to joyn together in the same worship, that there be no disagreement in our behavior in Gods service; one to do one thing, and another to do another, some come into the Church at prayer, some not till the sermon begin. But, as the Apostle enjoyns, tarry one for another; that is, all praise God together. Inward unanimity, and outward uniformity being a delight to God. It was *Dauids* joy, I was glad when they said

to me, Let us go into the house of the Lord: and soon after he addeth, Jerusalem is as a City, that is compact together, or (as some translation) at unity in it self. And this spiritual union, is without question, a great strengthening to the Church, for when, either one comes after another, or if in time of Gods service, some sing not, nor pray with the other, this must needs make a breach in the fabrick of it. In

*Discordia* (saith *Augustine*) *nema benedicis Dominum*, God is never truly or well served, where there is discord or separation. The Prophets earnest desire is, O magnifie the Lord with me, and let us exalt his name together: And therefore it is, that the holy Ghost mentioneth so often this unanimity to be in the infancy of the Church, as being one of the chief causes of the growth and enlarging of it. The Spirit came upon them when they were all together with one accord in one place, as if the whole Church were one person, and had but one tongue, and one lip. And in prayer it is said, They lift up their voice with one accord. And they heard so too. The people with one accord gave heed to the things which *Philip* spake.

So in the point of uniformity; we see, that he was punished, that was not like the rest of the guests, that had not a wedding garment. And as the separation and division of tongues was a curse, that the earth was no more *unius labii*, of one speech or language, so it is a great part of the blessedness of the heavenly Jerusalem, that the Elders sing with one voice unto the Lord. The Fathers beat much upon this: and *Saint Chrysostome* extolleth it highly; and saith, that it falleth upon God like a showre of hailstones: and *Saint Augustine* saith, of singing of prayes, that it sounds in Gods eares, *sicquam resonantia maris*, as the voice of many waters, which he seemeth to take from that place in the Revelation.

2. The second is fear, & *vota sua*, in all fear, saith *S. Peter*; with fear and trembling, saith *S. Paul*; for if the service of men (according to the rule of *S. Paul* and *Saint Peter*) must be so, much more the service of God. But in our exteriour service of God, there is commonly so little fear, or rather such want of fear, that commonly we sleep in it, like the Apostles, who could not hold open their eyes, being *in hortu*, in the garden with their Master, they could not watch one hour, and therefore that judgement befell them, that they all forsook Christ and fled. And there is little fear in sleep. When *Jacob* was afraid of his brother *Esau*, he slept not all that night. The Example

of



of the Christians in the Primitive Church, is left upon record for our observation, That they heard *S. Paul* preaching till midnight. Upon which place *Chrysostome* saith, *Ad hoc commemoravit eos, qui media nocte vigilabant, ut pudeat eos, qui media die dormiunt*, the Evangelist recordeth those that watch till midnight to this end, that they may be ashamed, that sleep at mid-day.

Now because the actions of a natural man, are eating, drinking, and sleeping, the same reason which condemneth the using of the two former in the Church, must needs be of force to condemn sleeping too. Have ye not houses to eat and drink in, saith the Apostle; thereby condemning those that used to eat and drink in the Church. So if he could have supposed that the Corinthians would have slept there, he would have asked the same question concerning sleeping.

And as he reasons from the place, so we may reason from the time, out of another place of the same Apostle, *Vigilate, nam qui dormiunt, nocte dormiunt*, watch, for they that sleep, sleep in the night. But with us, we may say, They that sleep, sleep in the day. And so, whereas the place of sleeping should be our houses, and the time of sleeping the night; we, (because we will be crosse) in the day-time sleep at Church.

Natural reason tells us, that *Actio vestita indebitis circumstantiis illicita est*; every action clothed with undue circumstances, is unlawful. The Prophet (as his manner is) after he had denounced a curse upon a carelesse people, fallerh to blessing the Church of God; in which he saith, *Non dormiet quisquam, neque dormitabit*, none shall slumber, nor sleep among them. And our Saviour gives this caveat; Beware, that the Lord when he cometh, find you not sleeping, which though it have a spiritual understanding, yet there follows a temporal punishment.

In *prima pœna est estimatio peccati*, we may consider of the sin, by the first punishment; and so we may weigh every sin in *prima pœna*. God usually punisheth sin in its own kinde. We see it from the beginning, *Cains* murder God threatneth with blood. Sodom's heat of lust punished with fire, &c. *Enrychus* sleep (in this case) with a dead sleep. This carelesse in Gods service, is the onely way to bring us, first to profanenesse; and then to Apostacy, and no religion at all. We finde it punished in the Church, she slept and awoke, but found not her beloved. And this judgement followed the Apostles themselves; because they could not watch one hour, they all forsook our Saviour, and *Peter* forswore him.

But howsoever it stands in respect of Gods punishments or mercies, yet the former reasons condemn it: and we may adde, that the heart truly and rightly affected in Gods service, is *ardens cor*, (as the Disciples were that talked with our Saviour going to Emaus, their heart burned) and a Father saith, that it is impossible to have *cor ardens sub oculo gravi*, a burning heart, and a heavy eye, are not compatible.

3. There must be with these, *Cordis presentia*, our heart must be present, and watchful too: for though we watch outwardly, yet there may be such extravagant and wandering thoughts in the heart, that we may be said to be *presentes absentes*, absent, though present. And where the heart is absent, the other members will discover it. The note of *Cor fatui*, a fools heart, is to be *in domo latitiae*, it turneth that way, where the sport lyeth, whereas *cor prudens*, the heart of him that hath understanding, *querit scientiam*, seeketh to get knowledge. The inner parts of a fool are like a broken vessel, he will hold no knowledge; so long as he liveth, it runneth out as fast as it is poured in, but the wise inquire at the mouth of the wife, in the Congregation, and ponder his words in their heart.

And these are testified by some signes. A fools eye is in all places, but the eyes of the wife are (as theirs were that heard Christ in the Synagogue) fastned on the Preacher. The fools eyes, hands, and feet, all speak, and will tell you: that he is not present with his heart, and when they are reprov'd, all is but *risus*, they make but a mock at it. Therefore it is nothing to hear, except we take heed how we heare, and be affected with *Lydia* to attend to that which is spoken; for it is the wise ear that getteth knowledge. And as it is a curse to speake to an eare that heareth not, so it is a blessing to speake to a hearing eare.

The place before named is terrible, mentioned by *Esay* against foolish hearen, Hear ye, but understand not, and it is often repeated in other places of Scripture, as *Matth.* 13. 15. *Mark* 4. 12. *Luke* 8. 10. *John* 12. 40. *Acts* 28. 26. and *Rom.* 11. 8. It is the extremity of Gods wrath, and a heavy curse, and so to be accounted, to be given up to this spiritual judgement: and we are to take heed, that by our own carelesse it be not laid upon us. If it be true which the Heathen said, that *pietas non est vulnus ledenda, five serio five simulato*, then surely we ought to have a special care of our looks and gesture, when this part of piety, Gods worship is performed.

4. The fourth is *silentium*, silence: we must not talk while we are in the service of God. The Preachers counsel is against it, for talking is flatly opposite to hearing the Word. Be more ready to hear (saith he) then to give the Sacrifice of fools, whose heart (as he saith in another place) proclaims folly, they cannot be silent. *Job* reckoned it as one of the honours done unto him, while he was in prosperity, That men gave ear to him, and kept silence. If a man should run from us, and talk with another, while we are speaking to him, we would think he little regards us, or what we speak. The Prophets command was. The Lord is in his holy Temple, let all the earth keep silence before him. And, Hold thy peace at the presence of the Lord, that is, when the Lord speaketh: and he speaketh when his Messenger speaks. *Qui vos audit, me audit*, saith Christ, he that heareth you, heareth me. In the Primitive Church the first word, was *quia laus*, Be still and silent ye people, which had its original, from that place in the *Acts*, where *S. Paul* being to preach to the Antiochians, beckoned with his hand for silence, and said, Men of Israel, and ye that fear God give audience.

5. The last is, *constantia in cursu divino*, we must tarry while Gods service is done, and not depart till it be ended. It was *Joshuabs* commendation, that he departed not out of the Tabernacle. The offending herein is that which the Prophet calls, *discedere a legi*, which relates, to depart out of the Congregation, while the Law was reading. For as by preaching, God speaks to us, so by Prayer we speak to God: and it is but *lex Talionis*, the law is equal. As we deal with God, so will God deal with us. If we stay to hear him, he will stay to hear us: and when we say, *Quare dereliquisti me, Domine?* Lord, why hast thou left me? he will answer, *Quare dereliquisti me, serve?* Servant, why hast thou left me? And that speech of his at the last day, *Discedite a me*, depart from me, will be a just punishment for them, that depart from him here in this kingdom of grace.

In the Primitive Church, from the first words *quia laus*, let the people be silent, to the last words *laus agere*, let the people depart, none might go out from the Congregation upon pain of Excommunication, as appears by the fourth Council of Carthage. If we would well consider this, this fault would not be so common among us.

Now the means to perform this outward worship are these. 1. If we follow the Preachers counsel in taking heed to our feet, when we go into Gods house. 2. If we consider, that it is a more fearful thing to come to the Church, then it was to touch the Mount, and in respect of Gods presence, we must not refuse him that speaketh. 3. That the Angels are present among us, though we see them not, and that the doctrine of the new Testament is such, in *quam desiderant Angeli prospicere*, which the Angels desire to behold, therefore if they shall see any not to esteem that, which they make such account of, shall not they be Ministers of Gods wrath? 4. That the end of our Creation is to glorifie God; now glorification comes from instruction, and instruction from hearing; so then as our hearing is, our doing shall be. *Si audies ita facies*, if you hear not well, you can never do well; a carelesse hearing ever begets a carelesse doing, it cannot go *ultra speciem*. 5. If we put to it, *si audies, ita audieris*, as you hear, so shall you be heard of God, and men. If we be carelesse of him, he will be carelesse of us likewise, and more then that, our very Prayers shall be an abomination to him. He that turneth away his ear from hearing the law, even his prayer shall be an abomination, saith *Solomon*. And this may be a punishment upon some Preachers, who have had dull ears themselves, that they shall speak to a dull people, that will not hear.

1. That which God saith in the Prophet, there is a very low, and as *Augustine* saith, an unlawful comparison, God compares himself to an earthly King,

I am a great King saith the Lord of hosts &c. And with all, how he reasons Mal. 1. 14. in that Chapter against the careless in his service. Offer this to your governor will he be pleased with thee? As if he should say, do such service as this to your Prince, would he take it well at your hands? and do you think that I that am King of Kings, will not look for such observance in my service as an earthly Prince will looke for? so if we say with our selves, this service which I offer in praying, hearing &c. would I offer no better to a great king this is a good signe.

If as *David* was to *Saul*, we be to God, be careful, that we be not missing from his house, for else as *Jonathan* said to *David*, To morrow is the feast, and you will be looked for, and if my father finde your place empty, he will be angry. So will God look for us, and if he finde us not at his service, he will be angry too, unlesse we have just cause of absence. Now there are some causes wherein a man may be excused for absenting himself, such as these.

1. The first is sickness. *Micah* excused *David* from coming to *Saul*, by saying that he was sick, and it had been barbarous in *Saul* to urge a sick man to come. 1 Sam. 19. 14.

2. Secondly. Sacrificing our selves, is a sufficient cause. *Jonathan* excused *David* likewise, from coming to *Sauls* sacrifice, because he was gone to *Bethlem*, to offer sacrifice for himself. 20. 29.

3. Lastly, *Misericordiam volo, non Sacrificium*. I will have mercy, and not sacrifice; works of mercy, as visiting the sick, and the like, are lawfull excuses. Mat. 9. 13.

2. The second signe is, if upon the meditation of *Lex Talionis*, as you hear you shall be heard. We can truly say; Even as I hear, so hear me O Lord. This is a good signe. Judg. 4. 7.

3. The third is. If we be companions of them that fear God and love them that are Gods servants; because they be reverend and zealous in his service, for he that loveth God, loveth them that worship him, with fear and reverence. psal. 119. 83. 79. 15. 4. Accessory

The last thing (according to the sixth rule) is, that we procure this outward worship to be performed by others. *Hierome* saith *Quilibet versus Christianus est cortina fratris*, every good Christian is a curtain to his brother, for every curtain must have a hook, and a catch to draw his brother to Gods service. King *David* drew the multitude into the house of God. *Andrew* brought his brother *Simon* to Christ; so *Philip* called *Nathanael*. We must carry one for another, according to the Apostles rule. For they that desert others, and dissuade them from this outward worship and service of God, shall be accursed and stricken with blindness of body and soul, as *Elimas* the Sorcerer was for dehorting *Sergius Paulus* the Governour, and seeking to turne him away from the faith. in Num. 3. 25. psal. 42. 4. John. 1. 42. 45. 1 Cor. 11. 33. Act. 13. 8.

And thus much for the first part of this Commandment which as we said in our division of it, was an expresse Prohibition, in these words Thou shalt not make to thy self any graven image &c. And an included affirmative precept; thou shalt worship me in such manner as I do command thee.

## CHAP. VIII

Of the second part of this precept. The sanction, or penalty. This is the first Commandment with a penalty. Reasons of it. The parts of this sanction. 1. Gods stile. 2. A commination. 3. A promise. 1. Gods stile by 1. his power. 2. His jealousy. How jealousy is ascribed to God. Why humane affections are ascribed to God.

Of the Sanction in this Commandment;

**V**WE come now to the second part of the Precept; which is the reason or the sanction of the law consisting as well of a Penalty for breaking it, as a reward for observing it. And these two may be resembled to the two Moynes, *Ebat*, where the Curses



Deut. 27. 12. 13. Curses were denounced, and *Gerizim*, where the blessings were promised to the twelve Tribes, for *unumquodq; mandatum sancitur premio et poena*, every law is confirmed by rewards and punishments and here are both.

Now if it shall be demanded, why it was the will of God, to make this the first precept with a penalty, as Saint *Paul* observed of the fifth commandment, that it was the first, with a promise, we shall finde these reasons for it.

Eph. 6. 2.

Mat. 23. 2.

Act. 17. 30.

1. Because a publick sinne is to be openly punished and the punishment by Gods law, is to be proportionable to the offence. Now the sinne against the first commandment is secret in our hearts, it is a bosom sinne, which God alone can see and therefore the punishment of it is left to God himself who is content (as Saint *Paul* saith) sometimes and on some reason as himself pleaseth to wink at it, not to see it: but this, because it comes into the light of the sun, and is obvious to every eye, and the rule of justice being *ut malum ubi contingit, ibi moriatur* that if the fault be open, it be publicly punished, therefore God hath appointed and decreed a visible punishment for it, for the reason and end, set down by the Apostle, that others may fear.

1 Tim. 1. 20.

2. Whereas it is the property of punishment, *cobibere impetus ad turpia*, to restrain mens passions from committing ill; and our *impetus* or inclinations being prone to offend against this commandment by two motives, profit, and safety

2 Sam. 6. 22.

Revel. 13. 15.

Dan. 3. 6.

6. 8.

Act. 4. 18.

Job. 2. 4.

2. of the best Oratours to perswade (I speak of that corruption, which draws every one to such platformes of Gods outward worship, as his own head shall, devise) and that we cannot be vile in our own eyes, as *David* was; and also for that sometimes it falleth out, as God foretold, that the beast getteth place, and is received, and then he that will not receive the mark of the beast in his forehead, shall be threatened with penalty of Body and goods. And that either for profit or honour, or for fear of such edicts as were made by *Nabuchadnezzar*, *Darius* and the rulers of the Jews, which may touch the life, any worship is likely to be embraced by us. For as Satan told God skin for skin, yea all that a man hath, will he give for his life not onely to save his skin, but to save the fleece also, to enjoy outward peace wealth and honour, men will violate the commandments of God. Therefore to bridle these *impetus*, and to meet with those edicts of Princes, and men in authority, God frames his Commandment as strong as Princes do theirs and threatens a punishment greater then they can inflict, *Qui secus facit*. He that doth otherwise, shall be subject to this, and this punishment. And these are the reasons, why this is a penal statute.

This sanction or ratification containeth two things. 1. A Commination visiting sinne to the third and fourth generation. 2. A promise, shewing mercy to them that love me &c. before both which there is a preface, I the Lord &c.

I The Lord thy  
God.  
Prest.  
vult

This stile of God is the same, which formerly we had, but with a double encrease or addition. 1. *fortis* strong. 2. *zealotes* jealous, of sure performance in what he here threateneth *fortis nihil impedit*, strong that nothing can hinder, *zealotes ut nihil flectat*, zealous, that nothing may alter him. He hath both a *posse*, and a *velle*, a power and a will.

2 Sam. 16. 13.

1. It falls out many times, that men (whose arme and strength is shortned) though they conceive fore displeasure against others, yet there wants strength to put it in execution. *Shimei* was maliciously bent against *David*, yet all he could do, was but to cast a handfull of dust against him, and because he wanted power to put his malice in execution, he was faine to end; in a few railing words.

Esa. 31. 3.

*Fortis* **IN** the strong God is oft times used in scripture. but especially then when God opposeth himself to weak man, as we may see in the prophet. The Egyptians, are men and not Gods &c. And this attribute of God is expressed by the Hebrews by two words [*Gnuz*] *robur*; or internal strength, and [*Guz*] *potentia*, or *fortitudo*; external might as in weapons and armes.

1 Cor. 1. 25.  
Exo. 8. 19.  
psal. 144. 5.  
18. 15.  
104. 29.

1. The first is called Gods weaknes (by the holy Ghost,) in respect of man, his weaknes is stronger then main and is called by *Pharaoh* Magicians the finger of God, which if it do but touch the mountains, they will smoak, yea at the breath of his nostrils (hills) were overturned and the foundations of them are discovered. And not onely this *posse*, but *prae* *active* too. For if he doe but hold in his breath, the Creatures die, all things shall perish. It brings those effects, as the Eclipse of the sun doth in the

the

the world, all are darkened. And therefore it is, that the Psalmist saith of God, in *psal. 89. 14.* respect of this first. Thou hast a mighty arme, strong is thy hand &c.

2. The second is *Potentia*. His external strength; his Ammunition or weapons. *Potentia*. This word is like to a fire, and hammer, as the Prophet speaks, He hath a sword, and *Jer. 23. 29.* a bow too, for as the Psalmist saith, he whets the one, and bends the other. He is *psal. 7. 13.* stiled, *Dominus Exercituum*, The Lord of hosts, in many places king David saith, that his chariots and Angels are 20000. The Prophet Daniel reckoneth more. Thousands of thousands, and ten thousand thousands. The holy Ghost in Saint *Lukes* Gospel, calls them a multitude (our capacity or arithmetick not being able to conceive them) And what God is able to do by all these we may imagine, by that which we read was done by one of them, who in one night slew 185000, of the Assyrian host. And as he hath heavenly so hath he earthly souldiours too, by which he hath done mighty acts even against great Princes as lice, frogs, flies, Caterpillers Locusts *Exo. 8. 9. 10.* and the like. And therefore there's no doubt to be made, but that he is *psal. 105. 30.* *fortis*, of power enough and what he threatens, he can, and will bring to passe.

Secondly for his Jealousy. And this is well added by God, for there are not many that will question whether he be able to punish, or no; but it may be thought, that it is all one to God, whether we afford him the true outward worship or not, and that he regardeth not, how we behave our selves in his service, and therefore conceiveth no displeasure against them that fail therein. But to remove this doubt, he expressly declares, that he is a regarder, and that a zealous regarder. And whereas the wicked (as it is in the Psalm) say, Tush God regardeth not, here we see, he regardeth it, and that in the highest degree, in jealousy, which is a narrow searcher of that it suspects. *psal. 10. 13.*

Jealousy is the excess, or extremity of love, *zelotypia amor est reduplicatus*. Many waters cannot quench it. It endures no Corival, but is *impatiens consortis*, it must be alone and have no companion. *Nemo prater, nemo cum*. None besides, nor none with it. And God is not onely *impatiens consortis*, but *equalitatis*, of equality too, he will not have any to be equal with him, nor to partake the least unequal share with him in our service, but he will have *totum affectum*, we see he calls for the whole heart. Saint Paul saith, I am jealous over you, with a Godly jealousy for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. And the Psalmist, *zelus domus tue devoravit me*, The zeal of thine house hath even devoured me, which the Disciples applied to Christ. It is such an affection, as must take up the whole man, such a regard hath God to his outward worship. *Cant. 8. 7.*

This affection in it self is good, else God would not have taken order, that he that was led by the spirit of jealousy, might make proof of his suspected wife: but upon some occasions it many times falleth out to be mingled with other affections, as in the case, which Saint James calles *zelum amarum*, a bitter zeal *ex lesa concupiscentia* from an offended concupiscentie, which brings not onely grief, but stirreth us up, *ad vindictam*, to revenge, and this is anger, such as we finde in the Prophet. God is jealous, and the Lord revengeth: the Lord revengeth and is furious &c. and the wise-man calleth it, a raging revenge. Now, if this affection fall where there is power as with God, it will not onely smoke, but it will kindle, and burn like fire, as the psalmist hath it and that not like a spark in a stack of straw, which flameth, and vanisheth a way but like fire in a barrel of gunpowder, bearing all before it. For *potentia, ira*. According to a mans strength, so is his anger. The wiseman tells us, *pro. 16. 4.* The wrath of a king is death: and of the eternal king, eternal death, of body and soul. *Luc. 12. 5.*

Now to avoid the error touching *ad correctionem* whether according to the manner of men, affections fall into God, or no? We are to distinguish: for if we speak simply and not by Metaphors, there doth not. Why then saith Saint Augustine *Indignum est ista de deo affirmare*, it is an indignity to affirme such things of God, but he answers himself, *Indignum certe, si aliquod dignum, quod de Deo diceretur, inveniretur*. It is certainly, if we could finde any thing to speak, that were worthy of him; but we cannot. For the most glorious termes of Majesty and magnificence, which we give him, *magis congruunt humana imbecillitati, quam divina Majestati*, they agree better with mans weaknesse, then Gods divine majesty.

And

Num. 23. 19.  
Gen. 6. 6.

And whereas it is said in Scripture, both, that God is not as man, that he should repent, and in another place, that it repented God, that he had made man upon earth, these places and the like, are to be reconciled by these rules.

Aug.

1. *Cum negantur de Deo affectiones, humana natura infirmitatibus tribuuntur: cum affirmantur, divina natura efficacia.* When these affections are denied to be in God, they are attributed to the infirmity of humane nature, but when they are affirmed of him, it is to shew the power of the divine nature. It betokeneth, that he will work as effectually, as men do, when they have the like affections upon them: not that he hath such affections, for he is *impassibilis*, not to be moved with any kinde of perturbation, but that he produceth such effects, *ad modum hominis sic affecti*, as they do in whom such affections are.

psal. 18. 38.

2. Secondly, *Augustine* saith, that these things though they are affirmed of God and man, *Eodem verbo*, expressed in the same words, yet are they not *eodem modo*, performed by the same manner. For 1. Jealousy in man, oftentimes ariseth out of error, either out of a false or light cause, but in God is no error, he doth all out of judgement. 2. Mans jealousy is suddenly provoked: but Gods cometh, *lente & longanimiter*, slowly and after much and long suffering. 3. Mans is *immodice, & sine fine*, immoderate, raging, and endlesse, but Gods is, *Sedate temperaty*, it is *Tranquilla justitia*, a peaceable, and quiet justice.

Rom. 6. 19.  
1 Cor. 3. 1.

3. We are to conceive, that God speaks thus for mans capacity (as the Apostle saith) after the manner of men: or as in another case, not to us as spiritual, but as carnal in our own termes: as in the case of man and wife, some think they love not their wives enough, except some jealousy be mixt, that they participate their love with other men: and God in his service here, is as jealous, as a man for breach of wedlock, and therefore representeth himself in that manner, and under the like affection.

4. Fourthly, *Quia nos non promovemur ad nomen justitie, introducitur zelotypus.* We are so dull of spirit, that the attribute of Gods justice alone moves us not, and therefore he takes a terme from an affection, that falls not into him, as it is in men to the end, we may be quickened, and made fearfull to offend.

1. 2. cont. Martion.

5. Lastly as *Tertullian* saith *visitur spiritus hoc vocabulo, ad exaggeranda ejus generis scelera.* The Holy Ghost useth this terme, to shew how odious this sinne of Idolatry is to God, that if it might be, it would make God be that which he cannot be.

2 Cor. 11.

The use of all is that, which the Apostle maketh. God professeth himself jealous here, that we our selves might be jealous of our own salvation. For if we would *redire ad corda*, enter into our own hearts, and consider, first, what God is, and then what vile creatures we are, we should wonder at the excessse of Gods love to usward, that he should be any way jealous of us, and not rather let us take our own courses, to our own ruine, and take no further regard of us. But chiefly, that we should rather so love him, as to be jealous of his anger, and the losse of his love, lest he should bestow it somewhere else. And so much of the Preface of the Sanction.

## CHAP. IX

Of the Commination, wherein. 1. The censure of the sinne. 2. The punishment. 1. In the censure. The sinne, viz of Idolatry. Is called. 1. Hatred of God. How God can be hated. 2. Iniquity. The punishment, Visitation upon the children. The grievousness of this punishment, by. 1. The greatnesse. 2. The multiplicity. 3. The continuance. Of Gods justice in punishing the sinnes of the fathers upon the children. That it is not unjust, in respect of the father, nor. 2. Of the son. The use of all.

THE next thing is the Commination. Which containeth in it two things. 1. The Censure of the offence. 2. And secondly, the punishment for it. 1. The Censure is in two things. 1. First, that it calls it hatred of God. 2. Secondly, that he calls it, The iniquity, *Gnavon*, Perversenes.

1. If



1. If love be a means to make us keep the Commandments, then it is hatred that makes us break them. But is there any man that can hate God? Certainly his Essence is good, even goodnesse it self, which cannot be the object of hatred. Again, there are sundry effects of his goodnesse, and love, and such as the wicked themselves cannot but love them, and him for them, as that he bestoweth on all men, and so on them, their being, moving, and life, sense, &c. But there are another sort of effects, which proceed also from his love, by which he would have us preserved, which are his Commandments, yet because they restrain us of our liberty, and will not suffer our inordinate affections to bear the sway, therefore (preferring our own wills before his) we hate him; so when a man is linkt to his own will, and possessed with zeal of himself, he hates the Commandments of God, because they are contrary to his will and affections, and so men come to hate God, by too much love of themselves.

Mal. 1. 2, 3.

I loved *Jacob* (saith God by the Prophet) and hated *Esau*, which the Apostle sheweth to be nothing else, but that he chose not him, but preferred *Jacob* before him; and in this respect we are said to hate God, when in a case between his will and ours, we choose not his, but prefer our own: *Hoc est odisse Deum, non eligere*; we hate God, when we choose him not. For God loving us so exceedingly, it is his will, that we should love him alone: which love, is *vinculum conjugale*, a marriage bond: and therefore our love to God should be *amor conjugalis*, the love of a man to his wife, which hath no third thing in it, *aut amat, aut odit*, he either loves or hates; there is no *medium* in it.

Rom. 9.

Math. 6. 24;  
Deut. 22. 16.  
24. 34

2. The second thing in the Censure is, that God calls this sin, *W*, *Gnavon*, Iniquity or perversenesse, and peevishnesse. And this is to meet with the opinion of men, who think it perversenesse, if men will not do as they would have them, by yielding to false worship, as *Nebuchadnezzar* thought of the three children, It is of purpose, O *Shadrach*, &c. they were called perverse and disordered fellows, for not transgressing this commandment; and so God to meet with them sheweth, that the breakers of this Commandment, are in truth the disordered and perverse persons, therefore we must not do evil, either *cum magnis*, *aut multis*, with the great ones, or the multitude, lest we fall into this sin of perversenesse.

Dan. 3. 14.

Exod. 23. 2.

But the vote of the world is cleane contrary, and the fathers resemble it, to a pond full of Crabs (the Hieroglyphique of frowardnesse) into which, if you put fish of another kinde, it will be charged to swim out of course, because it swimmeth not backward, as the Crabs do. But *Jerome* gives us a good lesson against this. *Nequaquam consideres quid alii mali faciunt, sed quid boni tu facere debeas*; consider not by any means, what evil others commit, but what good thou oughtest to do: nor be thou led to evil, because of the multitude of transgressours.

Ad Rustic.

Of the Punishment. *And visit the sins, &c.*

After the Censure of the sin, comes the Punishment. And though it be true, that if there were no other punishment to man, it were enough to be found among the haters of God, that were sufficient, Yet God adds further, that he will have a visitation. What the meaning of this word is, we may gather out of the book of *Samuel*, where it is said of him, that he went yearly in circuit to such and such places, and judged Israel; and it is like that which we call, the Judges Circuit: as also out of the Acts, where the Apostles went from City to City, to visit the brethren, which is like to the Bishops visitation, which presupposeth an absence before. So God inter-mitteth his judgements for a time; and though some stick not to say, that he is long in coming, and others, that he will not come at all, that God will never visit, He hideth his face and will never see it; because (as the Wise man speaketh) sentence is not executed against an evil work speedily: and therefore they cry out, where is the promise of his coming? yet (as the Prophet) Behold the Lord cometh to punish the inhabitants of the earth for their iniquity. And he will surely come, he will return, and give sentence on those that know not the time of their visitation. And let not the wicked deceive themselves, for as our Judges, though they are part of the year away, yet they surely come at the time of Assises, so much surer is God in his visiting. For behold (saith he) I come quickly. And his judgements will not onely be upon their goods, but upon their bodies, and upon their children, as this is. And which is worse, he will bereave them of spiritual blessings: lastly, (which is worst) in saying as in another case,

The punishment  
2.

1 Sam. 7. 16.

Acts 15. 36.  
41.

psalm 10. 14.  
Eccl. 8. 11.  
2 pet. 3. 4.  
Ezay 26. 10.  
Abak. 2. 3.  
Luke 19. 44.  
Rev. 22. 12.  
psalm 69. 25.  
Haggai 1. 6.  
Levit. 26. 16.  
2 Sam. 12. 14  
March. 21. 43

Rev. 22. 11. He that is filthy let him be filthy still; so he will say, *Qui odio me persequitur, odio me persequatur adhuc*; he that hates me, let him hate me still. *Quando poena odii est odium*, when he punishes one sin with another, this sin of hatred with further hatred, this is the greatest judgement and heaviest visitation of all.

The Devil plaid the sooth-fayer, when he caused *Peter* to say to Christ, *Parce tibi, Domine*, let none of this befall thee: he thought by this to save himself: But here you see, that though the fathers scape themselves, yet they shall be punished in their Children: so that God tells them, as neither they, so neither their sons, nor their sons sons, nor their sons Nephews, shall escape. So that the threat of this punishment extends not onely to the party offending, but to his posterity. 1. For himself, He repayeth them that hate him to their face. 2. Gods jealousy is compared by the Psalmist to a fire burning for ever; which leaveth not with the party himself, that hates God, but takes hold of his children, and burns to the third and fourth generation. So that when men think they have best provided for their children, by saving their estates, with the breach of this Commandment, they shall finde, they have brought a curse upon their children, and that they have brought evil upon them by that whereby they thought to avoid it.

The measure of every punishment is known by these three signes. 1. *Gravitas*, the grievousnesse of it. 2. *Multiplicitas*, the variety. 3. *Prolixitas*, the continuance.

1. The grievousnesse of it, is seen in this, that it is said to be, upon the children, (though the Parents escape) who are dear to their Parents, as we see in *Jairus* that fell down at our Saviours feet, and besought him for his sick daughter: so did another, for his son that was possessed. But we may gather more fully out of *S. Matthew*, how dear a childe is to the Parent, in the story of the woman of Canaan, that came to Christ for the cure of her daughter: she saith not, Have mercy upon my daughter, but have mercy on me, O Lord, for my daughter is grievously vexed with a Devil, she accounted her daughter as her self. So King *David*, hearing of the death of his son *Abalom* (though a rebellious childe) falls into a bitter passion, and cries, Would God I had dyed for thee, O *Abalom*, my son, my son: he could have been content to die for his son.

These examples shew, that children are most dear and pretious to Parents. We account it a heavy losse, when ought of our substance is taken from us, *Abraham* reproved *Abimelech*, because of a well of water taken from him by his servants. The losse of a wife (as being bone of our bone, and flesh of our flesh) is more grievous: but when the losse of children comes, it strikes deeply, and the reason is, because they are both bone of our bone, and flesh of our flesh, and the principal part of our substance, the seed: as though a man were but chaffe, after a childe borne. The Wise man saith, Childrens children, are the crown of old men; their crown while they live; and as the Heathen man said, *ἀνέμνηται τὸ πρὸς τὸν αἶνα*, their image or remembrance when they are dead.

2. The multiplicity or variety of it, may be illustrated by that in the Gospel, as there is a distinction of few, and many stripes: and so here to have the punishment extend to many generations, sheweth, that they will be many stripes, and therefore aggravates it a degree further.

3. The Continuance of it. As our Saviour said of the Scribes, that they devoured widows houses; *sub specie prolixa orationis*, under pretence of long Prayers: and therefore *prolixum erit eis iudicium*, they shall receive the longer judgement, or greater damnation: so is the punishment here, even during the whole memory of man for four generations.

The execution of this commination we see in *Jeroboam*, who for his disobedience to this Commandment was punished in this kinde. It is said, That it became sin to the house of *Jeroboam*. In *David* by the losse of his childe. In *Baalsha*; *Zimri* destroyed all the house of *Baalsha*. In *Ahab*, and in the children of *Solomon*, for his idolatry. And therefore we may well conclude with the Apostle, It is a fearful thing to fall into the hands of the living God. And this the godly took notice of, choosing rather to suffer a temporal death, martyrdom, then to transgresse this commandment.

But here may arise a question, concerning the justice of this visitation, how this may stand with Gods own determination upon that Proverbe, [ The fathers

Com. 2. How God punishes the sins of Fathers, &c. Chap. 9. 227

Fathers have eaten sower grapes, and the childrens teeth are set on edge] which God said should not be spoken any more; nor heard among his people. For; The son shall not bear the iniquity of his father. And we see, that this was practised by Amasai in punishing his fathers murderers, and not their children, quoting Gods own law for it. According to that which is written in the book of the law of Moses, wherein the Lord commanded saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers. And this seemeth to be the opinion of S. Paul, when he saith, Every man shall bear his own burden: and at the last judgement, every one must receive according to what he hath done in his body, &c.

To this the School-men answer: as to that place in *Esay*, where the Prophet willett *Hezekiah* [to put his house in order, for he should die and not live] he said not, *Quid futurum esset, sed quid dispositione natura futurum esset*, not that he should then certainly die, but that according to the course of nature he could not live, and therefore should die, if by Gods special power he were not preserved. So here, God speaketh not (say they) *quid faciet, sed quid dispositione meriti nostri faceret*, not what he will do, but what he might do in respect of our desert: but this distinction is dangerous, as tending to an encouragement, to the breach of this commandment.

But to answer it more fully, we say, that Punishment may be inflicted three several wayes. 1. By way of satisfaction. 2. Of medicine. 3. Of Correction. And we may safely hold, that by these, one may be justly punished, though no offence be committed by him.

1. By way of satisfaction, as in point of suretyship. When one man is a principal Debtor, and a friend taketh the debt upon him, is it injustice in this case, to punish the surety with the payment of the debt? God forbid we should think so. For then, that which Christ hath satisfied for us, might be accounted unlawful, and consequently of no effect. So that voluntarily one may satisfy for another, and yet no violence offered to justice.

2. By way of medicine, or cure. If the eye be ill affected, or the head ake, the arm may well bleed to cure them, otherwise the whole body may be in danger: and in this case it is not onely just, but necessary: so then, if the punishment of another man, be *propter medicinam*, for cure, and the evil inflicted be lesse then the evil prevented; as to wound the finger to save the eye, and the like, this is not unjust, and so when the temporal punishment of the son, is to cure and redeem the father from eternal, then punishment may be inflicted by God, without any impeachment to his justice.

3. By way of correction. In which there is respect to be had in repairing equality broken: A man should require no more then suits with the will of God, but we see daily he doth, and therefore breaketh equality, and is to make amends for it: and therefore *nimis* must be punished with *nimis*, which must be either in the father or the child, and if equality be not broken in them, there is no injustice.

The Fathers say, *frustra requiris debitum, qui non rependit indebitum*, to require a debt, and not to pay that which is due is no justice: as God saith, Do ye thus require the Lord, O foolish people and unwise, is not he thy father that bought thee? and *Qui contristat patrem suum, iuste contristatur a filio*, he that brings sorrow upon his father, shall have the like brought on him by his son, and that justly too. Again, in regard the covenant of blessing was made with *Abraham* and his seed, God will be the God of our seed: therefore when the father breaketh the Covenant, he may justly be punished in his seed. They knew it well, that said, His blood be upon us, and our children.

2. Thus we see it is not unjust in respect of the father, now that it is not unjust in respect of the son, appears. 1. Children may be temporally punished, because *filius est res patris*, part of the fathers possessions and substance.

Again, in regard that the son may be guilty by nature. The Church in the *Cant.* finds a nest of young foxes, that as yet have destroyed no vineyards, nor worried any lambs, but if they grow up, they will do both: The question is, whether the church may say, Take us those little foxes. And so because there is a poysonous nature in the Scorpions or Cockatrices egge, we may tread them under feet: and it stands with justice.



The summe of all is, God never punishes one for the sin of another, but he may *ex jure Domini*, as absolute Lord, inflict any temporal evil on the son for the fathers sin, without any injustice, for it is only an affliction to the son, which God can turn to his good, but a punishment it is to the Father, who is punished in his son.

To these we may adde two considerations more. 1. The first is *jus meriti*, for commonly education follows propagation; Men usually bring up their children like themselves. Children have traditions from their fathers, As our fathers worshipped, so will we, and having kept our Religion so many years, let us keep it still. Sin propagates like to *Gethzars* leprosy, if it take hold of the father, it cleaves to his posterity commonly. And therefore, this punishment may come upon them, *ex jure meriti*, and that justly, because they follow their fathers sin. And herein God when he punishes the son, *exequitur chirographo suo, non paterno*, it is for his own debt, not for his fathers.

2. The second is *jus beneficii*, and this is the court of mercy, God may shew mercies to whom he will, the son cannot claim any thing at Gods hands for the fathers sake, Gods covenant is free, we can challenge nothing as due, but all from grace. *S. Augustine* said well, that godly fathers have wicked children, *ne virtus videretur hereditaria*, lest virtue should be thought to be hereditary. Again, wicked men have good children, and why? *ne malitia serpat in infinitum*; lest there should be no end of wickedness. But first, this is certain, there is no punishment for the grapes that are in the fathers mowthes, they remain in his own mouth onely. 2. And secondly this punishment is in respect of his justice onely: yet *miseretur cujus vult misereri*, he will shew mercy on whom he will shew mercy. His mercy may exempt whom in justice he might punish, and besides, his justice takes hold onely on those that follow their fathers sins, and so the threatening is conditional. *Gregory* saith, *Qui imitatur, gravatur*; he that follows his fathers example, shall feel the burden of it. *God* saith by the Prophet, At what instant I shall speak concerning a nation to destroy it, if that nation shall turn from their evil, I will repent of the evil I thought to do unto them. And when a son shall turn from his fathers evil wayes, he shall live and not die. His threatnings are of justice, his exemptions of mercy. *Jonas* saith from God, that Nineveh shall be destroyed; but by a new decree, the former sentence was reversed. These come from several causes.

*The use.*  
1. The use of all this is, to breed a mutual care betwixt the father and the son; for 1 Sam. 4. 18. we see *Eli* the father punished for the children: and in another place the child punished for the father *David*.

2. Secondly, to acknowledge that we are sons of sinful Parents, and to say with him in *Deuter.* A Syrian ready to perish was my father, &c. and with *David* *peccavimus cum patribus*, we have sinned with our fathers: and with *Daniel*, to deprecate the punishment due to us, for our fathers transgressions.

3. And lastly, with *Abraham* to be careful to command our children to keep the way of the Lord, there must be a mutual care of building up one another. And so we go from mount Ebal, the commination, to mount Gerizim, the promise, and reward.

## CHAP. X.

*The third part of the sanction, a promise of mercy: Gods rewards proceed from mercy, which is the fountain of all our happiness. His mercy is promised to the 1000 generation: the threatening extends onely to the third and fourth. The object of his mercy, such as love him. Our love must be manifested by keeping his Commandments. How they must be kept. The benefit: they will keep and preserve us.*

3. **T**HE Commination or Punishment we see in the Psalm, Thou hast rebuked the proud that are cursed, which do erre from thy Commandments. The Curse, In this last part which is the Promise of Reward, the Apostle tells us, that exceeding great and precious promises are given to us, whereby we are partakers of the divine nature. Under this promise of mercy, are contained all the benefits and blessings of God; all other promises are included in this, this is the fountain of all the rest

rest, if we partake of his mercy, we shall want nothing thats good for us. The com- Exod. 19. 18.  
mination was like the smoking upon mount Sinai, terrible, and dreadful; this like the psal. 133. 3.  
dew descending upon mount Sion, brings blessing and everlasting life, blessed and  
comfortable.

This promise is mercy, for under this name he propoundeth the reward. Now God  
hath a reward for evill as well as for good. For the first, *Samuel* tells *Saul*, because 1 Sam. 15. 26.  
thou hast rejected the word of the Lord, therefore the Lord hath rejected thee.  
There was his reward for evill. And for the last, a cup of cold water, given out of Mat. 10. 10.  
a pious and charitable intent, hath also its reward. A reward of good.

And it is well worth the noting, under what word, and by what name this Re-  
ward is promised, which is under the name of mercy, for without it, we were in  
an ill case, even the best of us, they that do his work best. We are unprofitable ser-  
vants, all we can do, is not worth so much as thanks, so that he promitteth meely in  
mercy, and though his visitation be in justice, yet his reward is *gratuita, ex miseri-* Luc. 17. 7.  
*cordia, non merito*, free without any respect, but his own mercy, not our merit, *mer-* 9.  
*ces ex misericordia non ex merito*, and therefore not to be pleaded in any court of justice.  
Theres nothing ascribed to our merit. Sowe (saith God by the Prophet) to your selves Hof. 10. 12.  
in righteousness, reap (not in justice but) in mercy. So the Apostle, Henceforth  
there is laid up for me a crown of righteousness, which the Lord the righteous Judge 2 Tim. 4. 8.  
shall give me. He confesseth it to be of Gods gift.

It is Gods mercy then, and in this one thing are comprehended all rewards priva-  
tive, and positive. His mercy is great towards us, in delivering our loales from the psal. 86. 15.  
nethermost hell. And it is of his mercy, that we are not consumed. All rivers flow Lam. 3. 22.  
from this. It is *fundatrix nostra*, it layes our foundation of happines, in blessings pre- psal. 21. 3.  
venting, as also in blessings following. And it is *Coronatrix nostra*, for he crowneth 23. 6.  
us with loving kindnes, and tender mercies. ro3. 4.

He could have said in this, as in the Commination, *visitans*, visiting, the Prophet  
*David* prayed for no more. Behold and visit this vine. And old *Zachary* took it for  
a great blessing, that God had visited his people. But God is so good to us, that he  
thinks it not enough. It is justice onely, that is a visitation, an act intermitted.

1. His mercy is a continual work, to shew, that theres no intermission in his work  
of mercy, but he continues every day doing good to us, which is the first degree of it.  
2. The second degree of it is, that the stripes of his justice are but 3. or 4. (which  
in it self is mercy) his justice is restrained to the fourth generation; but his mercy is  
a thousand fold, it is extended to the thousandth generation, so that the proportion of  
his mercy, exceeds that of his justice 250. times, to shew, that his delight is more in  
exercising the works of mercy, then of justice, his mercy rejoyceth or triumpheth Ja. 2. 13.  
over judgement. The one being *Opus proprium*, his own work, the other *Opus a-*  
*lienum* a worke that is strange to him. He wil save Sodome, if but ten righteous men  
may be found in it: and Jerusalem, for one *Dauids* sake. Nay he bids them run Gen. 18. 32.  
through that City and if they can finde but one just man in it, he will save it. Esa. 37. 35.  
Jer. 5. 1.

But to whom is this mercy promised? even to them that love God, and to none  
other. And this love must have some proportion with Gods love. It must be regu-  
lated by his. Now the manner of Gods love is set forth to us under the name of jeal-  
ousy. And he makes it no little part of punishment, when he withdraws his jealou-  
sy from a people. Therefore this mercy is promised to them, that are jealous for him.  
He is jealous for us, we should be jealous for him. We should say with *Elias*, *zelo ze-* Ezec. 16. 42.  
*latus sum*, I have been very jealous for the Lord, *zelantes potius quam amantes*, Our  
zeal for him should even consume us, with the kingly Prophet. Now there is a fained  
and a true love, and therefore the Apostle directs us to it which is the true, and gives  
a mark of it. Not in word, but in deed and truth, what the deed is to be, we finde by  
our Saviours speech. If ye love me, keep my Commandments, even the same which  
God speaks here. The affection of this love is seen by the effects. God lets us see  
his mercy by the effects of it, which is *faciens*, by performing it. So must our love  
be discovered by keeping his Law. Saint *Ambrose* saith, *est zelus ad vitam, et est zelus* in psal.  
*ad mortem, ad vitam zelus est divina precepta servare, et amore nominis ejus custodire man-*  
*data*. There is a zeal to life, and a zeal to death, that to life is, when we observe Gods  
laws, and for the loue of his name keep his Commandments. A true keeper is  
he, which preserveth things carefully, which are committed to his charge, God  
needs

needs not our keeping, as we do need his, he is able to keep himselfe, but our love must be shewed in keeping 1. *mandata* his Commandments 2. *minimos* *istos* his little ones, what we doe to one of them he wil account it as done to himselfe Mat. 23. 45. And 3. we must esteem them worth the keeping as *David* did Psal. 119. 10. 72. The office of a keeper is to preserve what is committed to him, that it be not lost, or cast away, or broken, but kept sound, till his coming that gave it in charge. Theres a heavy sentence in the Gospel against the breakers of them. They must not be contemned or cast behinde us, nor may we lose or forget them, we may see Gods judgement against *Abab*, for the losse of them.

Math. 5. 19.  
psal. 50. 17.  
119. 10.  
1 Kin. 20. 40.

Now we shall keep them the better, if we make a true estimate of them. And King *David* tells us, they are worth the having. They are more to be desired then gold (saith he) yea, then much fine gold. and in keeping them theres great reward Nay he tells us, they are better then thousands of gold and silver. Therefore we are to keep them safe, and carefully, and lay them up where they cannot be taken away. the wiseman directs us where we may bestow them, to be out of fear of losing them, keep them (saith he) in the midst of the heart for he that keepeth them, keepeth his own soul.

psal. 119. 10.  
119. 72.

prov. 4. 21.  
16. 17.

In respect of others we are also to see them kept. And this is to be done by zeal and power, that others breake them not. We must not say, as in another case *Cain* said, Am I my brothers keeper? *Sum ego custos mandati tui*, Am I to be a keeper of thy Commandments in others, Is it not enough that I keep them my self? No we must reprove, rebuke, and exhort, use all means to make others keep them, we must be grieved with *David* when others keep them not, God hath given them to us, they are not onely *observanda* but *conservanda*, we must not onely observe but preserve them, which if we doe we shall finde as the wise man saith, that he that keepeth them keepeth his own soul.

Gen. 4. 9.

2 Tim. 4. 2.  
psal. 119. 158.

pro. 16. 17.

*Domine Custodio, adjuva Negligentiam meam.*  
Lord I keep them, help my Negligence.

CHAP.





# THE EXPOSITION

OF THE

## Third Commandement.

Thou shalt not take the name of the Lord thy God in vain &c. Or, as the Chaldee Paraphrast reads it, Thou shalt not swear by the name of the Lord thy God in vain, or falsely.

### CHAP. I

*The general scope of the third Commandment. Of glorifying the name of God by praise. The manner how it must be done. Several motives to stir men up to the dutie.*

**T**His Commandment forbids and prohibits not onely perjury, but all other abuses of Gods name.

Annotation.

19.

what is meant by taking Gods name in vain.

Though all vain and rash swearing, and all irreverent usage of Gods name may be reduced to this commandment, and therefore it is enlarged by our Saviour Math. 5. 34. to the prohibiting of all voluntary oaths; yet if we looke at the literal meaning of the words, to take Gods name in vain, doth strickly and properly signifie nothing else, but to swear falsely or to forswear and therefore, the 70. as they render the Hebrew word **לשוא** lasha'va by *swearing, making, saying*, which we translate vain so they often render it by *swearing falsely*, as Deut. 5. 18. Ezek. 12. 24. and 13. 6. 7. 8. Hof. 10. 4. Jon 2. 9. Zech. 10. 2. and that the word **לשוא** Shava and **שקר** Shakar mentiri differ little, appears in the ninth Commandment, where for **שקר** Shaker mendacium used in Exod. is put **לשוא** in Deut. both which the 70. render by *swearing false*, false witnesse. Therefore Philo in explication of this place, having said, that we must not take the name of God in vain, adds by way of explication for to call God to witnesse a lie, is most wicked So likewise Aben Ezra, so in Exo. 23. 1. For the Hebe. **לשוא** vain the Targum Hierosol reads **לשקר** false So in Psalm 24. 4. and Psalm 12. 3. Zachary 10. 2. and in many other places, the Hebrew **לשוא** is rendered falsehood or lying, and that by Hierom himself. Our Saviour himself so renders these words, Mat. 5. 33. Thou shalt not forswear thy self, speaking of the literal sense of this law; as it was given by Moses, which he amplifies and enlarges. (For that which some late expositors say, that he recites and rejects onely the corrupt gloss of the Jewish Doctors, is against the current of antiquity, and against the text, as might easily be proved,) and therefore the Syriack translation so reads the words, non mentiris in jurejurando tuo, thou shalt not lie in swearing. This further is to be noted, that this commandment speaks not of an assertory oath, or false swearing in bearing witnes, for that belongs to the ninth Commandment, but of a promissorie oath onely, as the following words of Christ imports, Mat. 5. 34. Thou shalt performe thy vowes unto the Lord, which are taken out of Numb. 30. 2. and so Philo expounds this precept, and Aben Ezra, who adds to shew the danger of this sinne, that other sinnes have usually the bait of profit or pleasure which are seldome in this; and that other sinnes cannot be committed at all times, as this may.

This which is the proper sence of the words being laid as a ground, other things of like nature may be reduced hither, according to the explication and enlargement, which Christ our greut and onely Lord and Lawgiver, hath left in his Gospel, to which we are to have recourse

recourse in opening the true meaning of this and all other precepts of the Decalogue, as the are obliging to us Christians, and become a part of the second covenant.

In it are two things, { 1. A prohibition.  
2. A commination of punishment.

In the Prohibition are two things likewise considerable.

1. The object, God in general, and his name in particular.

2. The Act of which this Commandment speaks, and that either,

1. Negatively and expressly, not to take that name in vain.

2. Positively and implied; to use the name of God reverently, soberly, considerately, and upon good cause.

The scope of this Commandment.

God is the immediat object, and his glory or honour the immediate end of all the duties commanded in the first table. This honour as was shewed, is either inward, in the worship of the heart, required in the first commandment, or outward, and that either in *signo*, by the outward gesture and adoration of the body, or in *verbo*, in our words or speeches of him, that is required in the second, this in the third Commandment, that consists chiefly in adoration, this in praise. They differ in this that the honour of outward adoration, is alwayes given to one thats present, and to the party himself immediately; this of the tongue by praise goes beyond it, in that it may be given to one that is absent, for we may praise one thats absent and though God be alwayes present, yet when we speak of him to others, we speak not to him then as present, and besides, praise may be given not onely to his person, but to his name, or any thing that hath relation to him. Thus we are exhorted to give the glory due to his name &c. And this praise is a special part of Gods glory, for he that offereth me praise, glorifieth me, saith God. This is the end which God propounds of all his works; for as the Prophet speaks, we are created by him for his glory and that which was before our creation, our predestination was for his glory. It was Gods end and ayme, and it must be ours, *That all our actions be to the praise of his glory* (As the Apostle) *And whatsoever we doe, it must be to the glory of God*, and so to demean our selves, and order our actions and thoughts, *that the name of the Lord Jesus Christ may be glorified in us.*

psal. 29. 2.  
psal. 50. vlt.

Esa. 43. 7.  
Ephes. 1. 6. 12  
1 Cor. 10. 13.

2 Thess. 1. 21.

Ja. 3. 5.  
8.  
9.

psal. 34. 1.  
51. 15.  
63. 4. 5.  
3. 1. 2.  
71. 22.  
51. 14.  
119. 172.

Deut. 33. 3.  
The manner  
of glorifying  
Gods name.

psal. 66. 2.

psal. 66. 8.  
71. 14. 15.  
35. 28.  
66. 16.  
149. 1.  
40. 10.  
Esa. 42. 12.

The taking of the name of God is an external act, an act of the tongue; which we know, *though it be but a little member* as Saint James speaks, yet if it be not well looked too, it is of all the members the most *unruly*, and breaks out to the dishonour of God: but if it be rightly ordered, then none more meet for his service, as the same Apostle saith, *therewith we besse God the father*. And indeed it is the proper instrument for his praise, *his praise shall ever be in my mouth*, (the mouth and tongue being one and the same in this act) *And my mouth shall shew forth thy praise. My lips shall praise thee, and when my mouth shall praise thee*, both in one Psalm, and in divers other places. And so of the tongue. *My tongue shall talk of thy praise all the day long. And my tongue shall sing of thy righteousnesses.*

The manner how it is to be done, *Moses* in his song of praise tells us *Enuntiabo* I will publish the name of the Lord, there must be no whispering in this work, but Gods praise must be sounded out. and in this work one must report the excellency of God, and they that hear, are to give glory to him: for glory as was touched before as the word is taken both in scripture, and in humane writers imports more, then either honour, praise, or worship, for all these must be directed that the party on whom they are bestowed, may be glorified, so that glory is the end of those actions and the nature of glory hath some resemblance to *claritas*, the brightnesse of glasse, or other resplendent objects, that are seen a far off, so God is glorified, when he is so praised or honored, that his name may be seen and known a far off: and therefore the psalmist exhorting men to praise God, adds for her, *make his praise glorious*, so that he may be seen and known to all the world and the several steps, or degrees of doing this, are these. First, by filling our mouthes with his praise: and then secondly by filling other mens eares with it, *O praise our God yee people, and make his praise to be heard*. And thirdly, that not once, but our mouthes must daily speak of it ever more & more. And fourthly to them that are ready to hear of it, which are they that fear God. The Saints. And 5. this is not in a small assembly or meeting, but in the great congregation. And sixthly the greater the better let them give glory unto the Lord (saith the prophet) and declare his praise in the

the Islands; nay he wishes, that all the world may be filled with his praises and that he might be heard of all nations. *Psalm 71. 18.* The sound must go out into all lands, and the words (of his praise) into the ends of the world. Seventhly and lastly this celebrating of Gods praise must continue to the end of the world. His name (saith the psalmist) shall endure for ever, so long as the Sun and Moon endureth. And we will shew forth thy praise from generation to generation, and he would have it continue so long as the world endureth.

Thus you see the scope and end of this Commandment, is Gods glory: and you see, that it must not be restrained, but it must have a large extent, and that as large as may be for place and perpetuity. You may see the reasons briefly, that this is no voluntary act, but a necessary duty.

1. Man was created for this end and purpose, as you have heard: and Saint Chrysostom saith *Animalia fecit Deus propter hominem, hominem propter seipsum*; God made other creatures for man, but man for himself, that is, for his own glory. So saith S. Gregory *Homo ad contemplandum & laudandum creatorem suum conditus est*, man was made to contemplate and praise his maker. Therefore it is observed, that the Hebrew בָּרָא *Bara*, and בָּרַךְ *Barak*; create & benedicere, are little differing, because the end of creation is, that God may be blessed or praised.

2. As soon as the world was made, God sanctified a sabbath to be spent in his praise, being a Type of what we must do hereafter. *Dies enim septimus non deservimus, quando ejus fuerimus benedictione & sanctificatione pleni atque referri*; saith Saint Augustine. And therefore our Saviour delivering us a forme of praye, though God requires his inward worship in the first place, as in the first Commandment because it must be first in execution or performance yet because his praise and glory is the end, and the end is first in interion, though last in execution, therefore Christ puts it in the first petition, wherein we desire his name may be hallowed or glorified.

3. If we mean to do it hereafter *in patria*, in heaven our countrey we must doe it here *in via*, in the way thither on, earth. It will be our continual exercise there, and by vsing it here, we come to have a heaven upon earth.

4. We being little lower then Angels must imitate them in this duty: It is an exaltation of our nature, while we are here in corruption, to be made like the Angels. They sing Hallelujahs, salvation, glory, honour, and power to God. Let us do the like.

5. If we do it not, we shal be so much lower then the Angels, and we shal be worse and more unthankful then the Heavens and firmament, baser then the basest creatures for they do in their kinde.

6. The Church militant doth it. It is the work of the Temple, and to be preferred before the works of other places. as that is the place of all places, or chief of places; so is praise the work of all works, the chiefest work to be done.

7. Man ought to be delighted in that, wherein God hath made him to excell all other creatures, that is, in the distinction of voice, no creature but man having a tongue to speak, the rest onely having a sound, but no articulate voice: whence man is called *animatus* from his articulate voice.

8. This gift is not onely proper to man, but the parts exercised herein, as the tongue, lips, and mouth, are honoured much by being employed in this service, it is more then necessary for him to use it to that end Saint James 3. 8. debaseth the tongue, which is lewdly employed; David extolleth it, when it is well occupied. It is the highest degree of glory to be thus employed. Awake my glory, *Psalm 57. 8.*

9. It is not onely a good act, but pleasant, seemly, and profitable: David saith, his soul was filled with marrow whilest he praised God; we shal get by it *honorificantes honorificabo*; therefore necessary it is in respect of the reward.

10. It being a more excellent thing to give, then to receive, *dare quam accipere*, and to make, then to be made *facere quam fieri*, as in all other things we are made and we receive, in this we are giving, we give God glory, and become makers, we make him glorious and great, by glorifying and magnifying of him.

*Psalm 22. 36.*  
19. 4.  
*Rom. 10. 18.*  
*Psalm 72. 17.*  
79. 33.

*Motives to*  
*praise God.*  
*Sup Math.*  
*Moral. 1. 8.*

*De Civ. Dei.*  
22. c. 30

*Psalm 8. 5.*  
*Heb. 2. 7.*  
*Apoc. 19. 1.*

*Psalm 19. 1.*  
148. 10.

*Psalm 147. 1.*



Math. 8. 4.  
Mar. 7. 36.  
8. 62.

prov. 12. 14.

psal. 45. 2.  
Map. 5. 16.  
psal. 51. 15.  
45. 2.  
Mar. 5. 16.  
psal. 19. 1

11. Though Christ command the contrary, and will not have his name glorified, as he seemed to the Leper, the blinde man and others in the Gospel: yet the necessity of this duty lies so hard upon us, that as they, so we must publish his fame; for in this case no precept or prohibition will lie against this commandment.

12. The wise man saith, A man shal be satisfied with good things by the fruit of his mouth And our Saviour saith not, that it is the work of the hands, but the words of the mouth that a man shal be justified, or condemned by. The wel ordering of the tongue will either produce fruit to life and salvation, or gall and wormwood to confusion. It followeth then, that a necessity lies upon us to use the tongue well, and in what better can it be used, then in hallowing Gods name.

We see then what is here commanded, the same which we desire in the first petition of the Lords prayer, viz that Gods name may be hallowed. 1. Inwardly by our intention, making it the end and scope of all our actions. 2. Outwardly by making it the matter of our speech, and that herein our tongues must be the instruments of his praise, and as the psalmist speaks, like the pen of a ready writer and our mouth the trumpet to sound out his praises, and not onely so, but also 3. by our outward actions, which must be such that light which must shine before men to stir them up to glorifie God. So that we see, *necessitas incumbit*, there is a necessity that our mouth and lips shew forth his praise, that they be the pen of a ready writer, to that end, to utter the praises of the great king, and our actions must shine, that others may glorifie him too. And lesse we cannot do then the heavens and firmament, that are *enarratores et predicatores domine glorie*.

## CHAP. II.

What is meant by Gods name. The use of names. 1. To distinguish. 2. To dignifie Gods name in respect of his Essence, Attributes, and works, and how they are to be revered. What it is to take his name, as glorious as necessary. Glorifying his name, inwardly, outwardly, by confessing, defending it, remembering it, honourable mention of it threefold, it must be *whodum* often, *whom* well spoken of, *quod* venerable. Applied to our own actions by prayer, and to others by blessing &c. Of glorifying it in our lives. what it is to take gods name in vain, in respect of 1. the end. 2. agent 3. The work.

IN the Prohibition it self there are 3. things considerable:

1. What is meant by the name of the Lord thy God.

2. What is meant by Taking it.

3. And lastly, what by taking it in vain.

The Name of God. The name being a word proper to the tongue, the dutie of the tongue is commanded in it: now a name according to the general definition is, *per quod cognoscimus, & cognoscimur*, that by which we know and are known; invented to distinguish men, and other things by.

There is a two fold use of names. 1. Merely for distinction that one may be known from another, which is the most proper and first use. 2. Names are used sometimes *honoris*, for dignities sake, that men may not onely be distinguished from others, but revered above others, now God makes use of names in both respects.

The use of  
names. What is  
meant by Gods  
name.

1. For distinction; so the name of God is diversly set down in Scripture, to distinguish him from all other things; as *Jehovah*, the principal name of his existence. *El*, of his strength, Lord of hosts. *Schaddai*, of his all-sufficiency, in his covenant with *Abraham*, and the like, as *Jerome* hath it in an Epistle to *Marcella*. But most fully in *Exodus*. Now his names are of three sorts. 1. In respect of his Essence, as *Jehovah*. 2. Of his Attributes, which are of two sorts, Affirmative, as merciful, gracious, &c. and Negative, as infinite, invisible, &c. by which *Dionysius Areopag.* proceeds in his *Theologia mystica*, as the best way to know God, *per viam negationis*. 3. in respect of his works, Creator, Redeemer, Sanctifier, &c. and to those three may be referred whatsoever we read of his name.

Exod. 6. 3.  
1 Sa. 1. 11. &c.  
Gen. 17. 1.

The very littler names of God are to be reverently used, and of every one of them it may be said, as the Angel said to *Manoah* enquiring after his name, Search not after my name, for it is fearful; yea, much more fearful is the name of the Lord, and not to be known, as appears in *Deuter.* If thou wilt not do all the words written in this book, that thou mayest fear this glorious and fearful name, *The Lord thy God, the Lord will make thy plagues wonderful, &c.* But that distinction of the Pharisees must be avoided, That unlesse one did swear by the name *Jehovah*, and take the very word in his mouth, he was not guilty of the breach of this Commandment, although he swore by Heaven or earth, or Jerusalem, for such oaths they made no account of, when as our Saviour shews that to swear by them is to swear by God, because his name and glory is seen in them.

2. For as we said in the second place, names are used to dignifie some above others, and to shew thereby that some duty or honour is due to them; which is not due to others; so Gods name is seen in his attributes, and in his works; in Heaven and Earth, as well as in those proper names of *Jehovah, Elohim, &c.* This we use to call in English, a good name, which in private persons, is called, *credit*, but in those of higher place, is called, *glory, majesty, highnesse, &c.* which is the Dialect of Princes; whose aim is, as the Prophet saith, that they may have a name, and praise, and glory. The phrase in the Hebrew is, to call one of great credit, a man of name; that is, a man of credit, and renown, or a famous person. Now if Gods proper and littler name ought to be revered, much more ought his other name, his good name and fame ought to be dear to us; for the good name of any ought to be honoured according to the glory and greatnesse of the person, as the Author to the Hebrews reasoneth, that Christ was so much above the Angels in glory, by how much he hath attained a more excellent name, then they. And when God would exalt *Abraham*, from being father to the children of a bond woman, *Agar*, by whom he had *Ismael*, to be the father of *Isaac*, and the faithful, and thereby to establish the Church in his house, then because he was more glorious, he gives him a more glorious name, *Thou shalt no more be called Abram, but Abraham.* And the like we see in *Jacob*, whose name was changed to *Israel*, a name of more dignity, when he had prevailed with God. Now if a good name or good report; be among private men so highly valued, that as *Solomon* saith, it is better then a precious ointment, which was in great esteeme for pleasure in those dayes, yea, then silver or gold, or any precious treasure which was most esteemed for profit: and if it be true which the Heavhen said, *interesse fama est majus omni alio interesse*, that the weight and interest of a good name goeth beyond all other: yea further, as a Father saith, *Fama pari passu ambulat cum vita*, it goeth cheek by jowl with life it self. Of how pretious and high esteeme ought the name of God to be, and how highly ought we to reverence and esteeme it, seeing, as the Psalmist saith, *God hath magnified his name and word, above all things.* Therefore his glory and name is the chief thing we should look unto. Thus we see whats meant by the name of God.

The second is, what is understood by taking the Name of God. *Non assumes, &c.* The barrennesse of the English language makes the expression of the Original short, for the word whence it comes signifies to take up: and hath a double use to which may be referred whatsoever is borrowed in this sence.

1. It is applyed to a standard or banner, and hence comes *נשא*, *noſe*, *Armiger*.  
2. To a heavy thing, as a burden, whence comes *נשא*, *maſſa*, *pondus*, and these two kinde of things we take up or remove, if a thing be glorious as a standard, we take it and lift it up, and if a thing be necessary and useful to us, though it be heavy and weighty, we take it up: so that the one is *in rebus gloriosis*, the other *in rebus necessariis*, and if a thing be neither glorious nor necessary, we let it lie, the first includes the duties of praise in all that take Gods name upon them: the second refers to the duty of swearing, which is a weighty thing, and under these two are comprehended all other takings of his name.

1. It is *in gloriosis*, as *Moses* called his Altar, erected and set up, *Jehovah-nissi*, that is, the Lord my banner, or standard, from *נשא*, *neſſ*, *vexillum*. Or as the plate made for *Aaron*, wherein was to be graven, *Sanctificas Jehova*. Holinesse to the Lord was to be taken up, and placed upon *Aarons* forehead, visible, as a thing glorious, as the badge of a noble man is lifted up upon the shoulder of a servant to be seen.

This lifting or taking up of Gods name, is a thing glorious. As the taking of a name by a childe from a father is honourable. It was an honour, and a privilege to *Ephraim* and *Manasses* to be called after their grand-father *Jacobs* name, so is it an honor to a woman to have her husbands name. It was all the ambition of the women (in the Prophet) that desired one husband, to be called by his name. And we see still, that in marriage the woman taketh her husbands name, and it is such a glory to her, that she is content to loose her own name for his. And it is our own glory, that from Gentiles we are called Christians. Of which *Esay* in sundry places foretold. Every one shall be called by my name (saith God) for I have created him for my glory. And, Thou shalt be called by a new name. And again, And shall call his servants by another name. All which was fulfilled in the primizive Church, when the Disciples were first called Christians. The glory of Christ was taken up by Christians; when they were called by his name.

Now being Gods servants, and having taken up his banner or badg, the duty commanded is, that we must like good servants do all to his glory, as the Apostle speaks. God can receive no profit by us, but glory we may give him, and therefore all our actions must refer to it. We must not be so ambitious, as they were in the dayes of *Peleg*, that sought by building *Babels* tower, to get themselves a name: for that is *Gigantomachia*, which is, *bellare cum Deo*, to fight with God. It is not good to contend with him in this kinde. You may read the successe of their enterprise; God overthrew their plot, even by the confusion of that, which should have gotten them their names, the tongue.

Nor must we set a face or false colour upon our own evil acts, under pretence of Gods glory: as did *Abfalem*. If the Lord will bring me again to *Jerusalem*, I will serve him: here was a fair pretence, when treason lay hid in heart against his own father. So *Jezabel*, makes religion a cloak, proclaims a fast for the murder of *Naboth*. These are so far from the glory of Gods name, that they are wicked abuses of it.

Thus Gods name is to be glorified within us, now for the outward duties.

1. Having taken this name upon us, we must not be ashamed of it, nor afraid to confesse it. *Judah* of whom came the name to the Jews, was so called (the word signifying praise) because his mother said, she would confesse or praise God: so must we wear our name of Christians, and Gods servants, to the glory of God and Christ, and not be ashamed of it. The reason Christ himself giveth, Whosoever shall deny me before men, him will I also deny before my father. And though the Church of *Philadelphia* was but of small strength, and its works were not great, yet because it had not denied his name, Christ promiseth to set open a door for it, and other things, as you may read. But any that shall receive the name and mark of the beast (wear any others livery) he shall drink of the wrath of God, and shall be tormented with fire and brimstone.

2. There is another degree, beyond that of not denying his Masters name, which every good servant is bound to, and which his master expects from him, that is, standing for his name, when it is blasphemed, confessing and defending it to the death, as the Martyrs have done. Because there was none that offered to defend Gods name, when judgement was turned backward, and justice stood as far off, truth was fallen in the streets, and equity could not enter, therefore he threatens terrible judgement, he puts on the garments of vengeance, saith the prophet.

3. Lastly, we must not forget Gods name, but often make mention of it. The Prophet *David* threatens a terrible punishment to such. The wicked shall be turned into hell, and all the people that forget God. Take heed, saith *Moses*, that you forget not the Lord. Deut. 4. 9. A man would think it were impossible, that any should forget him, but *Saint Jerome* tells us, how a man may forget him, if we behave our selves so in our speech that nothing comes from us that savoureth of God, then we may be truly said to forget him. A man is said to forget Gods name, when he breaketh the first Commandment, as it is in *Jeremy*. Their fathers have forgotten my name for *Baal*, and so for the rest.

And therefore they that truly take up this banner, meditate day and night, how they may do that which shall be to their masters glory. They speak (as king *David* did) of his glorious honour and majesty. *Solomon* saith, that a just mans mouth doth

medi-



*meditari sapientiam*, speak of wisdom, he speaks something which may redound to the glory of Gods name, and therefore he calls the tongue of the wise man *venam vitæ*, & *ipsam salutem*, a vein of life, and health it self, out of which comes glory to God, and health to himself but; we may now say, *Rarum est nomen Jehovæ*, the reverend mention of Gods name, is rare in some mens mouths, they seldom speak of him; unless it be to dishonour him by prophane swearing and cursing, Or else they do (like *Salomons* fools) *ebullire vanitatem*, belch out folly or babble and some out vanity: The p active of king *David* was, to shew forth Gods righteousness, and make mention of it, and of it onely. And in the Prophet *Esaies* song ye shall finde. We will make mention onely of thy Name. God would execute his Judgements upon *Pharrah*, that he might get him a name, or that his name might be declared or spoken of through all the world.

This mention, this *honorifica mentio*, is of three sorts,

1. In speaking often of it, of which hath been formerly spoken.

2. In speaking well of his Name.

3. In speaking reverently of it.

1. We must speak often of it, his name must be *memoratum* often and much to be talked of, this is the end of all his great wonders, to have his name famous and spoken of in the world, as is already shewed.

2. His name must be *laudatum*, blessed or well spoken of. The speaking well, or blessing of Gods name, we have a pattern from the Patriarchs, and Sainrs of God, *psal. 70. 4.* It was their Epiphonema or close after mercies and judgements. They shall say *and 72. vlt.* alway, saith the Psalmist, The Lord be praised, as himself saith elsewhere, *Exa. 18. 10.* Blessed be his glorious name for ever. *Jethro* for the deliverance of *Moses* and the Israelites from *Pharrah*; Blessed be the Lord who hath delivered you, &c. *psal. 124. 5.* And of King *David*, Blessed be the Lord that hath not given us over for a prey. So for Gods favour, as the women to *Naomi*. Blessed be the Lord which hath not left thee this day without a kinsman. So was *David* thankfulnesse. *Ruth. 4. 14.* Blessed be the Lord, because he hath heard the voice of my supplications, and blessed be the Lord from everlasting. And *Nehemiah* and the people. Blessed be thy glorious name which is exalted above all blessing and praise. As also for his preservation from sinning, as *David* being prevented by *Abigail*, from shedding *Nabals* blood. *psal. 28. 6.* Blessed be the Lord God of Israel. And lastly, for Gods chastitements and crosses, as *Job*, The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. This speaking well of God, and converting his blessings and judgements into an honourable mention of his name is commanded.

Contrary to this it is, when a man receiving some mercy, thinks it not great enough, and therefore grudges, and is unthankful; or being under some affliction or judgement, thinks it too great, and so murmurs and complains, and converts all to the dispraise of God. *Lev. 22. 32.*

3. His name must be *reuerentum*, reverend and venerable. We must speak reverently of Gods name; not make it common, as if we did account of it no better then a stone in the street, and of his service, as that of a common person. Ye shall not prophane my holy name, saith God, that is, not use it commonly; for to the sanctifying of his name is opposite the prophaning of it, or making it common. Thus when men speak of Gods nature, of his decrees and judgements, and of the great mysteries of Religion, without fear and reverence, as if they were discoursing of ordinary matters, they do not reverence his name: much lesse when it is abused and prophaned, as Witches do in sorcery and evil arts: or as blasphemers, that use it irreverently or by way of execration, when men ascribe to God what is contrary to his nature, as to make him unjust, cruel, the author of sin, &c. Besides these, there is another way of applying Gods name to our actions, and that both to our own and other mens. 1. To our own, for this we have a precept. Whatsoever ye do, saith the Apostle, in word or deed, do all in the name of the Lord: and how is that? by calling upon his name for a blessing; when we say with the Psalmist, our help standeth in the name of the Lord. 2. To others, thus God commanded the Levites to put his name upon the people, and bless them: How that is, the Psalmist sheweth, by wishing them good luck in the name of the Lord.

The contrary to this is to curse; when with the same tongue, as *S. James* saith,

we blasse God the Father, and curse men. This is a terrible abuse, to use the name of God as a curse to our selves or others, which is given for a blessing onely, (as when men wish that God would confound them) and so as *S. Augustine* saith, *faciunt Deum carnificem suum*, they make God their own executioner, whereas God hath given his name for a strong tower of defence.

James 3. 9.  
Eph. 4. 3.  
Mat. 5. 16.  
1 Tim. 2. 19.

Thus much for sanctifying his name in our words, now for our actions. We must make his name glorious in our actions, which is, 1. when our actions are such, that men seeing our good works, may glorify our father which is in heaven. Therefore the Apostles precept is, Let every one that calleth upon the name of the Lord, depart from iniquity. Gods name is polluted and prophaned by the wickedness of them that professe it. The wickedness of the childe pollutes the father. The Law saith, If the daughter of a Priest commit fornication, she polluteth her father. Now God is our Father when we take his name upon us; and if we do not glorifie him in our actions, nor depart from iniquity, we do what we can to make him polluted. Therefore God threatens those that take his law into their mouths, and yet hate to be reformed, that he will set their sins in order before them, such do wound the name of God by their evil conversation, and cause others to sin.

Levi. 21. 9.  
psal. 50.  
Rom. 2. 24.

psal. 119. 108.  
psal. 76. 11.  
psal. 78. 34.

2. We make his name glorious by free and voluntary vows, made and performed; so the Psalmist, Accept I beseech thee, the free-offerings of my mouth, and teach me thy judgements: and what he practised himself, he exhorts others to perform, Vow and pay unto the Lord. Seeing God doth freely bestow so many things upon us, we should glorifie him not onely in the duties commanded, but in vowing, and making free-will offerings of something in our power. The contrary to this, when men will give nothing to God, but what necessity of law, or eminent danger forces from them. Like those in the psalm, that when God slew them they sought him: and like the marriners in *Jonas*, they prayed and made vows, but it was not till they were in a storm.

Jon. 1. 5.

The third thing in the prohibition is what it is to take Gods name in vain.

In every action three things are considerable. The end. The Agent. The work.

These three duly weighed, we shall soon see, what it is to take Gods name in vain.

1. That which hath no end proposed, or is done to no end, may truly be said to be done in vain. As the sowing of seed without reaping the fruit, the planting a vineyard without a vintage, or feeding a flock without eating the milk of it.

These are labours in vain. So he that taketh the name of God to no end, neither to Gods glory, nor the private or publick good, taketh it in vain. *Qui bono?* is a good question in all undertakings. If to no good, as good and better not undertaken at all, it is to no end, it is in vain. If a man have well fashioned legs, and they be lame, *frustra pulchras habet tibias claudus*, the lame man hath them in vain. The chief end therefore of taking this name must be 1. the glory of God, otherwise we open our mouthes in vain, as it is in *Job*.

God is willing to impart all his blessings to us and requires nothing of us again, but Glory; which if we returne not, he may say, as *David* did of *Nabal*, for whom he had done many good turns, in securing his shepherds and flocks &c. And when he desired nothing but a little meat for the young men, he denied it, All that I have done for this fellow is in vain, in vain have I kept all he hath. So God having done so much for us, and expecting nothing but the glory of his name, if we be defective herein, he may well say, all that he hath done for us is in vain.

2. Next to Gods glory, is the good of our selves and others, and so to take God name without reference to this end, if we neither promote our own good, nor the good of others it is in vain, *ex privatione finis*, because it wants a right end; therefore Saint *Paul* rejoiced, having by his preaching laboured the saving of souls, I rejoyce saith he, that I have not run in vain, nor laboured in vain.

Eccle. 5. 1.  
psal. 75. 7.

3. In the Agent, the heart and soul is to be considered, which in the person acting is the chief mover. If the soul be *רָחָב* *Rachab*, vain and light, as when we take Gods name without due advise and reverence, though we propound a right end, yet we take his name in vain: therefore the Wise man advises, not to be rash with our mouth; and the Psalmist professeth, that his heart was fixed when he praised God: the heart

heart ought to be fixed and stablished, by a due consideration of Gods greatness, when we speak of him. This is opposed to rashness, inconstancy, and lightness, such as are in chaff and smoke, which are apt to be carried away with every blast, and such as are disqualified, do take Gods name in vain.

3. In the work it self may be a two fold vanity, which must be avoided.

1. Falshood. 2. Injustice.

1. If it be false, then is it also vain, as theirs in *Esay*, *We have made falshood our refuge, and under vanity are we hid.* And this is that *actio erroris*, work of error, of which *Jeremy* speaketh. *Vanitas opponitur veritati*, vanity is opposed to verity and truth; therefore a thing is said to be vain, when it is false or erroneous. *They are vanity, the work of error*, saith the Prophet: and as there is truth in natural things, so is there a truth in moral things, which if it be wanting, our speech is vain.

2. If unjust, it is vain too. *If I be wicked, why then labour I in vain*, saith holy *Job*: and, *the very hope of unjust men perish*; saith the Wise man: and, *they walk in a vain shadow, and disquiet themselves in vain.* If justice be wanting in our actions, or truth in our assertions and promises, they are vain; and to use Gods name in either, is to take his name in vain.

So that if either we take the name of God to no end, but make it common, and take it up as a custome till it come to a habit, not for any good end: or if our hearts be not stable and fixed, but light and inconstant, when we take it: or if we take it to colour, or bolster out any falshood, or any unjust act we take it in vain, and break this Commandment.

### CHAP. III.

Of taking Gods name by an oath. The causes and grounds of an oath. The parts of it, Contention, Excretion. How God is glorified by an oath. What is here commanded:

1. To swear. In what cases. For Gods glory. Mans necessity. For the publique good. The oath *ex officio* whether lawful or no. Of private and voluntary oaths.
2. To swear by God, not by Idols or creatures.
3. Not to take his name in vain, but to swear in 1. Truth, in oaths assertory, promissory. 2. Judgement. 3. Justice. Against voluntary oaths, whether lawful. Of swearing from the heart. The means to be used against vain swearing. The signes of keeping this Commandment. Of drawing others to keep it.

#### Of the taking Gods name by an Oath.

**W**E said before, that the word which we translate, *taking the name of God*, signified in the original, to take up, and that in a double use. 1. In glorification, as a banner, with which we have now done. The other use is, in necessaries, as a burden: of which now.

If there be any thing which we stand in need of for the use, though it be heavy, and weighty, yet we will take it up. So did *Jacob* the great stone before the well, when upon the coming together of the flock, necessity urged him to it. Now as the first use in glorification, was solely to the glory and praise of God, by taking up his name, as a standard or banner by praise; so this in necessaries, the taking his name up, as *onus* a burden, by lawful swearing or taking an oath, looks also at mans benefit to end controversies; for an oath for confirmation to men is an end of all strife. *Heb. 6. 16.* And although God be not so much glorified in this, as in the other, yet in regard of our necessary use of an oath, this hath in a manner taken up the whole Commandment, there being little mention of the other.

Concerning which we must shew, first the nature of the duty, and then proceed according to the former rules given, for expounding the several commandments.

Concerning the nature of an oath, this will appear, if we consider,

1. The necessity, or the causes and grounds of an oath.
2. The parts of it.
3. How it tends to Gods glory.

1. For



The necessity of  
an oath.

Heb. 6. 16.

Gen. 18. 21.

42. 20.

Deut. 19. 15.

Num. 5. 13. 19.

Jer. 17. 9.

2.  
The parts of an  
Oath.

Num. 14. 21.

Judg. 8. 10.

1 Sam. 3. 17.

1. For the first. It is expedient and necessary, that all strifes and controversies should have an end, and not be continued; which cannot be, unless the one part of the matter in controversy be confirmed above the other. And therefore we finde, that before God would proceed to judgement against Sodom, he would go down first, *ut certo cognoscat*, that he may know the certainty, and proceed upon a sure ground. Now the best way of proceeding to finde out the truth, is by arguments and reasons, where they may be had; which course *Joseph* took to know the truth, whether his brethren were spies or no, by bringing with them their brother *Benjamin*, when they returned, for thereby it would certainly appear, that they were no spies. But when Arguments or reasons are wanting, then are we to come to the second cause, which is by witnesses: a way approved by God himself, who appointed, that in the mouths of two or three witnesses every truth should be established. And because that many times not onely proof by arguments, but by witnesses also is wanting: there is a necessity of calling God to witnesse, which is by an oath. So God appointed that in case of jealousie or suspicion of a womans honesty by her husband, though she were not taken in the deed, nor the act could be proved, yet she should clear her self by oath, and swear she had not defiled her self.

Now this necessity of appealing to God by an oath, as it is sometimes in regard of the action which is hid from others, so likewise it is needful in two other cases; as when assurance or certainty is to be had, *De occultis cordium*, of the secret thoughts and purposes of the heart, which cannot be known by external proof; for who knows the heart, saith the Prophet, save God alone, who is *explorator viscerum* the searcher of the heart: and secondly, when it is to be concerning things to come; for, as the Wise man saith, who knoweth what shall be? No man is omniscient, he cannot know the heart, nor foresee future contingents. In these cases therefore, when the fact is hidden, or not evident, or when the intention of the heart must be made appear, or a thing future must be ascertained, there can be no *testimonium*, no confirmation but by oath, other proofs do here fail and come short.

And here, if the matter of the oath be *de facto*, or relate to what is past, it is called *juramentum assertorium*, an oath of Assertion: if it be *de futuro*, of something to come, it is called *juramentum promissorium*, an oath promissory or of promise. And in both these, when other arguments or testimonies fail, there is no other way but to fly to God, to make him a witnes, and not onely a witnes, but a judge and an avenger also, if we call him to witnes an untruth; for an oath is nothing else, but a calling of God to witnes the truth of what we say, and to be avenged on us, if we speak an untruth, or perform not what we say.

And here in the next place comes to be considered the two parts of an oath, according to these two For first 1. God is called as a witne, whether the thing be true and 2. he is called forth as an avenger, if the thing be false.

1. The first is *sub Deo teste*, a contestation or taking God to witnes, vsed by God himself, As I live, saith the Lord, and by the fathers and holy men in the old testament, who used to say, *vivit Dominus*, As the Lord liveth, I will do this or that &c.

2. The second is, *sub Deo vindice*, which is called execration, that is, the calling of a curse upon themselves, if it be not true which they speak. And what these curses are we may read in *Levit* 26. and *Deut*. 28. Where there are whole catalogues of threatenings of revenge. The phrase therefore was in the old testament, *Sic faciat mihi dominus et addat*, God do so to me and more also, if this be not truth &c. Let God adde to the first plague the second also. This form was vsed by *El* to

*Samuel*, God do so to thee and more, if thou hide any thing from me.

Now when one is brought to this, that he hath called God to witnes the truth of what he speaks, and to be an avenger, if he have called him to witnes an untruth, then according to to the Greek word *oikos* an oath, which properly signifies a hedge or inclosure, he hath hedged in and inclosed himself with Gods truth and justice to performe it, and so he that swears is holden and bound *persistere in dicto*, & *præstare pollicito*, to persist in his saying, and to perform his promise.

And as an cath is an hedge to him that sweares, so to him to whom the oath is made or given, it is a satisfying or satisfaction: according to the Hebrew word

word שבעה *Shabagnah*, *juramentum*, or שבעה *Shibagnah*, *saturitas*, which comes of שבע *Shabagn*, *saturari*, to be filled or satisfied, because the party to whom one swears, ought to be satisfied herewith; to which agrees the Latine translation of Saint Hierome, *pro jure habere*, that is, now that I have put him to an oath, I have bound my self, as it were by a law to rest therein. And thus an oath comes to be *πρός ἀπολογίαν*, an end of controversy.

And thus we see the causes which make an oath necessary in respect of men: but because our necessity is not enough to make it an act good and lawful, unless God have glory by it; therefore we must know in the next place, that an oath duly made, brings much glory to God.

1. For first, it is a rule in reason, that *nihil confirmatur nisi per certius* a thing cannot be confirmed, but by what is more certain: this then brings great honour to God, that when all other purposes and demonstrations fail, his name is acknowledged to be *Turris Fortissima* a most strong tower, that his testimonie is more certain then all reasons, and testimonies of men. When we hereby account of it, as the wiseman, saying, The name of the Lord is a strong tower of defence, the righteous run to it, and are exalted. The very Heathen could say, *ὁ κύριος ὁπλὴν ἐστὶν τοῦ σωτῆρος*, of all things men set most by their faith: much more then is Gods faith and fidelity to be esteemed wherein we take sanctuary, when all other people fail.

2. An oath proceeds from faith, it argues a great faith in God, which is the ground of all honour given to any, for in the former part of an oath, which is contestation, a calling God to witness, we profess with our tongues, that God is every where present, that we believe he is omniscient, that he seeth even the secrets of the heart, and will lighten all things that are done in secret; and in regard of the second part, calling God to avenge, we profess, that we believe that he is a just avenger, that he will not suffer sinne to go unpunished, that he may say, *mibi vindicta & ego retribuam*, vengeance is mine; and I will repay. Thus we believe that he hath power to punish, and to execute vengeance, which is a part of his glory: and thus we see that an oath brings glory to God, in which regard God is content to lend us his name to swear by, thereby to make an end of all our controversies.

Thus we see the nature of an oath, with the meaning, the parts and end thereof. Now according to former method, we are to see what is commanded, and what is forbidden, which is the first rule of extension formerly mentioned and withall the *Homogenea* of the same, according to the second rule.

The Affirmative part is, that we take up his name to end our quarrels and controversies, his name must be a sanctuary to flee to, by which we must be acquitted, or condemned, that whereby we do enclose and hedge in our selves, and satisfy the adverse party.

1. Herein the first thing commanded is, *jurare*, to swear, this is flatly commanded. It is set close to that, which was the affirmative part of the second Commandment, Thou shalt fear the Lord thy God, and serve him, and swear by his name. But more effectully and vehemently it is required in *Esa*, I live and have sworn by my self, that every knee shall bow to me, and every tongue shall swear by me. therefore God hath not onely taken order, that an oath should passe between parties at variance, and that upon the oath of the party accused, he shall be acquitted, as *Exod. 22. 11.* which some call *ἑκούσιον ὄρκιον* a voluntary oath; but also if the party be not willing there shall be *ἑκούσιον ὄρκιον* an oath of imposition, an oath shall be laid upon him, he shall be made *constrictus jurare*, to swear punctually and precisely to what is required of him: *Chron. 6. 22.* And if a man hear an oath between parties whereby truth might appear to Gods glory and do not utter it, but conceal it, it shall be accounted to him for a sin: so that we see here Gods will, and what he commands, that in respect of these great ends of his own glory and mans necessity, an oath is a thing *subprecepto*, expressly Commanded in these cases.

For example, the Psalmist saith, *laudabuntur omnes ei et letabuntur*, every one that sweareth by him, shall be praised, and shall rejoyce. And therefore all the Saints of God have part of this commendation in using it. Besides men we have the exam-

Gen. 22. 16. ple of God, and his holy Angels. God himself swears, I have sworn by my self, that because thou hast done this, I will surely blese thee. And after God the heavenly spirits : for the Angel lifted up his hand, and swore by him that liveth for evermore.

Rev. 10. 6. In these two cases already mentioned, of Gods glory, and mans necessity, we have diverse examples.

1. First for Gods glory. There was a famous oath taken by K. Asa and the people, 2 Chro. 15. 14 they swear with a loud voice, and with shouting, and with trumpets, and with cornets, to seek the God of their fathers. The like we read of Nehemiah and the people, to keep the Law of God. *Si quis ea (saith Origen) qua vidit in proximi sui* Neh. 10. 29. *In what cases we may swear. delicto, vel non iudicat, vel in testimonium vocatus, non qua vera sunt dixerit, peccatum quod commisit ille qui celat ipse suscipiet, & pena remissi revertitur ad conscientiam;* if any man doth not either reveal of himself, or being called as a witnesse, shall not speak the truth of that he knoweth concerning his neighbours offence; he which concealeth it takes it upon himself, and the punishment for the offence committed turns upon him that knows it.

As for Gods glory, so for mans benefit and necessity ; as  
The use of an oath in respect of men. 1. For the publick good. As first in the case of a league and confederacies, as that between Abraham and Abimelech. 2. In a publick conspiracy. The men of Israel swear saying, None of us shall give his daughter to the Benjamites to wife. 3. For receiving or uniting nation to nation, as in that of Joshua, the Princes, and people of Israel with the Gibeonites : the breach of which (though it were surreptioniously gotten, yet) was severely punished, because it was confirmed by an oath.

2. Or for reciprocal duties between Prince and people.  
2 King. 11. 17 Of the Prince to the people, that of Jehoiada in the behalf of the young King Joash to the people.

And in the same Chapter, of the people for their obedience to Joash.  
Of the Subject to the King ; that of David to King Saul. And of the people for preservation of King Davids life. And of the people in confirmation of Solomons succession to the Crown.

3. Or lastly, for the safety and benefit of our neighbour, as in case of preservation of life and goods, as was that of the Spies with Rahab the Harlot. And for just and true dealing in matter of trust, as was that of Abrahams servant to his Master. And in deciding controversies between man and man ; for Meum & Tuum, The very word *injunctum* for an oath, being derived from Law or right ; for indeed in case of controversie, where each party for his own advantage to maintain that he hath gotten, will conceal the truth from the Judge : then by the mouths of two or three witnesses shall the matter be established, and confirmed more sure ; it cannot be then by the oaths of such witnesses. But though in these cases an oath be allowed by most, yet diverse make doubt, whether a man may be lawfully enforced to answer upon oath, in matters that concern himself, which we commonly call the oath *ex officio*, which we called before, *ex officio*, an oath of imposition, such as that 2. Chronicles 6. 22.

The lawfulness and necessity of it we shall see the better, if we consider the reason whereupon it is grounded, namely, the removing of evil, which ought to be the scope and end of all Courts of justice. *Interest Rei-publice* (saith the Heathen man) *ut malefici tollantur*, the Common-wealth should take care to cut off Malefactors. It being as most necessary to purge the Civil Body from evil persons, as the Natural from evil and peccant humours. God himself held this course in his Common-wealth. It is often repeated by him in the Old Law, *Sic tolleris malum de medio Israelis*, so shall ye take away evil in Israel. And S. Pauls rule also to the Corinthians in the case of Incest was, *Per autem auferetis malum e vobis*, therefore put away that evil person from among you.

If the evil must be removed, it must be known. Physicians cure not the disease they know not. And if it must be known before it be cured, surely the guilty will not by their good wills be the parties that shall discover it ; hide it as much as they can they will. We see it plainly in the first offenders. They were more carefull by farre how to conceal, then how to avoid committing their fault. And the like course take all Offenders ever since. Besides we know

See a learned determination of this question by the Author in the publick Schools at Cambridge anno 1591. inter opera posthuma. The oath ex officio. Deut. 17. 12. 22. 21. 24. 1 Cor. 5. 13.



know that some transgressions especially are *opera tenebrarum*, works of darknesse : few or none come to the knowledge of them.

If then sin be to be removed, and that cannot be done if not known, and not to be discovered, but from the Delinquents, in respect of the secrecy, and they not willing to discover them : and that, though some may take notice of them, yet they will be loth to accuse, because it is accounted to be an odious office, to be *accusator fratrum*, an accuser of the brethren ; what course then remains to finde out evil, that it may be removed, but the Magistrates power, who are Gods Delegates to enquire.

Now God himself hath set them a pattern how this enquiry should be made ; who though nothing be hid from his all-seeing eyes, and that he knoweth all things without any set form of Inquisition, yet to prescribe us a form, hath taken this course.

In the case of *Adam*, upon suspicion, because of his fleeing into a Thicket. And of *Eve*, who upon *Adams* examination was found to be *particeps criminis*, accessory by way of detection, without accusation, God thought fit to enquire of both. In the case of *Abels* murder, which was evident, enquiry was made by God upon presumption, because *Cain* had borne malice to *Abel*, and being examined, his countenance bewrayed him.

In that of the Sodomites upon a fame. *Clamor est multus*, the crye is great; God will go down and enquire.

And this is warranted by God, not onely by his own example and practise, but by his command too : in two places of the Law. If thou shalt hear, and, If it shall be told thee of such and such a fault, then thou shalt enquire, and make search, and ask diligently, &c. the proceedings must be *perscrutando & interrogando*, by interrogatories ministred to the party upon whom the fame went.

Under the Gospel also in the case of incest. The Apostle layeth for his ground, It is reported commonly among you. So that if there be no accuser, yet the Judge by Gods example and commandment, and the practise of the Church, is *ex officio* of duty, to search out offences, upon some or any of these grounds mentioned.

The next question is, how shall the Judge interrogate, whether upon the bare word of the party, or whether may he lawfully minister an oath, to finde out evil, that it may be taken away.

In a sin against the seventh Commandment, in the case of a woman suspected to deal falsely with her husband, and that upon no other ground but her husbands jealousy, the Judge was authorized to examine her upon oath, and to make her abjure it by execration.

In a case against the eighth commandment, between man and man. If the one were perswaded that the other had falsified his trust, he might convent him before the Judge, who (at the Plaintiffs instance) was to put the Defendant to his oath. And so it seems to hold in the case of things found belonging to another man. And in an action of trespass the like. As also in a case of Matrimony and usury upon promise of restoring part to the brethren who were in need and want.

Before the Law, the first oath we finde given, was that of *Abraham* to his Servant; for his true dealing in a marriage for his son. I will make thee sware, saith the text. The same form in administering an oath did *Jacob* use to *Joseph* concerning his burial. Another oath we see given by *Jacob* to *Esau* concerning his birth-right.

If then this course of proceeding between man and man be allowed, then much more *a fortiori* from a stronger ground, in cases tending to the publick good.

Before the Law of *Moses*, in the Patriarchs time. In a matter of state, *Joseph* charged his ten brethren as spies, and, without an accuser, put them to their tryal. So after it, In the case of *Elias*, who was suspected to be the cause of the long and great drought. The King caused a search to be made for him all the land over, to apprehend him, and no mans denial of him would serve, but he put them to their oaths.

But in cases that concern the life of the party suspected, the tending an oath would seem hard. For we see in the case of *Achan*, where the thing concerned his life, *Joshua* said not to him, Swear to me, but tell me what thou hast done. And in that of *Jana* than, unwittingly transgressing his fathers rash adjuration. *Saul* said, tell me what thou hast done, not swear to me. And so *K. Zedekiah* to *Jeremy*, I will ask of thee a thing

Job. 2. 4.

thing hide nothing from me. All these by interrogatories onely without the tie of an oath. For as the Devil in *Jobs* case answered God. Skin for skin yea all that a man hath will he give for his life. And therefore to avoyd perjury, an oath in these cases would be spared.

private and  
voluntary  
oathes.

Rom. 1. 9.

Gen. 32. 48.

Jud. 11. 10.

Rom. 9. 1.

2 Cor. 1. 23.

Phil. 1. 8.

Apoc. 10. 6.

Gen. 26. 12.

Esa. 45. 23.

1 Sam. 3. 14.

psal. 89. 3

34.

Besides publick oathes judicially taken, there are oathes private and voluntary which may lawfully be used. And this is warranted by the example and practise of the Saints of God as *Saint Paul*. God is my witnes, whom I serve in truth &c. and lines, by whom this kinde and manner of invocation or calling God to witnes hath ever bin accounted to have been equivalent to an oath. *Philo* saith it among others *Jusjurandum est testificatio dei de re controversa*, it is no other but an attestation of God to what we aver. And of this sort of oathes you have many in scripture. As in the Covenant between *Laban* and *Jacob*, and of that between the Elders of *Gilead* and *Jephthah*. The Lord be witnes between us. And of *Saint Paul* I say the truth in or by Christ. And I call God to witnes, or for a record upon my soul, that to spare you &c. And God is my record how greatly I long after you all. So also, the Angels and God himself, as was touched before. And the Angel, (saith *Saint John*) sware by him that liveth for ever and ever. And God himself in his promise of blessing to *Abraham*, by my self I have sworn saith the Lord. And in *Esa*, I have sworn by my self. And in his denuntiation of vengeance upon *Eli* and his house, I have sworn unto the house of *Eli* &c. And in his promise to *David*, I have sworn to *David* my servant. And I have sworn once by my holines, that I will not fail *David*, with diverse other.

Mat. 5. 34.  
17.

See August.

Hom. 27. et ser

30. de verb. A-

post. Hieron in

Math. 5. et in

Galat. 5.

And all these make against the vain conceit of the Anabaptists and if there be any other of that fond opinion that hold it unlawfull to sweare at all, upon that speech of our Saviour sweare not at all. When as his meaning in that place was not to abrogate the Law (for he testified that he came not to take it a way, but to fulfill it) but to give them the true interpretation and meaning of it, and to reduce them to the true and sound sence of it. If his meaning had been, to forbid swearing upon any occasion, he would have said, *Non assumes nomen ei omnino*, Thou shalt not take the name of the Lord at all: but as he forbids all rash, vain, and unnecessary and voluntary oathes, so he contutes the doctrine of the Scribes and Pharisees, who thought that if one sware by any thing but the name of God, as by heaven and earth &c. That such oathes did not binde, nor were to be regarded, when our Saviour teaches, that to swear by any of the creatures of God, is to swear by God himself.

The first thing then commanded is to swear, and the contrary practise of Anabaptists is here forbidden.

Of swearing by  
God onely.

Esa. 45. 23.

Exo. 22. 11.

Deut. 26. 17.

Ecc. 8. 2.

2. The second thing commanded, in the affirmative part. may be gathered from the next word. (*nomen Domini Dei tui*) the name of the Lord thy God, which implies that we ought to swear by the name of God, and by no other name, I have sworn (saith God) that every tongue shall swear by me. It is his prerogative royal, one of his priviledges, and it is therefore often called *Jusjurandum Jebove*. An oath of the Lord shall be between them. And the oath of the Lord thy God, and the preacher, I advise thee to keep the kings commandment, and that in regard of the oath of God. Therefore to vouchsafe this honour to others, or to transfer this prerogative to others, is prohibited, and this is done two wayes

Amos 8. 14.

1. When men leave out the name of God in their oathes, and swear by other things for a wofull vengeance is threatened to such by the Prophet. They that swear by the sinne of *Samaritans* and forget God, &c. even they shall fall and never rise up again.

Zeph. 1. 5.

Gen. 45.

2. When we joine any other thing or name with it. For God threatens to cut off them, that shall swear by the Lord and by *Malcum*. And *Joseph* is discommended by many for swearing by the life of *Pharaoh*; this joyning others with God, whether it be a false god, or any creature, both are forbidden.

Jof. 23. 7.

psal. 16. 5.

Exod. 23. 13.

1. We must not swear by them that are no gods. Idols. it was *Josuahs* charge to the people upon his death-bed, that when they should come among other nations, they should not so much as mention the names of their gods, nor cause any to swear by them, king *David* observed this rule. He would not mention their names within his lips. It was Gods expresse command, ye shall make no mention of their gods

gods, neither shall it be heard out of thy mouth. And for the breach of this, God thought himself so disparaged by *Judah*, that he knew not how to let them go unpunished. How saith he, should I spare thee for this? Thy children have forsaken me, and sworn by them that are no Gods. The Psalmist saith, that they which run after other gods shall have great trouble, and that he would not offer their drink-offerings and sacrifices, nor make mention of their names within his lips: and God threatens, that he would take the name of *Baalim* out of their mouth, that they should forget him.

Jer. 5. 7.  
psalm 16. 4.  
Hol. 2. 17.  
Zach 13. 2.

2. And for the second, to swear by any creature (though such oaths being made do binde, because of the relation to God) yet they ought not to be; for if any swear by that which is not God, it is an abomination.

The reason why we should not joyn any other thing in an oath with Gods name, is in respect of a threefold injury that will arise by it.

1. To God himself, who requireth this honour to be exhibited to him alone, and being his prerogative, is not to be communicated to others. He hath magnified his name above all things.

2. To our selves; for he that sweareth, sweareth by him that is greater then himself. Now he that sweareth by the Creature, preferreth it before himself.

3. To the Creature that is content with that place, that honour which God hath placed it in, and if it could would be avenged of us, for giving to it the honour due to its Creator.

Heb. 2. 11, 12.

3. The third thing comanded, may be gathered from the next words, (In vain) viz. that we ought to swear in a right manner; otherwise we take Gods name in vain, though we swear onely by the name of God. And this dutie of swearing aright, with due qualifications in an oath, is gathered by *S. Jerome* out of *Jeremy* 4. 2. and after him by other expositors, where the Prophet saith, of a people that should swear aright, They should swear, *in veritate, judicio, & justitia*, in truth in judgement, and in righteousness. *Animadvertendum* (saith he) *quod iurandum hos habet comites, veritatem, iudicium, atque justitiam: si ista defuerint, nequaquam erit iuramentum, sed perjurium*; we are to observe that an oath hath these Concomitants, Truth, Judgement, and Righteousness: if these be wanting, we cannot any way call it an oath, but perjury.

Of swearing in a right manner.

In Jeremie. 4. 2

1. Against transgressing the first, you may see Gods absolute Prohibition. Ye shall not swear by my name falsly: and *S. Augustine* saith, that he that sweareth falsly, seemeth to be a man, but indeed is no better then a beast; yea, *detestanda bellua*, a beast to be detested. *Diodor. Siculus*, (the Heathen Historian) saith *Perjuri poma capitis plectuntur*? doth he swear falsly? let him loose his head. And the Wise man saith, If a man swear in vain [falsly] he shall not be innocent, but his house shall be full of plagues. And God himself commanding, that he that sweareth, should swear by the God of truth, seemeth to intimate, that we are not to swear, but in truth.

In Truth.  
Lev. 19. 12.

Eccles. 23. 11

Esay 65. 16.

1. A man may swear falsly, either *in iuramento assertorio*, or *promissorio*. 1. In assertion, when either *in re cognita*, upon our certain knowledge we testifie a falshood; or *in re dubia*, when we doubt the matter will fall out otherwise then we swear, yet we will affirm it upon oath, for we may think that to be true which is false, and then we swear rashly and in vain. Or we may know or think that to be false, which is so, and swear it for true, and swear wickedly in vain. And these two perjuries differ. For in the first case, though it be perjury, yet it is not wifull. As if I sell a horse, and swear (as I think) he is sound, yet proves lame. In the other, it is flat perjury. As if I sell a jewel for true and right, and swear it to be so, though I know it to be a counterfeit stone. Such was *iuramentum Petri*, *S. Peters* oath, swearing that he knew not Christ; a fearful thing, it cost many tears, before he recovered himself. And there is a third perjury, when we swear that to be true, which we think false, yet proves true. As, I ask a man, whether a third person were at such a place, at such a time: he (though he thinks he were not, yet for some end) swears he was, and that proves true which he swears; yet is he perjured. For in the like case, *S. Augustine* gives the reason, *Interest quomodo verbum procedat ex animo: ream linguam non facit, nisi mens rea*; regard must be had to the heart, whence words proceed: the tongue sins not but where the minde sins with it.

De verbis Jas.  
Apost. Nolite  
iurare serm. 24



psal. 24. 4.  
15. 2. 3.

Gal. 6. 7.

de summo bone.  
11.

Nor is it safe to swear with a mental reservation. That hath not sworn deceitfully, saith the Psalmist. It is not he that shall dwell in Gods Tabernacle, but he that speaketh the truth from his heart, and that hath used no deceit in his tongue. The Poets *juravi lingua, mentem injuratum gero*, will not serve the turn. But the oath of the mouth must agree with the meaning of the heart. God will not be mocked. *Deus sic accipit ut ille qui dat*. He will make a literal interpretation of it. For as *Isidore* saith, *Quacunque arte verborum quis juret, Deus tamen, qui conscientia testis est, ita hoc accipit, sicut ille cui juratur*, intelligit; with what cunning soever of words one swears, God, who knows mans heart, takes the oath, as he to whom the oath is made doth understand it.

2. And as in the oath of assertion, so in that of promise a man may swear falsely too. Either when we promise and binde that by oath, which we mean not to perform. As, I borrow money, and binde my self by oath to repay such a day, and fail, because I never meant or intended it. Or when we do the like by oath, and fail simply. As, I borrow money, and see as well a possibility how I may repay it, as a purpose in my self to perform: and thereupon swear to repay at a set time: in the interim, before the day comes, such losses befall me, that I cannot do that I promised and intended. The first of these is, *perjurium simplex & absolutum*. The other *per accidens*, and not so bad as the former. But if one have power to perform his oaths, and for self respects, upon the change of times, and circumstances refuse to perform it, as *Saul* did to the *Gibeonites*, violating the oath which *Joshua* and the people of Israel had made to them; this is wicked and odious to God, as we see in the punishment of *Sauls* posterity, though the text saith, he did it out of zeal for the house of Israel. Nay to swear absolutely to do that which is not in our power, is unlawful; it is a sin to take such an oath, it is a rash oath and if it be taken, it bindes to no more then is in our power, all such oaths ought to be with an expresse or tacite condition, si Deus voluerit, if God will, and if we live and be able, we will do this or that, as *S. James* speaks of bare purposes, which ought much more to be in oaths.

James. 4. 13.  
14.  
15.

Therefore our care must be to swear truly. *Ne eloquaris mihi nisi veritatem in nomine Domini*, saith king *Abab* to *Michaiab*. Tell me nothing but that which is true in the name of the Lord. And we must imitate Saint *Paul* in the place before quoted, I speak the truth in Christ, my conscience bearing me witness in the holy Ghost, we must swear *sine dolo malo*, and not seek to delude an oath by any sinister practise. And this for the truth.

1 Kin. 22. 16.

Rom. 9. 1.

## II.

In judgement

Eccles. 5. 1.

In judgement, in discretion saith *S. Jerome*; that is, deliberately (as interpreters distinguish) not rashly: take time, advise before thou swearest. Not lightly but upon great necessity. Be not rash with thy mouth, saith the preacher consider that it is a holy thing thou goest about, and that an oath is not *bonum per se* but *bonum, quia necessarium*, and that *necessarium extraterminus necessitatis*, is neither necessary nor good; as a physcally potion, which is to be taken onely when a man needs it, and not otherwise. We cannot say of swearing, the oftner a man performs it, the better it is, as we may say of a good act, but *propter defectum*, when credit failes on the one part, and the knowledge of a mans heart on the other part, we must not come to swear, but as *David* did to eat the shewbread, in case of necessity. Therefore neither *Dauids* oath to kil *Nabal*, nor *Herods* to take *John Baptists* head, were good, because there was no necessity in either; they were both rash, besides the unlawfulness in the matter. This swearing onely in case of necessity, is to swear in judgement, and is opposite to swearing in vain; for it excludes *vanitatem finis*, when no end, viz. Gods glory, nor mans benefit do require it, as also *vanitatem cordis*, when the heart is light and unconstant, not fixed and settled.

1 Sam. 21. 6.  
25. 22.  
Mar. 6. 23.

psal. 119. 9.  
Jer. 22. 32.  
Act. 10. 15.

Eccles. 5. 1.

2. Not rashly but reverently. Holy and reverend is his name. It was Gods charge not to pollute his name; so wit, by rash or common use thereof without fear: for holy is opposed to common or prophane; and therefore when men swear out of anger or grief, or other heady affection, Gods name is polluted and prophaned. And in case of necessity a truth is not to be sworn rashly, but in fear and reverence. The reason the preacher gives in the verse before named, for God is in heaven, and thou art on earth, therefore be not rash with thy mouth. And therefore good order is taken in the publick taking of an oath before a magistrate, that neither the

rules

rules of judgement nor discretion be transgressed, in not admitting any under age, or any perjured person to swear; and that men swear not but uncovered, and the book of God, the holy Bible to be toucht or laid before them, with an admonition included in the form, because of Gods more solemne presence at an oath taking, and to stir up an awful deliberation and judgement in what men are to swear.

In righteousnesse or Justice. And this consists for the most part in the promissory oath.

1. First, it must be in *possibilibus*: for if it be impossible, we are not to swear to it at all. And therefore *Abrahams* servant put a good caution into his oath; what if the woman will not come with me? And the tenor of the *Heathens* oath was thus; *de quibus sciam poteroque*, what I shall know, and be able to do.

2. It must be in *honestis & elicitis* too. For that which is dishonest is unjust, and therefore not to be sworn to. And in this case the Jews in *Ezra* put in a caution in their covenant, let it be done according to law. When *Saul* sought to the witch at *Endor*, he swore by the Lord that she should not be punished, which was dishonest, and therefore unlawful. And therefore the Jews took an unjust oath against *Saint Paul*, that they would neither eat nor drink, till they had killed him. If a thing be possible, but not honest, to swear to do it, is not *jus*, if it be not possible it is not *jurandum*, and so *jusjurandum* an oath cannot be taken in these cases. But here we must know, that a thing may be unlawful or impossible, either 1. a *principio*, at the first taking an oath; or 2. There may be *emergens illicitum*, or *impossibile*, the unlawfulness or impossibility may arise after it is taken, in the first case, it is unlawful to take an oath, in the second it is unlawful to perform or keep it though there were no sinne at the first taking of it. *Saint Augustine* (upon *Herodis* oath) saith, that of it self it was lawful and not simply evil to promise half of his kingdom, but upon *Herodias* asking *S. John Baptists* head there was *emergens illicitum*; for there is no oath, but it doth *elicere*, draw out, or suppose these two conditions, *possibile* and *licitum*. How can I do this? saith *Joseph* to his Mistress; that is, do it honestly or lawfully. Therefore in *malis promissis* we must *rescindere fidem*; unlawful oaths are better broken then kept; they binde to nothing but repentance. The reason is, because otherwise there is not *exiens sine tertio*, no winding our selves out, but a falling into a third snare, for when an oath is past, beside the sinne past, which cannot be recalled, though it may be repented of, one falls into two other sinnes, as in the case already mentioned; 1. Murder. 2. Superstition Into superstition, when he thinks it is not to be broken, and into murder, if he keep it. And according to these three limitations must every oath be regulated, else it is not a lawfull oath, but a taking of Gods name in vain.

Now concerning voluntary oaths (not judicially taken) there is no order taken by men, but rashly, upon every vain perturbation, an oath flies out, wherein men are so rash and frequent, that Gods name is made a Parenthesis in their speech. *David* being moved with anger and grief for *Nabals* unkindnesse, makes a rash oath against *Nabal*; but when he considered better of it, he blessed God for sending *Abigail* to keep him from executing what he had rashly sworn, on the other side, *Saul*, touched with a greater desire of victory, then with reverence to the name of God swears, that if any did eat or drink before the Sun went down, he should die, and we see what the successe was, how the life of his son *Jonathan* was endangered thereby. Thus Gods name is commonly vsed in every foolish speech, and we may speak it with grief, men herein do that to God, which they would be loth to do to any ordinary person. In every half hour or oftner, they call him from heaven to confirm their quarrels, and so by the common vsage of Gods name, as one saith, his name which should be *asylum*, a sanctuary, is turned into a brothel house. This made *Saint Augustine* touched with a holy grief, to break out into these words, *ut tibi lib. Confess. flumen maris humani*, cursed be the streames of the customes of men, *quis resistet cap. 16. tibi quando non siccavaris? quousq; evolvet ecclesia filies in mare magnum & formidolosum, quod vix transcendunt &c.* When will this dry up? it carrieth men even as a strong stream into that fearful lake, that they which are in the ship can hardly escape it. *Per te aguntur flagitia, & non putantur flagitia*, by this customary swearing detestable

III.

In righteousnesse.

Gen. 24. 5.

Ezra. 10. 3.

1 Sam. 28. 10.

Mar. 6. 23.

Gen. 39. 9.

Of voluntary Oaths.

1 Sam. 23. 33.

lib. Confess. cap. 16.

Vide August.  
Tom. 10. ser. 10.  
de verbo Apost.  
paulo post  
medium.

testable sins are committed which are not thought to be sins. And in another place he saith, it is because of the slipperiness of the member, because *in udo posita est lingua*, it is in a most slippery place; and therefore *S. James* gives a more special charge of it, then either of the hand or foot. *James 3.* Wherefore his counsel is, *Quanto citius illa movetur, & facilius, tanto in adversus illam fixius ito; domabis, si vigilabis, vigilabis autem, si timebis; timebis, si te Christianum esse recorderis, & nomen Christi esse: si cras factum non fuerit, non fiat iuramentum hodie, pignus fiet cras, cras non omnino: & triduo moritur pestis illa a die qua laboramus, sicut vigilabis, sic vinces:* by how much the tongue is quickly and easily moved, by so much the more be thou fixed, &c. thou shalt tame it by watching it, and thou shalt be watchful, if thou fear; and thou shalt fear, if thou remember thy self to be a Christian, &c. And concerning himself, he saith, *Iuravimus & nos passim, cadimus in istam deterrimam consuetudinem; sed ex quo Deo servire incepimus, timuimus vehementer, & veternosam consuetudinem timore excussimus.* I have been a swearer my self, &c. but after I began to serve God, &c. to see the greatness of the sin, I feared greatly, and so shook off that evil custome, &c.

Then for these last voluntary oaths privately taken up, and not imposed upon us, it may be questioned, whether they be lawful in some cases; which doubt the same Father resolves thus. *Quantum ad me attinet, non iuro, sed quantum mihi videtur magna necessitate compulsus, cum videam nisi sic faciam, mihi non credi, & ei qui crederet magnum, & ei qui non crederet incommodum, &c.* and then he addes, *hac perpensa ratione, & consideratione librata, cum magno timore & reverentia coram Deo dico, & novit Christus quod hoc est in animo meo;* for my own part I swear not, except compelled by necessity, as when I see, that I shall not otherwise be believed, and that it will be profitable to him that believes me, and prejudicial if I be not believed, upon this reason and consideration duely weighed, with great fear and reverence, I use this form, I speak before God, or Christ knows that I speak from my heart. And after he saith, *quod meum est, est, est, quod amplius est, prater est, non est iurantis, sed non credentis,* for my own part I would never say, but yea, yea; nay nay; whatever is more, is not from me, but from the incredulity of him to whom I swear.

3.  
psalm 24. 4.

psalm 15. 2.

The third rule for exposition of the Law. viz. that it is spiritual, takes place in an oath. The Psalmist saith, of a good man, *non iuratus est dolo se proximo suo,* he hath not sworn deceitfully to his neighbour. We must not say with him, *Iuravi lingua; mentem injuram gero,* I swear with my tongue, but my heart never meant it; Gods name must not be used in guile, but we must speak the truth from the heart: the Heathen saw that this law was spiritual, and that the heart must go along with the tongue: for as *Isidore* saith truly, God will take and understand the oath, not according to the deceitful intentions of him that swears, but according to his minde to whom he swears; *non ut ille qui iuraverit, sed ut is cui iuratus est;* this will be Gods rule in expounding our oaths, whatsoever other rules we follow.

The fourth rule, is concerning the means to keep us from unlawful swearing.

The means a-  
gainst vain  
swearing.  
Lib. contr. men-  
dacium.

1. We must *obstare principiis*, beware of the first degrees of this sin; for *ex facilitate nascitur consuetudo, & ex consuetudine perjurium, ex perjurio blasphemia;* out of this facility and easiness to swear, a custom is bred, out of custom perjury, out of perjury blasphemy: when men make no scruple of lying, or speaking untruths, they come by degrees to perjury by swearing untruths, and after that to blasphemy, a sin so horrible that in heaven it wants a name, and therefore the Scripture expresses it **בִּרְעָח** *Berech*, blessing, as in *Job 2.* where *Jobs* wife saith, *Blesse God and die,* that is, blaspheme; or as we render it, *Curse God and die.* And if any can go higher, they come to that fearful sin, the sin against the Holy Ghost, therefore we must take heed to the first beginnings of this sin. These are the chains and links of an oath, and *S. Chrysostome* saith, *non est qui frequenter iurat, quin aliquando non perjurat,* there is none that swears often, but is perjur'd sometimes: and with him agrees *Philo,* *ex frequenti iurejurando perjurium nascitur.*

In Matth.

2. Again, as he there saith, we must beware of such asseverations, which, though they be not perfect oaths, yet are the way to oaths, as to say, *per fidem meam, per salutem meam,* by my faith, or by my salvation, or the like: for he that swears by either of these, binds either to that he swears to; and this amounts to an execration, which



which is a part of an oath, as was shewed before; for as *S. Augustine* saith, when a man saith, *per fidem meam*, by my faith, *obligat se per fidem suam Deo*, and *cum dicit quisque per meam salutem, salutem suam Deo obligat*; he that saith, by my faith, or salvation binds or pawns his faith or salvation unto God. If that be not true he swears to, he desires to be deprived of his faith or salvation, and God if he please (in the very article of time he makes this execration) may confirm it. Our Saviour taught us, that in our ordinary converse, we should use yea and nay: and therefore we are to go no further.

3. In the next place, we must dispossesse our souls of impatience and anger, as also of vain glory. Anger is a principal passion which makes men subject and prone to swearing. The same Father saith, the first sin is anger, and the second swearing, if a man be of an angry spirit, he is seldom free from vain swearing, for in an angry mans mouth nothing is so ready as an oath. Nay, it is (as one saith) *incentivum ad blasphemandum*: when a man is in fury (as anger is a short madnesse) he spares none, not so much as God himself; *dum irascitur insanire creditur*, saith *S. Jerome*. *Hieron ad Demetriad.* Therefore follow the Apostles counsel, Be angry but sin not; that is, watch over this passion, that it break not out into swearing. And *S. James*, Be slow to wrath, James 1. 19.

4. Vain glory is another disordered passion of the minde, as *S. Jerome* calls it. By it a man is violently carried away with a vain desire, to have every word he speaks beleaved as the word of God, received as an Oracle, to be as true as the Gospel; and therefore to establish their credit, they confirm their words by oaths: for, as one saith, There is nothing that men desire so much, as that they make so light of, to wit, their faith and credit; for they make shipwrack of it at every blow, by frequent oaths. They swear that their credit may not be lightly accompted of, when as by this means it comes to be lightly accompted of; *Ideo leviter asstant, ne leviter asstantur, & leviter asstant, leviter asstantur*.

5. And because an ill habit in any thing is hard to be left, and Custom being a second nature, and that as *S. Augustine* saith, *Peccata quamvis magna & horrenda, cum in consuetudinem venerint, aut parva esse, aut nulla creduntur*; sins though great and fearful (as this sin of swearing is) when they grow into custom, are reputed little or none at all. We must strive to nip them in the bud, not onely in our selves, but in our children: for it is with them as with a vessel, *Quo semel est imbuta recens servabit odorem—testa diu*, as the Poet saith; and as *Cassidore*, *Indigne iransacta In Ep. adolescentia odiosam efficit senectutem*.

6. We should have ever in our remembrance, and set before our eyes the great punishments and judgements (which are so many visible sermons from God himself, none so many and remarkable for the breach of any other precept) which have been inflicted in all ages, for the breach of this one Commandment: as *Saul* for attempting to kill *David* contrary to his oath, was slain himself. *Zedekiah* for breaking his oath of fealty to the King of Babel, had his eyes puled out, lost his kingdom, and was made a captive. The Prophet tells us, that the flying roul twenty cut its long, and ten cubits broad, written full of curses, shal enter into the house of the swearer, &c. and shall consume it, &c.

The fifth rule is concerning the signes of keeping this Commandment. And these may be taken from the consideration of the Hebrew word *מַשָּׂא* *massah*, here used to take up as a burden or heavy thing. If the name of God be to us as a burden or a heavy thing, and so taken up, it is a signe we are careful to keep this Commandment. As,

1. Every man will adde no more to a burden then he can bear, he will make it no heavier then needs must, nor take more burden upon him then necessity requires: so if we take up the name of God as a burden, we will use it no oftner then we must of necessity, we will come unwillingly to it as to a burden. *Acts 15. 28.*

2. When one takes up a burden, he goes to it with all his strength, *ut bene feratur onus*, that he may the better bear it, so in an oath they swear with all their heart, and all their soul, &c. all the parts and faculties of the soul are occupied and taken up; the understanding with a due estimation of the greatnes of him by whom we swear; the heart and affections with a due fear and reverence of his Majestie, &c. thus the whole man is employed and taken up. *2 Chro. 15. 15*

3. Those that are loaden with a burden, desire to be eased and to be unladen, to be

Matth. 11. 28. rid of the burden as soon as they can; Christ calls all that are heavy laden to come to him, and he will ease them: so if we desire to be eased of this burden, as soon as may be, that is, when we have taken an oath, if we be careful to perform it, it is a signe we make conscience of an oath. David saith, I have sworn, and will performe it, and the good man changeth not, though he have sworn to his own hinderance.

Of drawing o-  
thers to keep  
this law.

6. The sixth rule is, concerning the drawing of others to keep this Commandment. As we must not take the name of God in vain our selves, so we must not draw others to it. As 1. *Irritando*, by provoking others to swear. The Psalmist speaks of some that do *irritare nomen Dei*, as the vulgar Latine reads it, provoke the name of God, that is provoke others to blaspheme it. When we know persons vainglorious, or heady and impatient, and apt to swear, if we provoke and stir them up, we do *irritare nomen Dei*, we seem to consent to their sin. 2. By perswading others not to keep their oaths when they are taken, by giving false and fraudulent interpretations, as they did, who after an oath and covenant with *Nebuchadnezzar*, would have rebelled against him, and sent for help from Egypt; who are threatned for violating their oath, though it were unjustly impoted and extorted by an usurper: shall he escape? saith the Prophet, &c. Thus much for an Oath.

### CHAP. IIII.

*What a vow is. Whether a bare purpose without a promise. Whether a thing commanded may be the matter of a vow. The necessity and use of vows, in respect of God, of our selves. What things a man may vow; i.e. quos, qua. Vows in the times of the Gospel. Of performing vows. Qualifications in a vow, for the person, the matter. The time of vowing. Of paying our vows.*

#### OF VOWS.

**N**Ext to an oath, comes to be considered a vow, which is in regard of the affinity with an oath, aptly follows after it: for a vow is somewhat like to *juramentum promissorium*, a promissory oath: for the same conditions are annexed to the one, as to the other; the differences being, that an oath is *necessarium*, not to be used but in case of necessity, as you have seen; and a vow is *spontanenum*, voluntarily made of our own accord. And an oath is between man and man, and a vow between God and man. An oath is chiefly for the benefit of man, and a vow looks chiefly at Gods honour, being a deliberate and voluntary promise made to God of something acceptable to him. And that when upon good ground and particular consideration of our gifts and abilities from God, we do not onely purpose, but also by promise, either inwardly conceived in the heart, or outwardly expressed, binde our selves to some particular act pleasing or acceptable to God.

Annot. 20.  
Concerning  
the nature of  
a vow.

*A vow is nothing else but a deliberate promise made to God, of something acceptable to him. So Cajetan in Thom. agreeable to what the other School-men and Casuists teach, in Thom. secunda secundæ, q. 88. & in Sent. Col. 3. Dist. 38. and the Summits. verb. votum, and the Casuists in præcept. 2. Among others this argument is learnedly handled by Navar. Enchir. cap. 12. Soto in toto lib. 7. de just. & jure. Moral. lib. 11. cap. 12. &c. but most fully by Suarez de Relig. tract. 6. lib. 6.*

A bare purpose without a promise is not enough to make a vow, though some of the ancient Canonists have so affirmed, the contrary is the general tenet both of Moderne Divines and Canonists, as appears in *Azor. Institut. Mor. part. 1. lib. 11. cap. 12. quest. 5. Suarez, &c.* As also in *Covarr. ad cap. quævis pactum. 1. Part. Sect. 3. Num. 12. Panormit. ad cap. literaturam, de voto & voti redemptione*; the reason is, because a bare purpose cannot induce an obligation without a promise either mentall, or verball, as may be gathered from *Deuteronomie 23 21, 22.*

Though

Though the principal matter of a vow be, something not expressly commanded, but left to our liberty, yet even things commanded may be the matter of a vow; a man may vow to avoid such and such a sin; or to perform some duty, wherein he findes himself remissive, thereby to quicken his own diligence by a double obligation. So *Suarez* proves at large. *Tract. de voto, lib. 2. cap. 6. Tho. 2. 2. q. 88. art. 2. cum Cajet. ibid.* for as a man may binde himself by an oath, to what he was formerly tyed *ratione justitie*, so he may binde himself by a vow to God, to what he was already tyed, *ratione mandati*, so that here is a new obligation superadded, whereby he that breaks his vow or oath becomes guilty of a double sinne.

This binding our selves by a vow may be performed many wayes; they may be reduced to these two.

1. By limitation of some general Commandment to some particulars: as, To give alms being a general precept, to restrain it to this or that person, or to give this or that quantity of my goods to good uses yearly, or weekly. This we know falleth not under any Commandment specially, and therefore these particular restraints fall under a vow. *These of vows*

2. By restraining our selves in the use of some lawful or indiffent thing; which Christian liberty allows to all, lest we fall into something unlawful: this we formerly mentioned, and called it *sepes mandati*, the enclosure or fence of the Precept. Or by forbearing or abstaining from some lawful and indiffent thing, by the use whereof we finde our selves lesse able, and fit for Gods service, and the sanctification of his name, and therefore in this regard we enter into a vow to abstain from such and such things. And such seemed to be the vow of the Rechabites, and of the Nazarites. *Jer. 35. 6. Numb. 6.*

1. The necessity and use of vows is. 1. In respect of God: thereby we honour him, and testifie our thankfulness to him for benefits received; for though it be true, that King *David* saith to God, when the people had paid their vows in their offerings to the temple, What we have received of thine own hand, that have we given thee. It was a true confession and acknowledgement, that they had given nothing to him, but that which they had received from him before. Upon which a Father saith, *Dedit sua Dominus, ut reciperet sua, & recipiendo sua daret se*, the Lord gave his own, that he might receive his own again, and by receiving his own, might give himself, and with himself all that he hath; a greater gift then we can possesse in this life, yet God accounts it an honour, when we freely vow and give unto him what he hath first given us. Therefore he requires as a part of our thankfulness to God, *vovete & reddite*, vow and pay, or perform your vows to the Lord. It is some signe of thankfulness, to vow to God, though the bare promise be but a blast of winde out of a golden pair of bellows: but the great thankfulness is by performance: therefore both these must be joyned, *vovete & reddite*, vow and pay; promise and performe: for as we by our vows binde our selves to God, so God by our performance is bound to us. *The necessity of vows.* *1 Chro. 29. 14.* *psalm. 76. 11.*

2. In respect of our selves, vows are necessary: because mans heart, as it is *lutum Dei*, so it is *cera Diaboli*, the Devils wax, fit for any impression of the Devil, and apter to receive any stamp of evil from him, then of good from God: and as our will is apt to turn from good to evil, so in perseverance in evil, *mala voluntas* is *plus quam voluntas*, more then a will: and in doing good, *bona voluntas* is *minus quam voluntas*, lesse then a will, it deserves not to be called a will; it is a *volo, nolo*, I will, and I will not, therefore it is expedient, yea necessary to make vows; thereby to settle and stablish our wills from starting back, to strengthen our hearts in good, and to confirm them against evil. Saint *Augustine* confutes those that think a man ought to do any thing upon a vow, because a thing vowed becomes necessary, whereby the person vowing is bound to perform, and so the thing deserves lesse thanks; but he answers it well: It is true indeed, if it were an outward necessity imposed by others, and not assumed by our selves, it were something they said, but concerning such a necessity as this, he saith, *felix necessitas, qua compellit ad meliora*, it is a happy necessity which compells a man to the best things: and this necessity we impose upon our selves, either *voto simplici*, by a bare and solemne vow, between God and our selves; or *voto solenni*, by a

*Ep. ad Armen.*



solemn vow before others, as the resolution and stiffenness of the sinner in evil, makes his sin greater; so our resolution in good, binding our selves by vows not to go back, makes our good deeds the better.

3. As vows do strengthen and establish us in good, so they make our deeds the more acceptable to God; for what we do by a vow is become a sacrifice, in pledging it to God; and not onely so, but besides the vow it self, which is acceptable to God, and the act or thing we vow, which though it be of common or of civil use in it self, yet by vowing it becomes sacred to God: besides this, there is a sacrifice made to God of our freedom and liberty too; yea, of our very power, which rests not any more in a mans self, so as to do those acts which he pleases; for he hath made over his liberty and power to God, binding himself by his vow. It is certain, that before a man vows, he hath freedom and liberty, as appears in *Deuteronomy* 23. 22. so that if he do not vow he sinneth not, but after he hath vowed, he hath bound himself, so that he sins, if he perform it not. And this is the property of good natures, to limit themselves, for *pauciora licent illis, quam ullis, quibus licent omnia*; their liberty is lesse then any other mens, that have liberty to do as they list: therefore the servants of God, where they are let loose or at liberty, therein they restrain themselves; and this, being in Gods service, and for their own good, is judged perfect liberty. And this is done in vows which are not to be imposed on us by others, for that were contrary to the nature of a vow, but to be freely assumed by our selves. And therefore, if any think, that because it is a matter of liberty to be free from vows, that therefore Christians are now exempted from them, he is cleerly confuted by these places, in *Ezay* 19. 21. and *Nabum* 1. 15. where it is foretold, that the people of God shall perform their vows unto the Lord; which places are applied by the Apostle to the times of the Gospel. *Romans* 10. 15. We finde likewise that in the Apostles times, the consecrating of their possessions to common uses, and laying the money in common at the Apostles feet, which was nothing but the performing of a common vow. Thus far for the necessity of vows.

Having seen the use of a vow, let us likewise see what things God best accepts in a vow. And here we finde by the examples of Gods servants recorded in Scripture, that a man may vow, 1. *se*, himself, 2. *suos*, his children, 3. *sua*, his substance, or things in his power. And first the servants of God did vow themselves to God in two cases.

1. For humiliation after sin committed, we make a vow and a binding oath to afflict the soul. It is called humbling of the soul, by vowing some temporal affliction or penance for sin committed. I humbled my soul with fasting, and I chastened my soul with fasting, saith *David*, and so for weeping. Every night (saith he) wash I my bed, and water my couch with tears, and I mingled my drink with weeping.

2. For preparation, and fitting the soul for Gods service; or to enter upon a special calling or business, as the Nazarites did keep themselves to a more strict rule of life, before they devoted themselves to Gods service, whence diverse fathers conclude, that it grew to be afterward a holy and a solemn thing for any one, before he gave himself to study, and to enter into the Schools of the Prophets to separate himself by the vow of a Nazarite.

2. We finde a man may vow, not onely *se*, but *suos*, not himself onely, as in the former instances, but his children to God also, as *Hannah* vowed *Samuel* to God; of such special vows for persons to the Lord, we read what Laws were made *Levit.* 27. 2. These are personal vows.

3. There is *votum reale*, when a man vows *sua*, his goods or estate, or what is his; so we may vow things real, which are either 1. *Fruetus labiorum* the fruit of the lips, as *David* did, when he sung praises to the name of God, that he might daily perform his vows. He saith the vows of God were upon him, that is, he had enjoined himself a task concerning prayer and thanksgiving, which he was daily to perform by virtue of his vow. Or 2. *Substantialia*, things out of our substance: as King *David* made a vow to build a Temple to God out of his means. *Jacob* (that made the first vow we read of) vowed tithes to God of his goods. We may vow houses, lands, and offerings, either for the erecting or maintenance of Colledges, or Hospitals; for Seminaries of religion. So we read of offerings, and free-gifts, *Exod* 36. 3. And

*Ezay* 19. 21.

*Nabum* 1. 15.

*Rom.* 10. 15.

*Numb* 30. 13.

*Psalms* 35. 13.

69. 10.

6. 6.

102. 9.

*Numb.* 6.

1 *Sam.* 1. 28.

*Levit.* 27. 2.

*psalm* 61. 8.

*psalm* 132. 2.

*Gen.* 28. 22.

*Levit.* 27. 14.

*Exod.* 36. 3.

And as we may vow our substance; so a part of our time, so many hours or dayes to Gods service: so the Jewes, besides their sabbaths commanded, they had also *dies votivor*, dayes consecrated to the service of God. These are the chief heads, un- Levit. 3. 38.  
to some of which all or most vows may be referred.

Thus we see what it is to vow; but now as we vow, so we must *reddere*, perform our vows. Nothing is more easie then to vow, but its not so easie to perform; Of performing our vows. Psal. 76.  
if a man be not master of his tongue. yet he will be of his purse; as the proverb is; *gustine* tells his hearers *quia audivisti, reddite, non vis votvere, modo voluisti votvere*, all the while we talked of promising; you would vow, but now we speak of performing, you will not vow. But as it is no sinne not to vow, but onely *diminutio perfectionis*, a lesse degree of perfection; so on the other side, if one vow and performs it not, he sinnes grievously: and therefore the wiseman saith, it were better never to vow, then to vow and not to perform. It is a grosse deluding and scoffing at the divine Majestie, not to keep promise with him. Therefore he tells us, that to devoure holy things, is destruction, and after vows to make enquire. Eccles. 5. 4.  
*Solomon* speaks of those courtiers about him, who would have had him to convert to other vses those great treasurs which *David* had vowed and laid up for the building of the Temple. Therefore for a man to vow any thing to God, and not to perform his promise, but to convert to other vses what was vowed to God will proue a snare to him, to choke and strangle his soul.

To our vows then must be added performances, and because the purpose of performance is but one of the conditions required in a vow, therefore we will adde the rest, which are these.

1. For the perion that vows, he must be *sui juris*, a person free in that he vows from the authority of another, one that hath power in himself to make and perform a vow. A child under the power of a father, a servant under the power of a master, the woman under the power of the husband, are not capable of making a vow without the consent of them under whom they are: and therefore under the Law, the father might make voyd the vow of his daughter, and the husband of the wife, made without their consent, either expresse or implicate. Nor have the man or woman in some cases power to make a vow without mutual consent. *Continen ia et a-*  
*lia* (saith Saint *Augustine*) *vovenda non sunt a conjugatis nisi ex consensu & voluntate communi. Et si prapropere factum fuerit, magis est corrigenda temeritas, quam persolvenda promissio.* And *Periculose promittitur* (saith Saint *Jerom*) *quod adhuc in alterius potestate est.* Continency and such like things are not to be vowed by married persons but by common consent of both; and if any thing be over hastily done in this kinde, the rashnes must be corrected, rather then the promise fulfilled. It is dangerous to promise that which is in another mans power. Gal. 4. 2.  
1 Tim. 6. 1.  
1 Cor. 7. 4.  
Numb. 30. 5. 8  
Ad Arment.  
Ep. 45.

2. The vow it self must be *possibile*, possible to be performed. As was said before of a promissory oath, so in regard of the affinity we may say of a vow, for the matter of it, it must be *possibile* and *licitum*, i. possible for us, and within our power. Now what is *possibile*, and what *impossibile*, may make a hard matter to define. And hence some disallow the vows made in former ages, as not possible to be kept, as to vow single life, of which we may say, that to say all may do it, is dangerous; so to say that none may do it, is no lesse dangerous. We must therefore take heed, that the Heathen man rise not up in judgement against us, who said, that *Nolle in causa est, cum non posse pretenditur*, the true cause is, we will not, when we pretend we cannot; we say, we have not the gift, when as indeed we want another gift, the gift of abstinence in meats and drinks, which they had in former ages, and thence came a general possibility for them to vow. But now in our dayes *Tertullians* saying may be verified, that *multivorantia & multinubentia* must go together: because there are many feasting and drinkings there must be many marriages. The Heathen man said, that *libido est spuma ingluviei*, lust is the froth of gluttony. Therefore men must learn to abstain, and then they cannot say they are unable to make this vow.

3. Again, the thing we vow must be *licitum*, an unlawful thing is not to be vowed. such as was the vow of *Michas* mother, of 1100. pieces of silver, for a graven and molten image. And *Absoloms* vow at Hebron, to colour his treason against Judges 17. 3.  
1 Sam. 5. 7.

Act. 23. 12.

against his father. And that of the Jews, not to eat or drink, till they had killed Saint Paul: for *voveri non debet quod Deo displicet*, we must not vow that which is displeasing to God; for if God will not have it paid, he would not have it vowed. Therefore Saint Isidore saith to such votaries, *In malis promissis rescinde fidem, in tur-*

a scilicet in hist.  
Ieph.

*pi voto muta decretum*; and Saint Jerem, in *vovendo suis fultus, qui discretionem non addidit, & in reddendo impius*. And *Quod incaute vovisti, ne facias*; that is, if the thing be sinful; if it be onely against thy profit, thou hast tied thy self to perform it. And Saint Augustine *Injusta vincula rumpit iustitia*, for it is *impia promissio qua scelerempletur*, its a wicked vow, that ends and is performed in wickednes.

Amos 5. 22.

4. It must also be *Deo dignum*, a thing worthy of Gods acceptance. It must be no frivolous thing that we vow, but such as may tend to his honour, and our own good. We must promise *rem gratam*, a thing acceptable to God, els he will not vouchsafe to looke upon it, no such frivolous thing, as he that vowed the shaving of his head, or he that eat the kernels and vowed to offer the shells to Jupiter.

psal. 66. 12.  
Numb. 21. 2.

5. For the time of vowing, it may be either in trouble or affliction, or in tranquillity, before deliverance, or after; before deliverance, thereby the better to obtain it, after, to shew our thankfulness for what we have received; examples we have of both, approved by God; of the first in David, I will pay my vows, which I spake when I was in trouble. And of the Israelites in their distress. And this kinde of vow we see is allowable: for God delivered David out of all his trouble; and it is said in the text concerning the Israelites, that the Lord heard the voice of Israel, allowed of their vow. Of the other, a vow of thankfulness, we have in the Mariners, who after the storm was over, offered sacrifices, and vowed vows: so that in a storm, and in a calm both in prosperity and adversity, vows may be made the one is a kind of prayer, obtaining help, the other a part of thankfulness for help obtained.

In Ep.

psal. 76. 11.  
50. 14.  
De vera  
Innoc. c. 15.  
Levit. 7. 16.  
Eccles. 5. 3.

6. As before we shewed, the vow must be performed, so it must be performed presently without delay. The *vovendum* must be with *reddendum & solvendum*: for as we vow, so we must be careful to perform with God what we vow. Saint Bernard saith *Iuste exigitur ad solvendum, qui non cogitur ad vovendum*. Vovete, saith the Prophet David; but what then, is that all? to vow with hope to be relieved onely? no, *reddite* too, be as willing to perform what thou hast vowed. Pay thy vows (saith he in another place) it is a due debt, and by as strong a tie and bond as thou canst enter into. *Hoc exigitur hoc debetur*, saith Saint Augustine. It is and will be exacted, for it is due debt. And pay it at the day. When thou hast vowed a vow unto the Lord, defer not to pay it, saith the Preacher. The flesh of the peace offering must be eaten the same day that it is offered, nothing must be left till the morrow: and in the Nazarites vow, if any were defiled during the time of his separation, the priest must offer a sinne offering and a peace offering, and he must hallow his head the same day. It is better thou shouldest not vow, then that thou shouldest vow and not pay it. The reason he gives is, for God delighteth not in the sacrifice of fooles, pay therefore that thou hast vowed. You see still, it is a payment, not a gift; and it is such a folly not to pay, as a mounts to a grosse abuse of Gods name, and a scoffing at his most blessed and sacred majesty. Saint Augustine shall end this point. *Sunt quaedam, qua etiam non voventes debemus: quaedam etiam, qua nisi voverimus non debemus sed postquam ea Domino promissimus, necessario reddere constringimur*.

de bono con-  
jugali.

Levit. 27. 10.

I will onely adde one thing; we must not come short in our payment. God will take no composition in this kinde: we must not so much as vary in our payment, not alter nor change a good for a bad: we must rather adde then detract, if we mean to have our bond, our vow cancelled. So much for vows.



CHAP. V.

*Of glorifying Gods name from the heart. The means of glorifying it. The signes. Of causing others to glorifie it. The second part of this precept, the Communion. Reasons why such a threatening is here denounced. Gods punishing the breach of this Commandment by visible judgements. God is jealous of his name.*

**V**E come now from the things commanded and forbidden in this precept, and the Homogeneall duties, which are included in the first and second rule of expounding the Law, to the other rules, which here also take place.

For the third rule, that the Law is spiritually to be understood, so this Law of hallowing Gods name must be expounded, we must do all from the heart. Though the name be the object of speech, yet all our using of Gods name, by swearing, vowing, praising, or speaking of it, must come from the heart; otherwise we are all in the number of those that draw neer to God with their lips, but their hearts are far off; by this means perverting the order in Gods worship, where the heart must come first, and the lips attend it. Saint *Augustine* in his confessions saith *Flete mecum fratres, & flete pro me*, weep with me, brethren, and weep for me. Now what was it for which he desires them to weep? in the same place he declares, that in singing Psalms in the Church, *Animus magis erat ad cantum, quam ad id quod cantabatur*, his minde was more upon the tune, then upon the matter; which he confesseth to be a great sinne. For holy exercises performed to God with the mouth, and without the heart, when there is nothing but a noise, are but as the crackling of thorns under a pot, which make a noise; but heat little: neverthelesse he approved not this infirmity in himself; for as he saith further, *ita saepe facio non sentiens, sed postquam feci sentio*, I do so often, and perceive it not, but after I have done it, I perceive and feel it. And it were to be wished, that we could have the like feeling and sence of our failings in this kinde; this would be a good step to amendment.

According to the fourth rule, the means are to be considered of glorifying the name of God, whether by praying God, swearing by him, or vowing to him. The means or motives to make us glorify his name, are 1. To consider how God hath magnified our names, by registering them in the book of life; and not onely this, to make our names glorious in the life to come, but even in this world, we are called by his name, and he by ours, we are his, and he is ours. He is not ashamed to be called *Deus noster*, our God, to take our name upon him, that we should not be ashamed of his name: thus he exalts and honours our name, therefore we should exalt and honour his.

*The means of glorifying Gods name.*

2. A second means is to keep a catalogue of the famous acts of God, both of judgements and mercies whereby we may be stirred up to glorifie his name. Those that were done before our times, we either doubt of them, or think they belong not to us, or that God had glory and praise enough in those dayes, and that they are of little use to us. Therefore the counsel of devout men hath been, that is, the men of God of old, *Nathan, Gad*, and other children of the Prophets, every one had their *דברי הימים* *verba dierum*, their Chronicles or Annals, or Diaries from the beginning of their times, wherein for their own remembrance, they kept catalogues of the visible judgements of God upon his enemies, and of his mercies towards his children; that so they might the more reverence him: so should we keep memorials of the remarkable passages of his providence to our selves and others, of his judgments and mercies, thereby to stir us up to glorifie his name the better; and that by comparing one with another, one shall not be an impediment to another, neither those that were before us shall seem incredible, when we see the like done in our dayes; nor those in our dayes seem strange, because the like was done before.

3. A third is, to use that art and dexterity which was in Christ and his servants, whereby they invred themselves to take occasion from every action or creature they saw, to raise matter of glory to God; that nothing could be done, or spoken;

or

John 8. 12.

John 6. 26.

or heard of but they would make use of it, thereby to return glory to God: a Christ, upon occasion of the brightness of the Sun, when he was early in the Temple, took occasion to fall into a discourse of the spiritual light of the world, viz. himself, and the natural darknes of man; and upon enquire of his followers, how he came to the other side of the sea and upon his answer, that they sought him rather for his loaves, for another dinner, then for the miracle they saw; and upon mentioning of Manna, he takes occasion to enter into that large and excellent sermon of the Eucharist, and the bread of life. But most notably in the fourteenth of *S. Luke*, where at one dinner, he takes occasion, 1. from the striving of the guests for the upper places. 2. From their inviting rich men rather then the poor. 3. From one at the table that said, blessed is he that eateth bread in the kingdom of God; he takes occasion, I say, to enter into three very fruitful exhortations and admonitions tending much to the glory of God. So the Prophet *Esa* going down to the vineyards, *Jeremie* going into the potters shop, Saint *Paul* from the altar at Athens set up to the unknown God; they take occasion, the Prophets to convince the Jews; and Saint *Paul* to convert the Gentiles. Thus when we shall studie to attain to this art, by daily practise we may come to that aptnes, that nothing can be offered, but some wholesome meditation may be drawn from it, whereby God may be daily glorified.

Act. 9. 15.  
Zach. 10. 12.

4. A fourth means to glorifie his name, is a reverend vsage not onely of his name, but of his word, which he hath given us as a means to glorifie his name, for therefore is his word called his name, as when Saint *Paul* is said to carry the the name of Christ before the Gentiles, that is, in the judgement of the best expositors, his word, and the Prophet saith, They shall walk up and down in the name of the Lord, that is, in his word. His word is the special means to magnifie his name his name is in a special manner printed upon it. Therefore that abominable and cursed practise of sundry ungracious persons, of applying sundry sentences of his holy word to prophane libells and jests, is condemned and anathematized by all the sacred councils in former times, yea, even by the council of Trent it self. What shall we say saith Saint *Augustine*, but that these men put themselves in a way, by disesteeming Gods word, to have a sleight esteeme of his name, and by abusing and prophaning his word, to come to abuse and blaspheme his name.

The fift rule.  
The signes.

According to the fifth rule, the signes of glorifying Gods name, come in the next place; which may be taken from the consideration of what it is compared to. We shewed before, that to take his name was vsed in a double sence, either as a burden, or as a standard or a glorious thing: to take it as a burden *in necessitate*; in case of necessity, by an oath, but when our necessity is not urged but Gods glory, then we take it up as a Banner or standard; and so by the behaviour of men towards that, we may know, whether we stand rightly affected towards Gods name.

1. In the Host, they followed the standard, they stood still when it stood, and moved when it moved: so here, if we make Gods name and glory our standard, we stand affected, in our actions, meditations, and enterprises, to go so far as Gods glory calls, and no further; to be lead by it, to go when it goes, and to stand when it stands; and this when flesh and blood, and worldly powers and reasons would allure us to the contrary. If his glory commands all our actions, its a good signe we ayme at the glory of his name, whereas many, when Gods glory bids stand, they go and when that calls back, go further; and when it calls on them to go, they sit still.

2. It was a part of the Roman and Græcian discipline among the souldiers, when they entered into the camp, they sware, *Pugnabo & solus, et cum aliis*, they would fight for their banner alone, and with company: now this applied shews, that the greatest part of the world doth not seek his glory, for it is *cum aliis*, that gets God the glory, *a solis* he shall have little. If the rest shrink away, there are few that will keep that part of the oath to stand *soil* by the standard, when the Realm shall run to Apostacie.

3. Thirdly whosoever belonged to our standard, and had once professed himself of that band, it was present death, if he had either in his mouth *hostile symbolum*, or about him *hostilem tesseram*, if he had either the enemies watch-word or the ene-

mies

mies badge, it was death. Now if we apply this, we may see there are many among us, that in their outward carriage profess to fight under Christs banner, yet their actions, their apparel &c. are *Tesserae diaboli*, badges of the enemy; and their speeches are the right watch-word of the Devil, worldly speeches, and worldly signs, which we daily wear, do prove, that we do *carneri et sanguini militari*, fight for flesh and blood, and not for Gods glory.

4. The fourth signe is the perishing of a righteous man in his righteousness to die for the name of God. It was the manner of the Lacedemonians at the delivery of the standard to say, *ei qui dedit nos* either bring this home, or be brought home upon it. So when Gods gives us his name, we must fight for it, and either bring it home, or be brought home upon it; we must confesse the name of Christ, and either bring this shield of faith found to God, or die for it, rather then lose it, as Saint Paul was resolved, who said, *he was ready not onely to be bound at Jerusalem, but to die for the name of Iesus*.

The sixth rule requires; that not onely we glory his name our selves; but that we procure others to do it, our speech must be such, *as may minister grace to the hearers*, such for which they may glorifie God, and not our speech onely, but our works too as our Saviour exhorts, *that when men see our good works, they may glorify our father which is in heaven*, otherwise if our lives be unreformed, *we cause the name of God to be evil spoken of and blasphemed*, we open the mouthes of wicked men, and make them say, the words we profess hath no power, our religion is a doctrine of licentiousness, in which the power of Godlines doth not appear. And thus much for the first part of this commandment, The Prohibition.

The second part of this precept is the Commination, or penalty threatened, *God will not hold him guiltlesse &c.*

And here in the last place comes the penalty, or commination, for breach of this Commandment. In the first place it is worth the observing, that God useth the Idiom or stile of a court of Alsife in this commination, and well may he do it, for he ever keeps an alsife, and delinquents of all sorts are arraigned continually, and amongst them, those that take his name in vain: and that before him (the judge) their consciences, and the devil accusing them at the bar of his justice; where the evidence will be so cleare against them, as he cannot but pronounce them guilty.

As in the second commandment God addes a threatening to the children as well as to the parents, to the third and fourth generation, to meet with that argument which some men might have for falling down before an Idol, when it is commanded by authority, they will rather change their religion; then run a hazzard of undoing themselves and their children, and bringing them to beggery, God meets with them, and tells them, neither they nor their children shall save any thing that way, but fare the worse, for I will visit saith he, this sinne upon the third and fourth generation: so here in this commandment he annexes a penalty to meet with the sinne, because some men may think they may get some great gain, or profit sometimes by swearing falsely, therefore God sets a great penalty upon this sinne, to let them know, they shall gain nothing by the bargain. Here is a *Frustra quod non eris frustra*, a taking of Gods name in vain, which will not prove in vain; for he will come in judgement against them, when men think to save themselves from some danger by taking Gods name in vain, they shall finde, that that shall be their destruction, which they thought would preserve them.

2. Again *ubi lapsus est in proclivi*, where one is apt to fall, as here because the tongue, as Saint Augustine saith, *posita est in vdo*, is placed in a glib or slippery place, therefore God sets a lock upon our lips, to keep the door of our mouth, psalm 141.3. which lock is this threatening, *Thou shalt not be held guiltlesse*, If we take his name in vain, that is, If we take upon us the name of Christians, and have onely a bare profession, we frustrate Gods name, for *every one that calls upon the name of Christ, must depart from iniquity*; otherwise it may be said to us, as the Psalmist speaks *I said unto the fools deal not so madly, and to the ungodly set not up your horns on high*.



If you take upon you any other name; if you defend not his word, or defend any thing opposite to it; if in disputations you maintain false doctrine; if in your speech you bury the name of God, not making mention of it; or if you talk of it foolishly and vainly without fear and reverence; if in your talk you forget God, or speak evil of his name, by murmuring at his judgements on your selves, or envying his mercies upon others; if when you should bless his name, you take it and apply it to witchcraft and forceries, or to prophane jesting and scoffing; if when you should bless others, you make use of it to curse them by it; if in swearing you take it in vain; if you vow to him and perform not; if by any of these wayes you pollute his name; Consider what follows, *God will not hold you guiltlesse.*

3. And it is he or none that must punish this sin, God will not hold you guiltlesse, for the world will hold you guiltlesse, little or no punishment is inflicted by men for taking Gods name. If any impair another mans name, he may have better remedie for it, then if the name of God be blasphemed; therefore because Gods name is not so much regarded by mans Law, God himself providing for it, you shall not go scot-free, if you abuse my name. The Lord will take the matter into his own hands, because men regard it so little.

Not to be held guiltlesse is the threatning. But who is he there that shall not fall into intollerable and endlesse trouble, if God hold him not guiltlesse, for every man is guilty before God: but whereas for sins of infirmity and ignorance, though a man be guilty, and contract a guilt upon him, yet God holds him not guilty, but pardons it upon a general repentance; for this sin of taking Gods name in vain, he will not remit the guilt, but he will hold him guilty; for other sins the guilt is more easily taken away: *hic est totus fructus, ut auferatur peccatum, this is all the fruit, the taking away of sin*; as the Prophet speaks, else we were of all men most miserable; but by this sinne there is a special guilt contracted which is not easily taken off.

Judgements for the breach of this Commandment. 2. *God will not hold him guiltlesse*, he will punish him both in this life, and in the life to come: for Gods threatnings extend to both, and there is no precept given by God, for breach whereof so many threatnings are denounced, and so many fearful judgements executed in all ages.

Levit. 24. 11. The Blasphemer was to be stoned by Gods appointment under the Law.

Numb. 5. 25. And in another place, a curse was laid upon the perjured woman, *which would make her thigh to rot, and her belly to swell.*

Zach. 5. 4. In the Prophet, there is a *flying book against false swearers, and their houses to consume, the posts, timber, stones and all.*

1 Sam. 21. 1. Neither hath God punished onely private persons, but whole nations for this sin. He sent a famine in Israel, for breaking the oath with the Gibeonites.

1 Sam. 34. 4. Saul for not calling on the name of God, but consulting with witches, was suffered to kill himself, having first seen his people overcome, and his children slain.

2 King. 19. 37. Sennacherib for blaspheming the name of the living God, after his army was overcome, was slain by his own sons. God sent destruction and captivity upon a whole land for this sin.

2 King. 5 & 10. Ahab, Jezebel, Baals Prophets (blasphemers under pretence of Religion) slain by Jehu.

Ezek. 17. 16. When Zedekiah brake his oath, by rebelling against *Nebuchadnezzar*, though a Tyrant, an Usurper, a Heathen, yet God threatens him; *Shall he escape? Shall he prosper that doth these things? Shall he break the Covenant and be delivered?*

Acts 4 & 5. Ananias for lying to the Holy Ghost, and prophaning the name of God came to an untimely end. Whole Volumes have been written of the manifest judgements of

Psalms 5. 6. God upon particular persons, and whole nations for this sin. *Thou shalt destroy them that speak lies*, much more those that swear falsely. And indeed a mans own mouth

Wisd. 1. 11. *that lyeth, slayeth his soul*: and that is the worst punishment, the punishment eternal. The temporal hath a time to end, but the punishment of the life to come shall be eternal.

And the reason that God is so severe an Avenger of the breach of this Commandment, is the jealousy of his name. For if a private man be careful to preserve

serve his good name and reputation, God is much more, because his name is a more glorious name, then any mans can be. We use to say, what is a man but his good name? *Crudelis est sibi homo qui famam negligit, vel inultam finit*, He is cruel to himself, that is negligent of his good name, or will not vindicate it. *Solius laesa fama duellum est permittendum, quia pari passu ambulat cum vita*, duels may be permitted (say some Casuists) for the vindication of ones name, because when a mans reputation is lost, he is as good as dead. If it be so with men, and that they will defend their good name to the death; yea, the name of a friend, or any that we receive benefit by; God is not then to be accused, if he punish those that abuse his name.

So then to conclude, if Gods name be, (as most certainly it is) most glorious in it self; *How glorious is thy name in all the world?* And as it is glorious, so is it holy and reverend too; *Holy and reverend is his name*, saith the Psalmist: Then it must be so in every one of us, it bebooves every one to use it holily and reverently, and to glorifie it to their power. If we do it not willingly it shall be glorified upon us, *no- lentes, volentes*, whether we wil or not; as it was upon Pharaoh, *I will harden Pharaohs heart, and I will get me honour upon Pharaoh, and all his host.* *Exod. 14. 4.* God saith of Israel, *Thou art a holy people to the Lord.* *Dent. 14. 2.* We must be as Israel, or as Pharaoh; If we glorifie him not with Israel, he will glorifie it upon us with Pharaoh: *for the Lord will not hold him guiltlesse, that taketh his name in vain.*

psalm 8. 1.

Exod. 14. 4.  
15. 1.

## THE EXPOSITION OF THE Fourth Commandment.

### The Fourth Commandment.

*Remember the Sabbath-day to keep it Holy, &c.*

#### CHAP. I.

*The excellent order of the Commandments. Why God himself appointed a set time for publick worship. Why this Commandment is larger then the rest. Six special things to be observed in this Commandment, which are not in the rest. The general parts of it: 1. The precept. 2. The reasons. In the precept. 1. The affirmative part what is meant by Sabbath: what by sanctifying? How things sanctified differ from other things. God sanctified it not for himself, but for us. We must sanctifie it, 1. In our estimation of it. 2. In our use of it.*



AS Gods order in all his works is most excellent (for he is the God of order) so in the placing of these Commandments, it is most admirable. For, in the First, he commands us to beleve in a God, setteth Religion in us, and shews that he, and no other is that God, and how he is to be worshipped, *Intus*, within. 2. In the Second he prescribeth, how we are to behave our selves towards him in our exteriour worship, and how to expresse and manifest our inward affections towards him by our outward gesture. 3. In the Third, how his glorious name ought to be magnified, by our outward expression in our words, when we converse with others. These three first Commandments contain our general and perpetual duties towards God.

*The order of the Commandments.*

Now in this fourth Precept (because men should not be left at liberty, when or at what time to perform these duties) God hath taken order for a set and certain time to that purpose, appointing a day, whereon to do it, and that more solemnly in a general, or publick meeting; or Assembly, which he elsewhere calleth an *Holy Assembly*; or *Holy Convocation*: that all men together may set forth, and make publick professions of their worship of him in fear, and give him honour,

Lev. 23. 3.  
Exod. 5. 3.

praise and glory. As also to learn and be instructed in what hath past in former times, and how to behave themselves for the time to come, by laying the foundations of Religion: and lastly, to acknowledge as well the great goodness of God, and his benefits to us, as our duty and service to him.

It is true which we usually say, and which the Heathen man did well see, that *Publicorum cura minor*, the care of publick matters is the least of all other: for commonly, that which ought to be regarded by all, is regarded by few or none. And so no doubt men would have dealt with God for publick worship, had he not provided a particular day for himself, and settled it by a special Commandment; as we see in those that talk of a perpetual Sabbath, who come at length to keep no day at all. And therefore (God knowing our innate negligence in his service, which of right ought to be every ones care) did (by enacting this law) provide for a particular, and set time for it.

Why this Commandment is so large. This Commandment being of as large, or larger extent, and more copious in words then the second, should work in us no lesse regard, and consideration of this, then of that. Nor is it in vain that God hath so enlarged it. Wee see that four duties of the second Table are ended in a word as it were. *Non occides, Thou shalt not kill. Non mœchaberis, Thou shalt not commit adultery. Non furaberis, Thou shalt not steal. Non falsum testimonium feres, Thou shalt not bear false witness.* And the reason is, because civil honesty, and the writings of Heathen Philosophers, (who were chiefly guided by the light of Nature) and civil Laws urge the observing of them: and our Bars, and judgement seats condemn sins therein forbidden: but the fifth Commandment (because God foresaw our stiffnecked humours, that we would not willingly, or easily be brought under subjection) God thought it necessary to fence it with a reason. So likewise in the tenth there is great particularity used, because men are apt to conceive that their thoughts are free, and that they shall not come to judgement for using their liberty in them.

Six special things to be observed in this Commandment.

In the first Table, every Commandment hath its particular reason; but this fourth Precept hath more then any. It hath six particular respects, not to be found in any of the other.

1. Whereas the rest run either barely in the affirmative, as the fifth, or barely in the negative, as the other: in this both parts are expressed. The affirmative in these words, *Remember thou keep holy, &c.* and the negative in these, *Thou shalt do no manner of work, &c.* so that a mans inclination to the breach of this Commandment, is both wayes met withall.

2. In this, This precept is not onely given to our selves, but to all others that belong to us, God proceeds here to a wonderful kinde of particularity, by a particular enumeration, comprehendeth all that with us, and by us may be violaters of this Commandment, naming all which he doth not in any of the other.

3. The other Commandments are imperative onely, and run in a peremptory way of command: whereas the word here used, though it be of the Imperative mood, yet it rather intreats then commands, *Remember*: and may serve as a note of separation from the other. *Imperat & suadet*, it both commands and intreats.

4. And whereas the reasons of the former Commandments are terrible, fearful, and threatening; in this they are easy and reasonable; the main reason of this being, that no more is required to be done by us, then was done by God himself, we ought to do it, because God hath done it.

5. Whereas none of the rest have above one reason, to perswade and move us to the duty, this hath, besides one principal, *tria statumina*, three other props or reasons, so that it exceeds them all, in the multitude of reasons to perswade us to the observance of it.

6. Lastly, to move and stir up our regard to this Commandment, in a more especial manner, and that it might not be thought a light matter, either to break or keep it, as we are apt to think, God hath in the very front of it set, *nota non levis*, no slight notes: *Recordare, remember*; and *observa keep it*. We must have a special care of the keeping of it, and to that end we must remember it.

Deut. 5. 12.  
The parts of  
this Commandment.

1. The Precept.

The Commandment hath two parts. 1. A Precept. 2. The *Asimologie*, that is, the Reasons, or the perswasions to keep it.

The Precept contains in it, an affirmative part and a negative. The affirmative in the



the eighth verse. *Remember the sabbath day to keep it holy*, The Negative in the ninth and tenth verses: *in it thou shalt do no manner &c.*

For the first, that we may understand it the better, we must know, what is meant by sabbath, and what by sanctifying. 1. Sabbath in the original signifieth rest, and such a rest which some labour hath gone before, a rest after labour *cessatio*, a ceasing, or intermission from labour. Such a rest is described in the law. When the land had been laboured, and tilled six years before God gave the people charge, that it should lie fallow and rest the seventh year, and this was a politick law. So after the labour of six dayes, God requireth here a cessation from work the seventh day, let that be a day set apart, rest on that day.

2. The word [*Sanctifie*] is twice used in this commandment, in the beginning, and in the end, and is applied to two. 1. To God in the end (verse 11.) *The Lord blessed and sanctified it.* 2. To man (vers. 8.) *remember the sabbath to sanctifie it.* what is meant by sanctifying.

Now it is a rule in divinity, that when any word is given to God, and man both, it is to be applied in a different respect, and so here this word ascribed to God, is to be understood, *sub modo destinandi* by way of appointing it so to be: and to man *sub modo applicandi*, by way of applying it to that it was appointed. So when God appointeth any thing to an holy use, he is said to sanctifie it, and when man applieth it to the use to which God hath so appointed it, he is said also to sanctifie it.

As it is sure, that by nature all men are alike before God, and differ not by nature, so may it be said of bread, water, wine, dayes &c. by nature all are alike, and one is not more holy then another. Yet in the law, saith God, concerning the Israelites, *I have separated you from other people, that you should be mine.* When God setteth man a part that he should be his, either as a minister in the Church, or as a Magistrate in the commonwealth, then this his separation, or putting a part, is the beginning of his sanctifying. How things sanctified differ from others

So water, which is separated from common uses, and destined to Baptisme, and the Creatures of Bread and wine, in the administration of the Lords supper, there is naturally no more in them, then in the other of the like kinde, till they be so separated and set apart from the other, and appropriated to God, and holy uses. So may we likewise say of dayes; naturally there is no more holines in one then in another: onely Gods ordinance, by separating one day from another for himself, makes it to be more holy then the rest.

Now it is the nature of such things, whether it be man or beast, so separated from common use, and thereby sanctified to the Lord, that they must continue so, and be neither bought nor sold, nor other wayes alienated, Therefore we finde, that under the Law, the *Tabernacle* and whatsoever was used in it about the service of God, must be put to no other use, the *fire-pans*, *flesh-hooks*, *snuffers made for the sacrifices*, yea the basest instruments to stir the fire, and the meat in the caldron, whereof a *libamen* or offering was to be, should not be put into any other; nor the *pois* on no other fire nor the *snuffers* to any other lamp but to these in the *Tabernacle*. So this is the nature of a thing sanctified, and it therein differeth from other things, that what is sanctified or separate for God, must not be converted or applied to any other use; and so for dayes, such as are sanctified or set apart for God, must be applied to no other use, unlesse God himself or his church by authority from him and that upon grounds warranted by God, dispence therein in some special cases. Other things may be done in part upon other dayes, but not upon this. The Psalmist (as before) saith, *he will meditate every day and night; and every day he will praise God and give thanks to him*: and in the evening, morning and at noon day, (thrice a day) *he will pray*. Nay *seventimes a day he will praise God*: yet all these are but on part of the day for in the six dayes other things may be joyntly done, with those holy exercises, and may lawfully take up a part of the day: but this day being a most holy day; as separated to Gods use and service, must be sanctified, not in part, or joyntly with other employments, but must solely be kept to his service and use. Lev. 27. 28. 26  
Exod. 28. 29.  
30.  
psal. 1. 2.  
145. 2.  
55. 18.  
119. 164.

Now a question may arise, whether God sanctified this day to himself, or to us? Certainly the Apostle tells us, that *omnia munda mundis*, all things are cleane to the cleane; and God is most pure and holy, and therefore needs nothing to be sanctified to him therefore this sanctifying must needs be for us. And the same Apostle saith, *this is the will of God even your* (not his) *sanctification, for without holines* God sanctified this day for us.  
Tit. 1. 15.  
1 Tim. 4. 9.  
Thess. 4. 3.

*none shall see God*: and therefore to the end that we might be holy, did he sanctifie this day, his word and other things &c. And so by the second part of sanctification by annexing a blessing to this day, *he blessed it* and made it holy, as in the Sacrament of the Eucharist *he blessed the bread* (and his *dicere*) is *facere* he gave it power to increase holines in us. And as to the bread there, so to this day here, he hath annexed a special blessing, whereby it is sanctified to us, and that in a twofold respect. 1. *Relative*, as applied to the means of holines, prayer, word, &c. As a thing may be said to be holy, as the place where *Moses* stood, as also, all that belonged to the Tabernacle, becaute they were applied to the means of holines. 2. *Effective*, in regard of the fruit of holines, which is wrought in us on that day, and practiced in our selves, *Sanctificamini et sancti estote*. Be sanctified and be holy.

Mat. 26. 26.  
Exo. 3. 5.

So that all which hath bin said, amounteth to thus much. God hath set apart or sanctified this day, to the end that it may be applied wholly, either to the means of sanctification, as hearing the word, prayer, meditation, and other religious duties; or to the practice of sanctification, by these means wrought in us. And he sanctified it or gave it a blessing, that what means we use this day of sanctification, shall be twofold blessed, and of more effect and force to us, then what we do upon another day, not sanctified and set apart as this is.

Now seeing God hath so sanctified it, it is our duties, that as he hath sanctified it, with is blessing, we must do the like, and sanctifie it too, which consists in two things. 1. In our estimation and accompt of it, which is for our judgement.

We must sancti-  
fie it.  
1 in our judge-  
ment.  
Act. 10. 15.

2. Secondly in the use of it, which is for our Practice.  
1. We must account of it in our judgement as a day holy unto God, not as a common day: but as a Prince is sacred among men, so this is to be reputed holy among dayes, a day of dayes: that of God to *S. Peter* must be our Rule, *What God hath sanctified, make not thou common.*

2 In our practice.  
Eccl. 58. 13.

2. For use, that we so use it. This use is well set down by the Prophet. *We must not do our own work.* No common thoughts are to exercise our brains: and as our thoughts must be taken up with common affairs, so neither must our communication be of such things, nor our practice; but our thoughts words and actions must be sanctified, and such as tend to the practice of holinesse. For (according to that of the Prophet) *If that which is sanctified touch that which is common, it imparteth not holines to the thing prophane or common; but the common polluteth the thing which is sanctified*: so that the touching, or dealing in any unholy action that day is a polluting of the day. This we must take heed of, else, as our Saviour saith in another case, A woman may be chaste, yet adultery may be committed, if a wicked eye look upon her to lust after her: so though holy things remain holy in themselves, yet we may pollute them, and make them unholy, (as much as in us lieth) by our polluted actions.

Agg. 2. 13.  
Mat. 5. 25.

## CHAP. II.

*What is commanded here.* 1. *A rest.* 2. *Sanctification.* Rest is required not for it self, but for the duties of sanctification. Reasons that the Sabbath is not wholly nor principally ceremonial. Addition 21. out of the Authors other works declaring his meaning in two things. 1. That the Lords day is jure divino. 2. That the Jewish Sabbath is abolished by Christs death, proved by him at large, out of Scriptures, and Antiquity, in his speech against Trask in Star-Chamber.

Of the rest re-  
quired not for  
it self.

NOW here are two things, and both commanded, but not alike or equally, but the one for the other. 1. The first is *Sanctification* which is the last end and drift of God in this commandment, and that which is required for it self. 2. The other which is the means subordinate to it is *Rest* without which, sanctification of the day cannot be had, as God requireth.

To make it plain. The beaaten by the light of nature could see, that every thing is then best ordered, when it hath but one Office, and is ordained to do but one thing: at once, for whatsoever would be thoroughly done would be done alone: the reason is, because we are *res finite, finite creatures*, and if two things be done

at once, and together, one will be done imperfectly, because our thoughts will be distracted between both, for part of our thoughts will be taken off, when they are set upon several objects. so that we cannot wholly intend two things at once. It was *Adams* case in the state of Innocency : for he having a natural soul and finite, was not able to intend the dressing of the garden commanded him, and the sanctification of the sabbath together, and therefore God would have him employ six dayes upon the first, and *blessed the seventh day* to be bestowed in his worship. And this was the end why God instituted, blessed, and sanctified the seventh day, for a remedy against distraction, especially in the solempne worship of God, which is enough to take up the whole man, and ought to be without all distractions : and therefore permitteth none to be intent to any other thing during the performance of it.

Gen. 2.15.

Gen. 2.3.

77

Now if *Adam* in that estate could not be free from distraction, much more have we need of remedy against it. And therefore is this rest and ceasing from servile work commanded, to free us from it, and to further our sanctification: and thus cometh in this rest, because this total sanctification cannot be performed without ceasing from labour and doing our own works : for without rest we cannot sanctifie : and if our rest should hinder our sanctification it ought to be taken away and omitted.

And indeed our Saviour Christ acknowledgeth, that *man was not made for the rest*, but for sanctification. Sanctification was his end, and man was created and made for that. Rest is but a subordinate end, and man was not made for it, but rather rest was made for man. Rest is but the means to attain to sanctification which is mans end, and that for which he was made. For as the Apostle saith of bodily exercise, it profiteth little, so it may be said of bodily rest, that bodily rest profiteth little, or indeed nothing at all, except it be applied to sanctification which is the end : nor doth God approve of it without this but wholly disliketh it.

Mar. 2.27.

1 Tim. 4.8.

The scope of this reverend Author, is not here to prove, that the command of the sabbath is wholly Moral, and in no part ceremonial, but to prove against the Anabaptists, Familists, and other sectaries, who denie all distinction of dayes under the Gospel, that it is not wholly or principally ceremonial, as his reasons do plainly shew ; for that it is so in part, is confessed afterwards, where the Author saith, that the strict rest enjoined the Jews, of not kindling a fire, nor dressing meat on the sabbath, was ceremonial, and obliged onely the Jews. Nor can it be imagined, but that he knew very well, that as the sabbath was a type of Christs rest in the grave, of our daily rest from sinne, and of our eternal rest, Heb. 4. And as it signified a rest from the Egyptian servitude, Deut. 5. That in these respects it was ceremonial, and is abolisht.

Addit. 21. The Jewish Sabbath whether Ceremonial.

And although his opinion seems to be, that the Lords day which we observe, instead of the sabbath, is jure divino, (in which point learned men do differ, and of which we shall speak something hereafter) yet, that the Jewish sabbath, which as it concerned the Jews in a perculiar manner, is literally enjoined by the fourth Commandment, is abolisht by the death of Christ, is his opinion clearly expressed elsewhere.

Of the first he speaks in one of his sermons of the resurrection, on 1 Cor. 11. 16. where labouring to prove the feast of Easter to be as ancient as the Apostles, among other arguments he brings one from the Lords day, in these words. But we have a more sure ground then all these. The Lords day hath testimony in Scripture : I insist upon that, that Easter day must needs be as ancient as it. For how came it to be the Lords day, but that as it is in the Psalm, The Lord made it ? And why made he it ? but because the stone cast aside (that is Christ) was made the head of the corner ? that is, because then the Lord rose, because his resurrection fell upon it. Where he plainly affirms, the Lords day to be so made, by the Lord himself and that because Christ rose upon that day.

Serm. 13. of the resurrection: page 329. Apoc. 1. 10.

psal. 118. 24. Aug. Epist. 119. 13.

Now for the other point, that the Jews sabbath was ceremonial, and abrogated by Christs death, is proved at large by his speech in star-chamber against Trajk, published inter opera posthuma, where among other things he speaks thus.

The Apostle (inter alia) reckoning up diverse others concludes with the sabbath, and



and immediately upon it addes; Which all are but shadows of things to come, ( Sabbath and all ) but the body is Christ. The body had, the shadow to vanish; that which was to come, when it is come, to what end any figure of it? it ceaseth too. That to hold the shadow of the Sabbath is to continue, is to hold Christ the bodie is not yet come.

It hath been ever the Churches doctrine, That Christ made an end of all Sabbaths by his Sabbath in the grave. That Sabbath was the last of them, and that the Lords day came presently in place of it. Dominicus dies Christi resurrectione declaratus est Christianis, & ex illo capit habere festivitatem suam, saith Augustine, The Lords day was by the resurrection of Christ declared to be the Christians day, and from that very time ( of Christs resurrection ) it began to be celebrated as the Christian mans festival.

For the Sabbath had reference to the old creation, but in Christ we are a new Creature, a new creation by him; and so to have a new Sabbath, and vetera transierunt, no reference to the old, We.

By whom he made the world ( saith the Apostle ) of Christ.

So two worlds there were. The first that ended at Christs Passion ( saith Athanasius ) And therefore then the Sun without any eclipse went out of it self. The second which began with Christs resurrection, and that day initium novæ creaturæ, the beginning ( and so the feast ) of them that are in Christ a new creature.

It is deduced plainly.

The Gospels keep one word all four, and tell us Christ arose, *non sabbatum*, una sabbatorum, ( that is, after the Hebrew phrase ) the first day of the week.

The Apostles, they kept their meetings on that day, and S. Luke keeps the very same word exactly, *non sabbatum* ( to exclude all error ) on that day they were evering, ( that is, held their synaxes, their solemn assemblies, to preach, to pray, to break bread, to celebrate the Lords supper, *dominicum* is *dominicum*, the Lords supper on the Lords day: for these two onely ( the day and the supper ) have the Epithet of *dominicum*, Dominicum, in the scriptures to shew, that Dominicum is alike to be taken in both.

This for the practise then.

If you will have it in precept. The Apostle gives it ( and in the same word still ) that against *non sabbatum*, the day of their assembly, every one should lay apart, what God should move him to offer to the collection of the Saints, and then offer it. which was so ever in use: that the day of oblations: so have we it in practise and precept both, even till Socrates time, who keeps the same word still. lib. 5. cap. 22.

This day, this *non sabbatum*, came to have the name of Dies Dominicus in the Apostles times, and is so expressly called then, by Saint John in the Revelation. Revel. 1. 10. And that name from that day to this hath holden still, which continuance of it from the Apostles age, may be deduced down from father to father, even to the Council of Nice and lower I trust, we need not to follow it, no doubt is made of it since then, by any that hath read any thing. I should hold you to long too cite them in particular, I avow is on my credit, there is not any ecclesiastical writer, in whom it is not to be found.

Ignatius, whom I would not name, but that I finde his words in Nazianzen, Justin Martyr, Dionysius Bishop of Corinth, in Euseb. lib. 4. Irenæus, Clemens. Alexander. Tertullian. Origen, Cyprian, every one.

a Ad Magnesi-  
anos.  
b 1 Tom. Epi-  
taph. in patrem.  
c Apol. 3.  
d Euseb. l. 4.  
cap. 23.  
e Justin. l. 115  
f Strom. 7.  
g De Idol.  
h Con. Celsum  
i Epist. 33.

And that we may put it past all question, Justine Martyr, who lived in the very next age to the Apostles, and Tertullian who lived the next age to him, both say directly, the solemn assemblies of the Christians were that day ever, on Sunday *non sabbatum*, saith Justine, die solis, saith Tertullian, and leave the Jews to their Saturn: ( either in their Apologies, offered by them to the Emperours ) Justine made two, in his second: Tertullian but one, the sixteenth chapter of his: that of the true day there can be no manner of doubt.

A thing so notorious, so well known, even to the Heathen themselves, as it was ( in the Acts of the Martyrs ) ever an usual question of theirs ( even of course ) in their examining: What? Dominicum servasti? Hold you the Sunday? and their answer known; they all aver it. Christianus sum, intermittere non possum, I am a Christian, I cannot intermit it, not the Lords day in any wise. These are examples enough, I will adde but an authority and a censure, and so end.

The authority I will refer you to, is of the great Athanasius, great for his learning,  
for

for his vertue, for his labour, and for his sufferings; but above all, great for his Creed. Tertullian had written a book *de cibis Judaicis*, (which we have) so another *de Sabbato Judaico*, which we have lost; but it is supplied by Athanasius his book *de Sabbato & circumcissione* (for he puts them, and so they must go together, Circumcision and the Sabbath) In which he is so clear and so full, for the abolishing of the Jews day, and the succeeding of the Lords day in place of it, as no man can wish more; and the treatise is no long one neither.

Now as in the other of meats, so in this will I end with censure. It is of the Council of Laodicea (more ancient then the first of Nice) and of so special account; as we finde it cited by S. Basil: nay, as we finde four of the Canons made in this Council, taken out of it; and transferd and made four of the Canons of the great Council of Nice; such was the Authority it was had in. It is in the twenty ninth Canon, and of the authentical great book acknowledged in that of Chalcedon the 133. Thus it is, That Christen men may not Judaize, or grow Jews, that is, not make the Sabbath or Saturday their day of rest, but they are to work that day (this comes home) giving their honour of celebration to the Lords day. And if any in this point be found to Judaize, let them be Anathema a Deo & Christo, to God and Christ both. Thus far this learned Prelate; by which discourse made and penned in his latter years, it appears fully what his opinion was in this point of the Sabbath, and how his meaning is to be expounded in this point of the morality of the day. See more of this subject in the third Chapter, per totum.

There is here besides in the Commandment another word [*Remember*] which because it is properly of a thing past, it referreth us to some time or place before: and there is no mention of the sabbath but in two places before: the one of them is in *Exodus*, but that is not the place here meant: for God in the end of the Commandment adding [*God blessed it, &c.*] referreth us to that other place where those words are; namely to, *Genesis* 2. 3.

And by this occasion falleth in that first question about the morality of the day: many think the sabbath is meerly a ceremony, and are perswaded that it is so, and therefore hold, that men are not bound to sanctifie it since Christs time, it being abrogated by him. In answer whereto we are to follow our Saviours rule, who in the case of Polygamie, bids us inquire how it was *ab initio*, from the beginning, to call it to the first institution: for the first institution is that which will inform our judgments best, and the first end which appears by the institution is the true end.

A thing is not said to be meerly ceremonial, if a ceremonial use or end be annexed to it, for then scarce any of the ten Commandments but should be ceremonial, for they have many of them some ceremony annexed to them.

But that is to be accounted ceremonial whose first and principal end is to be a ceremony, and to type out something, which this day of rest cannot be said to do. The reason is, because Paradise and mans perfection cannot consist with ceremonies, a ceremony cannot agree to the state of mans innocency.

This is to be understood of such Ceremonies as had reference to Christ as a Redeemer, and so the ensuing words expound these, for otherwise ceremonies which have a moral signification, or were instituted for other ends might stand with mans estate in Paradise, for what was the tree of life but a ceremony. Annot. 23. of Ceremonies.

And the reason of that is, because that before there was a Saviour, there could not be a type of a Saviour, as ceremonies were; and before there was sin, there needed no Saviour: and so consequently needing no Saviour, there needed no ceremony, and needing no Saviour, nor ceremony, it could not be ceremonial.

But this was it, that Adam (having in the six dayes a natural use in his body of the creatures) should for the glory of God on the seventh day have a spiritual use and consideration of them in a more special manner. And although there might be a worship performed to God on other dayes, yet that it might be more solemn, publick, and universal, and the heart of man more free from distraction, and wordly avocations, God therefore would have a speciall day dedicated to his honour and service, wherein the Creature should solemnly performe his homage to the Creator, and this was the first generall end, though other ends were after added: as in *Deuteronomie* it pleased God to adde this reason, that the People should remember their Delivery out of

Egypt, but this was but *finis posterior*, a particular and after end, and accessory. And it were well if we might adde to our dayes of rest the memory of benefits received. And in *Exodus* God yieldeth a reason taken from a politick end, that our family and cattel may rest, and return more fresh to their labour.

And if any will say, that besides these ends, there was prefigured by this rest, that rest we shall have from sin; Its true, but yet that is but an accessory end. As in the Sacraments of Circumcision and Paschever, besides the general ends of their institution, which were to seal and signify Gods preventing and following grace, there were other ends typical and accessory: as that of Circumcision did signifie the Circumcision of the heart, and the Paschever the sacrifice of Christ offered upon the cross. In which respects, though those two Sacraments are abolisht, yet the Sacrament of initiation, and another of our confirmation in grace are still continued, to wit, Baptism and the Lords supper, according to the general ends of the two former Sacraments, which ends do still remain. So though the Sabbath or seventh day from the Creation be ceased, yet there is another day still remaining, because the end of keeping a day is immutable from the beginning, to wit, that God might be honoured by a solemne and publick worship.

This reason of it self is so forcible and plain, that without bringing in a manifest absurdity it cannot be denyed and avoided. When they see these ends carry us to the Institution, and that in Paradise where no type or Ceremony was, they seek to avoid it by saying, Its true, that God sanctified it in Paradise, but Adam never kept it, neither was it kept till immediately before the Law was given: which may seem to be a very absurd thing, that God should sanctifie a thing two thousand years before it was to be put in practise. This is like to that assertion of those Hereticks, that held, the *materia prima* to be made by God many years before the world it self, and that it abode by him, till the world was made. But they are confuted by the Fathers thus, That no wise man will make any thing to be many years by him, before he shall have occasion to put it to any use. And therefore much lesse would God bless this day before there should be any use of it: to make *rem ante usum*.

1. We must understand, that God in *Deuteronomy* seemeth to make a distinction between Ceremonies and the Moral Law, *Deuteronomy* 4. 13, 14. as, that the one proceeded from himself immediately: the other by the ministry of Moses, so also *Deuteronomie* 5. 31.

2. Again it breeds confusion, and breaks order (a thing which God misliketh) if any thing meerly ceremonial and not in some sort moral should be placed among the ten Commandments. One of the Fathers upon the words [*Nunquid & Saul est inter Prophetas? Is Saul also among the Prophets?*] saith, that Saul being no Prophet by profession, *est heterogeneus*, of another kinde, and an irregular person among the Prophets: so it will fall out to be against order, for a meer ceremonial Precept, to stand in the midst of moral Commandments. For every ceremony or type of the Law, is as it was a foretelling of something in the Gospel; so it must be referred to the Gospel, as the shadow to the body. And indeed no typical ceremonies are in their own nature, for the type or ceremony is to cease when the substance comes, as the shadow when the body appears. But this Commandment for the substance of it, continues in the time of the Gospel.

3. Thirdly, this being a principle, that the Law of Moses (expressed in the Decalogue) is nothing but the Law of nature revived, and the Law of nature being a resemblance of Gods image. If we say this precept is in its substance ceremonial, then we must also say, that in the image of God something is ceremonial, not to abide, but for a time onely: but all things in him, and in his image are eternal according to his Nature.

4. In the Law of grace, Christ delivering the sum of the ten Commandments to the Scribes and Pharisees, *Thou shalt love the Lord, &c.* theres no question, but that it is the sum of the Decalogue, and therefore therein is included the religious observance of the Sabbath, and so it will be for the substance moral, as the love of God is, in which it is contained, or else our Saviour had delivered an imperfect sum.

5. Again, it is dangerous to hold, that any precept in the Decalogue is ceremonial: for by this the Papists (as *Parisius* and *Politianus*) will bring another of them to be so, and will say, that the second Commandment concerning images is ceremonial, and

then



then why not three as well as two, and so four and five, and all. The best way therefore to hold the duties eternall, and to keep them without blemish is to deny that any of these ten precepts is ceremonial in the substance or nature of the Commandment, but that they are plainly moral.

6. To come to the time of the Gospel. We hold that all typical ceremonies of the law are ended and abrogated by Christs death. Then if the day of rest be not abrogated by his death, it is not a meer Ceremony or ceremonial. And that it is not, is plain by our Saviour himself for his denouncing the destruction of Jerusalem bids them pray that their calamity fall not in the winter, nor on the Sabbath day: Now we know that Jerusalem was destroyed many years after Christs death, when all ceremonies were ended. Therefore if Christ knew that the Sabbath as a ceremony should be wholly abrogated by his death, his counsel might well have bin spared, that they should pray that their flight might not be on the Sabbath day, *Matth. 24. 20.* which if it had been quite abolished, should have been no day.

Again in things meerly ceremonial, there is not *commutatio*, a change, but *abrogatio*, an abrogating of them wholly: but we see in this matter of the Sabbath, there is *commutatio*, not *abrogatio*, the Lords day is appointed instead of the Sabbath; but no total abrogation of the Sabbath. Thus the seals of the Covenant though they had something typical, yet being in their general nature moral, therefore they are changed, but not quite abrogated, whereas in things meerly typical, theres no manner of commutation, but they are clean taken away: for Christ having broken down the partition wall, *Ephes. 2. 14, 15.* hath wholly taken away the law of ordinances, &c. But it is manifest, that instead of the Jews seventh day, another seventh day was ordained in the Apostles dayes; therefore as the ministry and seals of the Covenant, and the chief place of it, to wit the Temple, were not abolished but changed, as having a moral reason in them; so also was the day of the Covenant; for we read: *Acts 20. 7.* that the Apostles and Disciples came together on the first day of the week, to hear the word, and to break bread, and in *1 Corin. 16. 2.* the Apostle wills them in their meetings on the first day of the week to lay aside for the poor, and *Revel. 1. 10.* it is plainly called, *hagiaz moudon*, the Lords day.

So that we see in the whole time of the Apostles it was not taken away, but changed by them, and therefore cannot be a meere ceremonie, nor of the nature of the types of the Law. But when the old Covenant ceased, then ceased the Ministry thereof: the Priesthood of *Levi* was changed, and given to choice men of all Tribes, and instead of it is our Ministry. And as the seals of the Covenant ceased as of Circumcision and the Paschal lamb, and in place thereof came our Sacraments of Baptism and the Lords supper: so the day of the old Covenant is taken away, and instead thereof is put the Lords day, none of them in the first end being ceremonial, but having a continual use, and to last as long as the Church militant.

The reasons which might seem to have moved the Apostles to change this day may be fitly taken from the Institution of the Sabbath in the time of the law. For as then nothing was more memorable then the day of the creation: so when it pleased God that old things should cease, and that there should be a new creation, and that there was a benefit, that did overshadow the former, the benefit of redemption; therefore when that was accomplished by Christs resurrection, from that day we celebrate the memorial of it on the first day of the week, and whereas that other great work of the sending the holy Ghost, which was fifty dayes after, concurred on the same day; whereby that inestimable benefit of sanctification and speaking with strange tongues was conferred upon the Church, and because the memory of the benefit of the creation may also be kept on the first day of the week, as well as on the last. Hence we may see upon what great reasons this day is established, wherein do concur the three special works and benefits of the three persons to be for ever thankfully remembered, *viz.* that of Creation by the Father, Redemption by the Son, and Sanctification by the holy Ghost. And so much for the clearing of that point.

## CHAP. III.

*Additional considerations upon the doctrine of the Sabbath, laid down in seven conclusions.* 1. It is certain some time is to be set apart for publick worship, proved by School-men, Canonists, and reasons. 2. Certain that the law of nature doth not dictate the proportion of seven or any other in particular. 3. It is most probable that the seventh day was appointed by God from the beginning, as a day of publick worship in memory of the creation, and did oblige all mankind: though the symbolical or typical rest afterwards was enjoined to the Jews only: this proved from Scripture, Fathers, Jewish Doctors, late Divines, reasons, &c. How the Fathers are to be understood that deny Sabbatizing before the Mosaical Law. 4. The Lords day is of divine institution, proved by Scripture, Fathers, publick declarations of the Church, Edicts of Princes, Canonists some School-men, late Divines. 5 The fourth Commandment is in force: for the moral equity, that at least a seventh part be given to God; literally it requires only the seventh day from the creation, not a seventh day. The day altered by the Apostles by special authority. 6. The rest of the Jewish sabbath partly moral, which continues still: partly symbolical, which is expired. How the rest of the Lords day differs from the rest of the sabbath, rest from ordinary labours forbidden by God, but the special determination left to the Church. How the Lords day succeeds the sabbath. 7. The sabbath kept with the Lords day by the Primitive Christians till the Council of Laodicea was not in a Jewish manner.

The whole doctrine of the sabbath and Lords day handled in seven conclusions.

*Addition 21.  
The whole  
doctrine of the  
sabbath and  
Lords day  
handled in 7  
conclusions.*

FOR the more cleare understanding of this point of the sabbath, and of the reasons which are here produced, and of this discourse upon that subject, I shall briefly lay down that which I conceive most agreeable to the truth, in certain propositions or conclusions distinguishing things certain from such as are only probable, and submitting, all to the judicious and learned reader.

*vide Scholast  
in Sent. 3. d.  
37. et in 4. d.  
27. et 38. et in  
Tho. 2. 2. q.  
112. Sum-  
mistis. verbo.  
Ferie. et in  
Dominica. val  
to 3. dist. 7.  
Suar. to. 1. de  
Religione  
l. 1. Navar. c.  
13. et 15. Sot.  
l. 2. de Just. &  
iure. Canonis-  
tas in Cap. 1.  
de Fetiis Ec-  
cles. polit. p.  
378.*

1. It is certain that some time ought to be set apart for publick worship, and that this is required by the law of nature, which dictates to every one, that as God ought to be worshipped, so some special time must be set apart for that employment: and therefore as when God created the world, he is said to have created time with it, so when he commands a publick worship, he commands withall some time for that use, without which it cannot be performed; and therefore it is confessed by all divines ancient and modern, and by men of all professions (except familists and such fanatick spirits) that some time ought to be set apart for holy duties, as due by the immutable law of nature *moralis est quantum ad hoc, quod homo deputat aliquod tempus ad vacandum divini &c.* saith Aquinas, *secunda secundae q. 112.* It is moral, that every man depute some time for religious duties; and with him joyntly agree all the rest of the Schoolmen, modern divines and others. The very law of nature, saith our learned Hooker, requires no lesse the sanctification of times, then of places, persons, and things; for which cause it hath pleased God heretofore, as of the rest, so of times likewise to exact some part, by way of perpetual homage. And so we finde the Heathen, which had no other then the law of nature to direct them, had their solemn feasts and set dayes appointed for the worship of their supposed deities. This therefore I lay down as certain because questioned by none,

2. I conceive it to be likewise certain, that the law of nature doth not in particular dictate, what day or time ought to be set apart for publick worship, but that the determination of the time or dayes in special, is from positive laws, either of God or men, and therefore that the limitation of a seventh day, or the 7<sup>th</sup> day from the creation, or any other particular proportion cannot be deduced necessarily from any natural principle, but must be referred to some positive law either divine or humane.

This

This appears in that there can no natural reason be given, why one day more than another, or why a seventh rather than a sixth, or eighth, should necessarily be consecrated to God, all dayes being in themselves alike, and none in themselves more excellent than others, those things which are natural, and simply or purely moral, are evident to all by the light of nature, or may by necessary consequence be deduced from some principle which is evident, such laws concern things good or evil in themselves; and therefore do immutably binde all persons in all places alike; but the limitation of a special day is not, it is neither a principle evident in itself, nor can by necessary consequence be derived from any such principle; and therefore cannot be referred to any natural law or dictate of reason. Therefore not only the schoolmen generally (*nemine contradicente*) with the Casuists and Canonists, but the most modern divines, some few excepted, do generally agree in this, as well as in the former conclusion; and though some make the observance of the Lords day under the Gospel to be unchangeable, and so in some sort moral, as the sabbath was under the law; yet this they ground not upon any natural law, but upon positive divine Law: and those that seem to make it a dictate of nature, mean nothing else, but that there is a congruity in reason, and that this time being fixt by Christ is unalterable by any humane power. The reason given by some, why a *memento* is prefixed before the fourth Commandement, and none else, is because that Nature doth not dictate any particular day, and therefore men need to be put in minde of the day appointed by God. *Filencius tract. 27. cap. 1. n. 4. Ex Thom. 1. 2. q. 100. a. 7. & 2. 2. q. 122. a. 4. ad. 2. Bonavent. Richard. & alii in 3. Sent. Dist. 37. and before them S. Chrysost. saith, that the Sabbath is a precept not made known to us by our Consciences, as the other precepts are, and that God therefore gives reasons of this, as because he rested the seventh day, and because they were servants in Egypt, &c. whereas in those that are purely moral, as, *Thou shalt do no murder, &c.* he gives the Precept barely without any reason at all, and that because our consciences had taught us this before, and because he speaks to those that knew reason sufficient. *Tom. 6. p. 542. Edit. Savil.**

Deut. 5. 15.  
Ex 24. 18.

3. It is probable that the seventh day was appointed by positive divine law, from the beginning, as the day for publick worship to praise God for the creation of the world, &c. and so did oblige all mankind; though as a Sabbath or day of symbolical rest, it was afterward particularly given to the Jews by *Moses*. For it is the opinion not only of some Jewish Doctors, but of learned men among our selves, that in the 4<sup>th</sup> Commandment, the sanctifying of the seventh day, and the rest then commanded, are several distinct things, and that the first refer to the creation of the world, as the cause; the other to the Egyptian bondage out of which they were delivered, and that therefore the one belonged to all men, the other onely to the Jews, for which cause the Sabbath is said to be a signe between God and them, *Exod. 31. 13.* of which opinion seem to be *Irenaeus lib. 4. cap. 30. and Euseb. hist. 1. cap. 4.*

And thus that of *Genesis 2. of Gods blessing and sanctifying the seventh day*, may be expounded cleerly and literally without any forced interpretation, that God did then sanctifie and appoint that day to be kept holy by a joyful remembrance of the creation, and by other holy duties solemnly to be performed to him as Creator of all, that being the birth day of the world, † which God the Lord of all would have observed; as Princes, who appoint the birth-day of their sons to be kept by their subjects.

† Phil. de mundi  
opificio. and  
from him Re-  
ginald. prax.

For though I know diverse learned men\*, both ancient and modern do otherwise expound the words, either of Gods sanctifying the day in himself, by a rest or cessation from those emanations of his power and goodnesse, or by destinating the day to be observed afterwards; or that the words are spoken by anticipation, viz. that *Moses* writing that history after the Sabbath was given, saith that Gods resting on the seventh day, was the cause why afterwards, viz. when the Law was given, he sanctified that day; yet the other exposition seems to be more cleer and genuine, that the sanctification by holy duties was commanded then, and that the rest from all labours was one of the ceremonies given afterwards to the Jews. And to this those words of *Moses, Deuter. 5. 12.* seem to relate: when after the Commandment of sanctifying the Sabbath day, he addes; *As the Lord thy God hath commanded thee*, to wit, long before from the beginning of the world, and in *Exod. 20. 10*

l. 19. c. 1.  
\* Abulen-  
Paterius,  
Lorinus, paulus  
Burger. Vatab.  
in Genes.  
Masculus,  
Galatinus. &c.  
Brerewood,  
Bp White.  
Dr Dowe, and  
others.



Annal. Sacr.  
ad diem 7.  
Sect. 2.

Deus amit. in  
Gen. 4. 26.  
Calv. in  
Exod. 20. in  
precept. 4. so  
Mercer in  
Gen. 2. 3. p. 167  
Natar. oc.  
com. class. 2.  
cap. 7. Rivet in  
Gen. 2. Exer.  
cit. 13. See al-  
so the learned  
Grotius in ex-  
pos. decal. in  
precept. 4. Ju-  
nius in Ter-  
tull. Apo.  
Hookers po-  
lit. l. 5. n. 17.

Exod-16.

I take the same to be the meaning of the words (*the seventh day is the sabbath of the Lord thy God*) that is, the day consecrated to God from the beginning. Therefore *Tornielius* collects from those words in *Job* 38. 4. 7. *where wast thou when I laid the foundations of the earth when the morning stars sang together and all the sons of God shined for joy?* that upon the seventh day when the world was finished, the Angels, who who are stiled the sons of God kept the sabbath. And though I will not peremptorily affirme that the Angels kept it, yet I take it to be very probable, that the people of God, the Patriarches and other holy men as they had publick sacrifices and forms of worship, so they had some set times for the ordinary performance thereof, which is most likely to have been on this day, it is hardly credible that in the time of *Enoch* men should separate themselves from the sons of *Cain*, by calling upon the name of the Lord (that is by some publick worship, and as learned *Drusius* thinks by some publick forms or liturgies) without some set and solemn time for the performance thereof. And *Calvin* himself (though far from the sabbatarian errors) yet thinks, that the frequent sacrifices performed by *Abraham*, and the other Patriarches, were usually upon this day, and therefore concludes it probable, that the sanctification of it was before the Law. And seeing there never was any nation in the world, but had some certain and set dayes for their religious exercises, can it be imagined, that the people of God for those many hundred years before the flood, and after, even when they were grown into great multitudes in Egypt, when they lived for divers hundred years, should all that time be without any certain time when to worship God, that they should have their sacrifices, their priests, viz, the eldest of the family their altars, and consecrated places, their tithes which was Gods portion, (appointed by divine positive law from the beginning, as may be elsewhere proved) and yet have no certain dayes for solemne worship this seemes to me altogether incredible especially if we consider that it is morally impossible, that religion should long continue and be preserved among any people without some certain time for the publick exercise thereof. And therefore though there be no expresse mention of any such dayes, yet I make no question but they observed some, and if any, then surely this day. Besides, the ceasing of the manna to fall upon the seventh day, for some time before the Law was given, is an argument that the sabbath was known before as a day sacred to God, though it begun then first to be kept as a day of rest, which was afterwards prescribed by a law. And hence it was that some relicks of this day were found among the Heathen (though much obliterated because not written in their hearts by nature) and a high esteeme they had of the seventh day, as appears by *Clem. Strom. 5. Euseb. prepar. l. 13. c. 12.* who out of *Hesiod.* mentions *ισαμινος τριημις lux septima sancta* *Io Septius Adv. Appi. l. 2. circa finem* & *Philo de die septimo*, shew that there was no nation so barbarous but that they honoured the seventh day, and that it was the holy day not for one nation but for all the world. The same is gathered from *Hom.* and *Callimachus* by *Clem. Alex. Strom. 5.* The like we finde in *Theophilus Ant. lib. 2. ad Autolicum*, *Suetonius in Tiberio 32.* *Philosiratus l. 3. c. 13.* *Dion. Carthus. l. 33. Lucian, Tibullus*, and others. And whereas *Iustine Martyr, Tertullian*, and others of the fathers say often that before the law holy men pleased God without keeping the sabbath; they understand by sabbatizing, not the publick praise and worship of God, but the Jewish rest upon the sabbath, which its true was proper to them and symbolical, and was not observed by the Patriarchs. And that they mean this may gathered from *Tertull. l. 4. contra Marcion. Hoc privilegium donatum sabbato a primordio, quod dies ipse compertus est, veniam jejunii dico*, where we see he derives the sabbath as a day of rejoycing from the beginning of the world, and thereupon grounds the custom of not fasting on that day: and yet the same man denies, that the Patriarchs kept the sabbath, that is, the Jewish symbolical rest.

4. The fourth conclusion, which I shall propound likewise as probable at least is, that the Lords day which the Christian Church observes instead of the sabbath is of divine institution, that as the seventh day from the Creation was instituted by God himself, by a positive law obliging all the world, so the Lords day is by positive Law obliging all Christians to the end of all the world, instituted by authority from Christ, who changed the day by his resurrection from the seventh to the first day

of

of the week, and that the Apostles published and ordained it, not as ordinary rulers and governours of the Church, but as speciall extraordinary legates of Christ, by order from him; and therefore the Church now hath no power to alter this day. This assertion follows upon the former; for if the sabbath was instituted by God before the Law, and did oblige all mankind, as we have shewed already for the essential part of it, as a day of publick worship and praise to the honour of the Creator, and that the ceremonial and symbolical part by a typicall rest from labour was that which properly concerned the Jews, then it will necessarily follow, that the sabbath onely in this latter respect expired at the death of Christ; and that the other part, which was the observation of the seventh day as a day of publick praise in honour of the Creatour of all, having no reference to Christ, (for wherein did the observation of a certain day for divine worship typifie Christ or his benefits?) but being grounded upon moral reasons, and not given onely to the Jews, ought to continue still, unlesse it were altered by the same authority, to wit, divine: and therefore the day being altered *de facto*, as appears by the perpetual practise of the Christian Church, to the first day of the week, it will clearly follow, that this could be done by no lesse then divine authority, and so the observation of the Lords day may be truly said to be *jure divino*, as enjoyned by him who is Lord of the sabbath, and therefore had power to alter the day; which he did by his Apostles. Neither is it needful (which some urge) that a cleere precept of Christ should be brought for this out of the new testament. It is sufficient, if by necessary consequence it can be deduced from scripture: and though in matters of faith, which are of absolute necessity to salvation for all to know, it may be granted, that they are all expressed in scripture; yet for other matters that concern the discipline, order and government, of the Church, it was not necessary to have them expressed in writing (though many of them be occasionally mentioned) it was sufficient, that they might be known by the daily practise of the Church, wherein every one might read them written in large and Capital letters: which universal practise and traditio of the Church in these matters he that shall denie or question, may by the like reason question the authors and number of the books of Canonical scripture, and whether they were written by men divinely inspired, and so by consequence may question the authority of the scripture it self, which is conveyed to us no otherwise, then by the universal and Catholick tradition of the Church. Besides how dangerous it is, that the publick exercise of Christian religion, should depend upon so weak a foundation, as authority humane, wch may alter its own constitutions, & is subject to manifold errors, I leave to the prudent and judicious Christian to consider. The Lords day then I conceive to be grounded upon divine authority, not onely in regard that all authority is from God, and so divine; for so all humane laws might be said to be by divine authority: for it is true which learned *Brerewood* saith, there may be divine authority for humane decrees: and as *Molina* saith well, *Licet quæ a regia & aliis legitimis inferioribus potestatibus rite præcipiuntur sunt de jure positivo, quod tamen illis, postquam ita constituta sunt pareatur, est de jure divino, — cum legitime omnes potestates a Deo sunt, Deique vices suo ordine tenent, dumque illis obedimus, earumque præcepta servamus, Deo pariter in illis paremus, Deique præceptum & voluntatem exequimur*: though the commands of Kings and other inferiour lawful powers are onely by positive law, yet that their constitutions be obeyed is by divine law; for all lawful powers are from God, and are his Deputies in their order, so that when we obey them, and keep their Commandments, we do also obey God in them, and fulfill his will and Commandment. But I mean by divine authority, that which is immediately divine in regard of the subject, God, or Christ himself, who ordained and appointed this day, though it were publisht to the world by the Apostles, as the messengers of Christ, as they publisht the Gospel, and those things for which they had commission from Christ. It is true that the Apostles instituted other things as ordinary governours of the Church, which are in themselves changeable, as cannot be denied, as their orders about widows, saluting with a holy kisse, and the like, which are now antiquated. But that the Lords day was not of this latter sort, but of the former, besides the former reasons, which are stronger then any I have seen to the contrary, may be likewise evinced by the testimony of the Church, and of the most learned and eminent Doctors of it in several ages, whose testimony in matters of fact and

vide Hug.  
Grot. votum  
pro pace.  
p. 140. 141. &  
discuss. apol.  
Revit. p. 173.  
174. &c.

Treatise of  
the Sabbath.  
p. 63. Molina  
tract. de iustit  
2. disp. 27.

things

things of this nature, is the best way that I know to prove what is not cleerly and evidently set down in scriptures, and that wherein the conscience may most safely rest.

That text of Psal. 118, 24. *This is the day which the Lord hath made let us reioyce and be glad in it*, is generally by the fathers applied to the Lords day, as made or instituted by the Lord; so among others, *Athanasius, Ambrose, Chrysostom, Augustine*, expound it. *Iustin Martyr* in 2, *Apol.* *Antonin.* saith *Apostolus a Christo huius diei celebritatem accepisse*, That the Apostles received from Christ himself the celebrity of this day. *Athanasius* saith *Solemnitatem sabbati Dominus in diem Dominicum transtulit*, that the Lord himself hath transferred the solemnity of the sabbath to the Lords day *Hom. de semente*, and in the forementioned *Hom.* upon these words, *all things are delivered to me by my father*, Infers the Lords day to be of divine institution *Cyrill. l. 12* in *Ioha* Chap. 58. Speaking of the apparitions of Christ upon this day, saith, that Christ thereby sanctified this day for solemne assemblies. *Chrysostom* on *Gen. 2. 3.* saith, here God from the beginning intimates this doctrine to us, to lay aside and separte one day in every week for spiritual exercises. Saint *Augustine Epist. 119.* seems to say the same, that the Lords day was declared by the resurrection of Christ, & *ab illo* not *ab illa*, *capit habere festivitatem suam*, from him (that is, from Christ) it began to be made a festival. *Lactantius* and others tell us, that the primitive Christians expected Christs returne to judgement on that day by general tradition, which shews, they thought it unalterable, and so no humane constitution. Besides particular testimonies we have the publick testimony of the Church in her canons generally received in the the Christian world. *Cap. Licet Feriis*, where it is, said, *tam veteris quam novi testamenti pagina septimum diem quietis humane deputavisse*, that both the old and new Testament have appointed the seventh day for mans rest. In that famous constitution of *Leo* the Emperor & *Consi. 54.* for the keeping of the Lords day, it is said, we ought not to encroach upon that one day which God hath cholen for his own honour. Among the canonists some of the chief are expretsly for the divine right of the Lords day; as *Abbas Panormi*, in c. 3, *de Feriis Anchor.* and others: and of the latter canonists, *Covarruvius* at large proves the festivity of the Lords day *ab Apostolis divina institutione edoctis constitutum fuisse*, that it was appointed by the Apostles instructed therein by divine institution *Variar. resolut. l. 4. c. 19. n. 5.* and that to make it a humane institution were *nimis indecorum*, wch he makes to be the opinion of some men, and not generally received. And though most of the Schoolmen following *Aquinas* herein make it onely an ecclesiastical constitution of the Apostles, (which they do upon this ground, that Christ gave no special precepts but onely about faith and the sacraments, which if it could be here insited upon might easily be proved false) yet even of them some are for the divine right, as *Angr. l. de verbo Ferie. ff. 3.* and *Sylvest. verb. Dominica*, who affirms it to be the common opinon in his time and for the rest who are for the *jus ecclesiasticum*, diverse of them say, that though the day be absolutely alterable, yet morally and practically it is immutable, because this change can never be put in practise, as *Suarez* saith, and that it is so fixed and deeply rooted, and so agreeable to right reason, that it can never be changed *ob defectum cause*, because there be no such cause to change it, as there was to fix it on this day, and that therefore the holy Ghost would never permit the Church to change it, because such a change could not be for edification, so *Filencius tract. 3. cap. 2. n. 16. 17.* and *Ballarmino* saith, *Jus divinum requirerebat, ut unus dies Hebdomadis dicereetur cultui divino*, that by divine right one day of the week ought to be consecrated to divine worship. *De cultu sancti. lib. 3. cap. 11. de die Dominico.*

If we come lower down, divers eminent divines of the reformed Churches go this way, (though its true, that both of *Luthers* and *Calvins* followers some seeme to endine to the other opinion) as *Peter Martyr loco citato*, *Junius* in his notes upon *Tertullian*, in *cap. 16. Apol.* And in his lectures on *Gen. 23. Piscator* in *Apoc. 1. 10. Ty-linus syntag. loc. 44. p. 276.* to whom diverse others may be added. If we come to our own church The homily of the time and place of prayer is full and copious, expressly affirming and that often, that God hath commanded the observation of the Sunday, or Lords day: which being the publick voice of the Church ought in points doubtful to have so much weight with every son of the Church, as to turn the scale, when



when it hangs in *aquilbrio*; to which we may adde our learned Author, that great light of this Church, in the places forequoted, and that judicious and profound *Hooker*, that *Mallens Schismaticorum*, who is very peremptory in the point, as having studied it thoroughly, *Eccles. Polit. lib. 5. n. 17.* to whom may be added, Doctor *Fulke* on *Revelation 1.* Doctor *Hackwell: Loc.* with many others of great learning and judgement; not to mention that Rabble of our disaffected Clergie, whose Schismatical and factious practises, together with that ignorance and pride, which is generally seen in most of them, and their Jewish principles, which they goupon, may justly render their judgements suspected, so that their authority can be of little weight with judicious, pious, and peaceable men; and therefore I should suspect this opinion, if it were not supported by better reasons and authority then these men bring. Now to these reasons and testimonies, if we adde. How Christ honoured that day with his resurrection, his apparitions to his Disciples after: and sending the Holy Ghost on that day: the practise of the Apostles and the first Christians, having their religious meetings on that day, the title of *the Lords day*, which it had given in *S. Johns* time, together with those high titles and encomiums of the day, given by *Ignatius, Chrysostome, Athanasius, Eusebius, S. Augustine, Leo*, and others of the Fathers, calling it the *Queen and Princeesse of dayes, the Royal day, the most holy Festival, the first and chief of all dayes, the venerable day, &c.* we may well conclude, both that it was the will of Christ, that day should be kept holy to him, and that the Church esteemed it no lesse then divine, not a humane constitution.

5. Fifthly, concerning the fourth Commandment, whether it be in force, or what we are tied to, by vertue of the fourth Commandment, I answer.

1. It is certain, there is a moral equity in the fourth Commandment, which extends to us under the Gospel, *viz.* that some time be set apart for publick worship, and that not lesse then a seventh part; for if God thought it fit in his wisdom to require a seventh part before Christs coming, in all reason, we that live now after his coming, ought to give him as much at least, we having received greater benefits then they that lived before Christ by Christ now exhibited; and having better and clearer promises with a greater measure of the spirit. now ordinarily given, so that a greater measure of mortification to the world is now required, and therefore we ought as little, or rather far lesse then they to minde worldly affairs, and to have our thoughts more raised up to heavenly things. In regard of which moral equity, this precept extends to all times and persons, and is therefore put among the other Commandements which are purely moral, and so retaines its power of obligation, and therefore the Church hath just cause to retain it in the Liturgie, and by that usuall *Antiphona* at the end of this Commandment, as well as of the rest; to pray, *Lord have mercy upon us, and encline our hearts to keep this Law.*

2. Secondly, in regard of the particular day literally enjoyed by this Commandment: it is certain it doth not oblige any since Christ, for the special day here required, is the seventh from the Creation, not a seventh day in general, (as some without any ground affirme) but that seventh day in special which was then observed, which was no other then the seventh from the Creation, for though the first part of the Commandment specifies not the day, but requires onely to sanctifie the Sabbath, yet the reason added doth plainly limit the day to the seventh day from the Creation, and cannot be extended to the Lords day without manifest absurdity, for who would not think this reason ridiculous, God made heaven and earth in six dayes, and rested on the seventh, therefore we ought, in imitation of him, to rest on the first day when he began to work, besides that the text saith expressly, that the Lord blessed the seventh day and hallowed it, that is, not a seventh day, but that seventh day, *viz.* the seventh from the Creation. And therefore those who would ground the Lords day upon the letter of the fourth Commandment, must of necessity fall into Judaisme, and observe the Saturday Sabbath, which was the error of *Brabourne* and *Trask* who were censured, the one in the high Commission, the other in Star-chamber,

and were learnedly confuted by two learned Bishops, of *Winchester*, and *Eli*, the one in a speech in Star-Chamber, now extant; the other in a full tract of this subject.

But though the day be altered from the last to the first day of the week, yet I do not therefore say, that the seventh day from the Creation was ceremonial, or expired as a ceremony at Christs death, as is commonly said by some Divines, for wherein could the keeping of a seventh day typifie Christ or his benefits, but it was observed as a positive Law, yet of divine institution; and being no natural Law, but depending upon Gods will and pleasure, might therefore by the same authority, when the new creation was finished by Christs resurrection, (which overshadowed the first creation) be altered to another day in memory of that greater benefit, and so accordingly it was.

6. Concerning the rest observed by the Jews, it is certain twas partly moral, and partly ceremonial; moral in regard that the duties of publick worship, cannot be performed without a cessation from other labours; and ceremonial as it looked backward, and forward; backward as a signe of Gods rest after the creation, and of their deliverance out of the Egyptian servitude: forward as a type of Christs rest in the grave, *Hebrews 4.* of our rest from the servile works of sin in the time of grace, as *S. Augustine* saith, and of the eternal rest in heaven, *Hebrews 4.* Besides all which, it was also a signe to distinguish them from other people, *Exodus 20. 12.*

*Exod. 20. 11.*

*Deut. 5. 15.*

*Exod. 31. 13.*

*Aug. tract. 30.*

*in Joh. & ali-*

*bi. & in ep. 119*

Now for the rest required of us on the Lords day, it is not the same with that of the Jews, but differs. 1. Because rest is now required only in reference to the holy duties, which cannot otherwise be performed, not for it self, as if it were pleasing to God, or the works of mens callings unlawfull, but that they might give way to works of a higher nature, to sacred duties, which if they be not performed, the rest is a meere mockery, *Sabbatum asinorum*: whereas the rest of the Jewish Sabbath was required for it self, they were to rest in their rest; and hence it was, that the Jewish sabbath is reckoned by *S. Paul* among the shadows that vanish at Christs coming, and the Fathers generally make the Commandment of the sabbath ceremonial, which if any should now observe, he should thereby revive Judaisme, and in effect deny, that Christ the body is come; as *S. Augustine* in the place alledged, and elsewhere. *Quisquis diem istum nunc observat, sicut litera sonat, carnaliter sapit*; whosoever observes that day according to the flesh, is carnally wise: and hence it is, that generally the Fathers forbear to call the Lords day, by the the name of sabbath; for we shall hardly finde in any ancient writers the Lords day called the sabbath, till some of late in our Church sprung up, who usually stile it by that name against all antiquity and reason: whom some others of learning have unawares followed, being carried by the stream, and not foreseeing the evils that have since followed, and were then intended by those men.

*Col. 2. 16.*

*Aug. de spir. &  
lit. cap. 14.*

2. Another difference which follows from the former is, that because the rest now is not required for it self, but as it may further holy duties: therefore it is not so strictly required of us as of them. They might not do some works, which were neither against piety or charity, they might not kindle a fire, or dresse meat, or bury the dead on that day, which no doubt are now lawful; and the reason is, because their rest was symbolical and figurative, and therefore that it might the more exactly answer to the thing figured, must be the more exact: for as *Bellar.* saith, *Figura debet esse exacta, alioquin non bene significant*, figures must be exact, else they do not well represent the thing signified.

*Bellar. de  
cult. sanct. lib. 3  
cap. 10.*

Now if any shall ask what labours and works we must abstain from, and how long seeing to rest onely in the time of publick worship may seem to be enough in reference to the performance of holy duties. I conceive it the most probable answer, that herein we must be directed in particular, by the Laws, Canons, and Customes of the Church wherein we live, and that by divine Law, as the sanctifying of the day is required in general, so the resting from our ordinary labours in reference to that end, is onely required in general by the Law of God, but the particular determination, of what works, and how long, and in what manner with other circumstances, of which no general Law could be so fitly given, is left to the

Bishops,

Bishops and Pastors of the Church, for as God hath commanded publique worship, by prayer, and praises, &c. in general, but the modification of it, for form, order, time and manner of performance, hath been left to the Church, who hath alwayes ordered these things, and altered them as there was occasion: so for the abstinence from labours, what rest may be necessary not onely in the time of publick duties, but before and after, as preparatives thereto, and means of better profiting thereby, by meditations and other exercises; and for the more solemnity of the day, for these, and the like, I do not finde that Christ hath given any particular rules, but that every one is herein to submit to the Canons, and orders of the Church; and to conform himself thereto, and that this conformity in obedience to God, who requires us to hear the Church, and obey our Pastors, is acceptable to God: and therefore those that will not rest herein, but look for particular directions out of Scripture for every thing, which indeed they cannot finde, by writing what ever they finde about the Sabbath, and applying it to the Lords day, do unawares fall into Judaisme, and perplex mens consciences into inextricable Laborynths; as daily experience shews; whereas the constant practise of the Church of Christ in all ages shews, that in these things she did use that authority which Christ hath given her, as appears by the severall constitutions both Ecclesiastical and Civil; sometimes enlarging, and sometimes restraining the liberty of people in these matters.

And hence it is, that though the Fathers usually say, that all the glory of the Sabbath is transferred to the Lords day; and though it be commonly said, that the Lords day succeeds the Sabbath, yet the truth is, that it succeeds not properly, as the Heir doth his Father; at least it is not *Heres. ex asse*, as Civilians speak, but as the light follows darknes, and the substance the shadow; in regard that the rest of the Jews Sabbath, as it was symbolical is expired, and onely what was grounded upon moral equity in it, is continued in the Lords day, in which for the particular manner of observing we must look to the canons and customs of the Church, which are of such force in these things, that though by the common Canon-law all festivals are from evening to evening, *Cap. 1. & 2. de Feriis. Navar. cap. 13. n. 5. Covar. in 4. variar. resol. cap. 19. n. 9.* yet where the custom is to observe them from midnight to midnight, or from morning to morning: such custom ought to be kept, if there be lawful prescription for it, as *Panorm. resolves.*

*Panorm in c. 2  
de Feriis n. 1.*

7. Before we conclude this observation about the Sabbath, it may be fit to consider, why it was so long observed after our Saviour, together with the Lords day; for we finde, that for many years after the Apostles times, the Sabbath was kept, as well as the Lords day, until the Council of Laodicea, which was not long before the Council of Nice, and that it is still observed among the *Abyssines*: and that *Balsam.* saith, that the holy Fathers *ἡρώδης δίδωσιν οὐκ ἀποδοῦναι τὴν εὐχάριστον τὴν ἐν τῷ σάββατῳ*, did in a manner equall the Sabbath with the Lords day. *Gregory Nyssen.* calls those two dayes, *fratres, brethren.* *Clem. constit. l. 7. cap. 24. Diem Sabbati, & Diem Dominicam festas habete, quoniam illa creationis, altera resurrectionis memoria dicata est,* observe those two festivals, the sabbath and the Lords day, the one in memory of the creation, the other of the resurrection; hence was that old Custome of not fasting upon the sabbath, or Saturday, because it was a day of rejoycing, and therefore those *quibus illi in primis* festival dayes in the 53 Canon of the Apostles, are expounded by *Zonaras* to be the Sabbath or Saturday, and the Lords day; and in the 65 Canon, it is prohibited to fast either on the Sabbath or Lords day, save onely the Sabbath before Easter; *Ignatius in Epist. ad Philadelph.* saith, If any fast *κατὰ τὸν σάββατον*, on the Lords day or on the Sabbath, *χρὴστὸν δὲν*, he is a murderer of Christ. *Tertul. de jejuniis* saith, *Sabbatum nunquam nisi in Pascha jejunandum est*, none must fast on the Sabbath or Saturday, save before Easter. And from this cause it was, that *Constantine* (whose Edict we may read in *Ensebius* for the free exercise of Christian Religion) forbids, that they should be impleaded on the Sabbath or Saturday, as well as on the Sunday; because both dayes were observed with publick meetings: And in the Synod of Laodicea, it was appointed, that besides the Law, (which was anciently read upon the Saturdayes) the Gospel should be also read on that day. By all which it may seem, that the Jewish Sabbath; and the Lords day, are both to be kept; and by some learned



men it is hence urged, that the Sunday doth not succeed the Sabbath, but was superadded to the Sabbath.

But to this I answer, 1. That the Sabbath was for some time used as a thing indifferent, as were some other legal rites in favour of the Jews, and that they might be the lesse offended, and more easily gained to the Christian Church: as *S. Paul* circumcised *Timothy*, and *S. Peter* abstained from some meats, &c. not as things necessary but indifferent.

2. That though the legal rites were void at Christs death, and then expired, yet as *S. Augustine* saith, some time was required for their decent burial.

3. That though holy duties were performed in publick on the Saturday, for many years, yet the symbolical and typical rest, which was proper to the Jewish Sabbath, was not allowed, or practised in the Church, and therefore when some began to Judaize on the Saturday, by resting on that day, it was forbid by several Councils, as that of *Laodicea cap. 29.* the Council of *Lyons in cap. 1. de consecr. d. 3.* and the Sabbatarians were generally condemned for Hereticks. And therefore the observing of Saturday as a half holy day, as it is still in a manner kept in many places with us, was not with reference to the Jewish Sabbath, but for the more honour of the Lords day, as a preparative to that great festival: and therefore though the Church did allow some publick meetings on that day in the Church, yet we never finde that the symbolical rest, which is the proper and characteristical difference of the Jewish Sabbath from Christian festivals was ever allowed, but generally condemned.

And thus I have done with these observations and positions which I conceived necessary to insert concerning the Sabbath, to give some light, if possible, to this so much agitated question, submitting all to the judgement of my superiours in the Church, and ready to yield to what any judicious and learned man shall upon better reasons propound.

#### CHAP. IIII.

*Reasons of this Commandment.* 1. Gods liberality in allowing us six dayes, and requiring but one for himself. 2. The seventh is his own proper day. Who are comprehended in the prohibition. 1. The Master of the family. 2. Children. 3. Servants. 4. Cattel. 5. Strangers. The general reasons of this precept. 1. Gods rest from the creation. Addition 22. Moral reasons sometimes given of a ceremonial precept. The reason why a rest, and why on this day, are different things: out of *Maimon*, *Abenezra*. 2. Reason, the benefit coming to mankind by the creation. 3. Reason God blessed the seventh day.

*Reasons of this Commandment.*

IN the three next verses (namely the ninth, tenth and eleventh) God first explaineth his meaning, or gives an explication or further exposition of this Commandment, verse 9. & 10. and then gives a reason of the Commandment, verse 11, why they should yield obedience to it. In the explication there is order taken as well concerning works, as persons. First for works, *Six dayes shalt thou labour, &c.* verse 9. Secondly for persons, *Thou and thy son, &c.* verse 10. And again in the same verses there is, 1. An Affirmative, *Six dayes thou shalt labour, &c.* verse 9. and 2. Secondly, A Negative, *Thou shalt do no manner of work, &c.* verse 10. Again, there is 1. a Permission. Six dayes God hath given thee wherein thou mayest labour, and do all that thou hast to do. 2. And secondly an Opposition or Antithesis, But the seventh day he hath reserved to himself. Six dayes are thine, but the seventh his. He hath bestowed six dayes on thee, but the seventh he hath reserved to himself. In the six dayes thou shalt do all, but on the seventh no manner of work.

1. God liberally allowing us six dayes.

Now in the opposition there are two by-reasons included (for the main reason is in the 11. verse, [for in six dayes, &c.] The first is, That because God hath dealt so liberally with us, as to give us six dayes for our selves, and to reserve only one to himself, therefore we should be the more ready to give him that day, for by right of Creation, we and all ours are the Lords, (for he made us of nothing) and in that regard he might justly challenge us and our service all our dayes, and we (being but his Creatures) could not justly challenge to our selves one day; In so much as

if

if it had pleased God to have given us but one day and reserved the other six to himself, we should have had no just cause of complaint; if he had given us day for day, we could not onely have no just cause of murmuring but also ought to have opened our mouthes to praise him for it.

But seeing he hath dealt so liberally with us, in granting us six dayes for our own use, and to do our work, and reserving but one to himself, we must acknowledge it to be a liberal proportion and so it is *veliniquo iudicio*; and therefore, if we be not clean void of good nature, it cannot but content us, and keep us from murmuring.

We see in *Adams* case that when God had finished the Creation and put him in Paradise, notwithstanding Gods bounty to him in granting him all the trees in the garden, (one onely excepted) yet the devil was presently upon him, and upbraided God with his niggardlines, in that, he had not given him freedom to eat of all the trees in the garden; and no doubt but the same devil useth the same pollicy with us still in this case. May you not doe what you will with all the dayes of the week? Now the consideration of Gods bounty to us, should answer all such suggestions, for we cannot say, but that we are well dealt withall, he having granted us two times, and a time, to his one time; six dayes to one, and therefore how careful should we be to give him that one.

This should draw from us an answer like to that of *Joseph* to his Mistress. My Master hath kept nothing from me but thee, how then can I do this great wickednesse, and sinne against God? All the dayes of the week hath God granted me, onely one hath he reserved to himself, how can I then be so unkinde, and unthankfull as to deny him that? Let not *David* in this be our patterne, who having many sheep of his own, would notwithstanding pluck the one and onely sheep out of the poor mans bosom: for if we having many dayes of our own, take from God his one day and pluck that one sheep out of Gods bosom, and make it common for our selves, by doing in it our *opus servile* servile work, we are worthy to suffer 1000. deathes, and God being so liberal, and dealing with us in so unequal proportion to himself, as 6. to us, for one to him, taking of us but one for six: if we do not his work on that day, we are to be taxed of extream injustice and ingratitude.

This is the meaning of those words (*and do all thy worke*) that whereas God might have employed us in his worke, and musing on his will all the dayes of our life: but he is content to forbear and spare us the rest of the week, that in that time all our own affaires might be dispatched, and none left undone, or to be done on this day. God might say to us, as *Nathan* said to *David*. All this have I given thee and more I would have given thee, if that had not been enough: but certain it is, that he saw in his wisdom that these six dayes were sufficient, and therefore will eth us to remember, and still be so carefull to order our affaires on these dayes, that against his seventh day comes, we may be at leisure to sanctifie it.

2. The second reason implied, is in these words. (*But the seventh day is the Sabbath of the Lord thy God*) which contain the second opposition, and intimate to us, that the seventh day is Gods own proper day with which we have nothing to do to imploy it as we please, and that it is plain theft and sacriledge to rob God of this part of time which he hath reserved to himself. For if God had thought fit to have given us the seventh day too, then might we have wrought on that day also, but seeing he hath reserved it to himself we cannot without plain theft, or robbery, breake in upon this day to which we have no right, by doing our own worke upon it. Render therefore unto God that which is Gods, for it cannot be withheld from him without sacriledge. It is as if a man should say, you may wear those clothes which are your own and bought with your mony, but this garment which is bought with mine, you cannot without violence take from me: so likewise because of Gods bounty to us, we cannot without ingratitude and manifest injury to him take this day from him; because it is his, he will have it wholly to himself. In it thou shalt do no manner of worke.

Those who are comprehended within the Prohibition stand in five ranks.

1. *Thou*; secondly. *Thy son and thy daughter*. thirdly. *Thy man servant and maid-servant*.

4. *Thy*

Gen. 2. 16.

3. 1.

Gen. 39. 9.

2 Sam. 12. 3.

2 Sam. 12. 8.

Because it is Gods own day

Mat. 22. 21.

Thou nor thy son &c.

who are comprehended in the prohibition.

1 The Paterfamilias.

Mat. 24. 45.

1nc. 21. 48.

4. Thy cattel. 5. The stranger that is within thy gates.

1. First for the *Paterfamilias*, the master of the family. It is reputed to be an especial preferment to be set over the family by the Lord of the family. And as it is *honor*, an honour, so it is *onus* too, a charge for *Cui plus datur, ab eo plus petetur*; to whom much is given, of him shall be much required. and therefore the first charge is laid here upon him, that is the chief. For as long as man is in the condition of a son, or a servant, so long he may say, *Ego serviam*, I will serve, but if once he come to have the charge of a family, then he must say with *Joseph*, *Ego & domus mea*, I and my house will serve the Lord.

Jos. 24. 75.

Luk. 19. 6

Gen. 24. 30.

Jo. 13. 15.

Gal. 2. 11. 13.

In reference whereto, when Christ had converted *Zachew*, he said. This day is salvation come to this house: why? because this man (who is chief of the family) is the son of *Abraham*; and *Abraham* instructed his family. He must say to his family, as Christ did to his Apostles, *exemplum dedi vobis*, I have given you an example. For if *Peter* or whosoever is principal fall away, then others, yea *Barnabas* himself will be drawn away too. So though he discharge the duty himself, yet if he take not care that others under him discharge it also, he is a debtor. That is, he ought to be so far from giving occasion himself or suffering others to violate that day by working, or setting them that are under him to servile worke; that he together with them must see the day sanctified, and take care that all joyn in those holy duties which are requisite to the sanctification of the day.

2 Children in Deut. 20. 5.

2. The second is concerning children. Saint *Augustines* argument is good upon that in *Deut.* 20. Where if a man had new built an house the manner was to consecrate it. That if a man that hath built a house be carefull to consecrate it, being but the fruit of his hands, then much more lieth the care upon him of consecrating the fruit of his loins. We see this careful affection in *Abraham*, that he would command his sons to keep the way of the Lord; for where the greatest love is, there is also the greatest desire, of conjunction as well in spirit as in body, and in grace and holines, and the means thereof (the service of God) as in nature, even natural love, if it be true and rightly guided teaches man *curare liberos*, to take care for their childrens good as well as their own, and that for their souls as well as their bodies.

Gen. 18. 19.

3 servants.

Gen. 18. 19.

Col. 3. 11.

3. In the third place, Servants are prohibited from work on that day. We see in the place before quoted, that *Abraham* was commended by God for the care he took for his household to do his service. And the Apostle saith, that in the service of God, God takes no notice of the difference of servants from others, in Christ is no difference of bond or free, thy servants must rest as well as thy self. And God elsewhere gives another reason for it. Remember thou wast a servant, where thou wast oppressed with labour. God hath a care of them: and charity and humanity requires, that we weare not out our family with too much toyle, lest the Commonwealth be endangered by their hard vsage. We read that in the Spartan and other common-wealths diverse insurrections have troubled the states, by overburdening of servants: therefore God (for the preservation of commonwealths provides here, that they may have a day of rest and refreshment.

Deut. 5. 15.

4 Cattle.

psal. 36. 7.

pro. 12. 10.

4. So likewise of Beasts. Gods mercy, care and providence extends likewise to them. *Thou Lord (saith the psalmist) shalt save both man and beast, how excellent is thy mercy! O God?* it extendeth to the bodies and lives of them, for A righteous man regardeth the life of his beast, saith *Solomon*. God therefore here takes order that the beast be not overtired. He hath also charged, that the earth shall have its sabbath: if it have not, it will cry against us, and the furrows thereof will complain, as holy *Job* speaks, for *Quod caret aeterna requie durabile non est*: neither land nor cattel, if they rest not. sometimes, cannot hold out: one end of Gods providence herein is to restrain our covetous humour and desire which is such that (rather then lose the least gain) we will put our land and cattle to the utmost, therefore by this clause God takes order to restrain it.

Job. 31. 38.

Jon. 3. 7.

Another end is, that by beholding the beasts to rest, we might be the more stirred up and moved to sanctifie a rest our selves; not that the rest of beasts is acceptable to God, or required for it self, but that we may be affected therewith, and put in minde of our duties: we read that in the fast of *Nineveh*, command was given, let neither man nor beast, herd nor flock, tast any thing: let them not feed nor drinke



drink water: nor that God tooke any delight in the fasting of beasts, nor that it was acceptable to him: but that the *Nauvites* seeing their beasts pined before them might be moved the more to repent and humble themselves for their sinnes; so here, the Jews seeing their beasts to keep a kinde of sabbath, might the better remember to keep it themselves.

5. The last is, *the stranger within thy gates*. Now the gates of a house or of a city, in scripture signifie a jurisdiction, or protection. He that is within anothers gates is under his jurisdiction, and as he enjoys thereby protection against injuries by coming within anothers gates, so also he must be subject to his jurisdiction: when God told *Abraham*, that his seed should possess the gates of his enemies, his meaning was, they should conquer and be Lords of their cities. And when *Lot* told the Sodomites, that the Angels came under his roof, he signified that they came thither to be under his protection. So that if a stranger come to remain within our gates, or under our roof he is to be under our government as well as he enjoys our protection, and therefore is to be under our care in point of religious duties.

5 Strangers

Gen. 22. 17.

19.8.

In case of jurisdiction, *Nehemiah* as long as he had hope to reclaim the men of Tyre and Ashdod, suffered them to come within the gates of Jerusalem with their ware: ut when he found that (notwithstanding his threats) they would come in, and make their markets upon the sabbath, he shut the gates against them at the evening of the *preparation* or preparation of the sabbath. And thus we see the meaning of this Commandment for works and persons in general and particular. [Now there are three reasons for it.

Neh. 13. 19.

The first, which is the general and main reason is [for in six dayes the Lord made heaven and earth &c.] the rule (as we said before) of discerning precepts is.

General reasons of this precept.

It may be observed, that a moral reason is often given of a ceremonial precept, because even in ceremonies there is a general moral equity: diverse instances, may be given in the Law, but when a reason is given as a full and adequate cause of such a precept or as the immediate and essential cause of it, it is true, that if such a reason, be moral and immutable, there the precept is so too.

Annotation 24. of Ceremonies.

Besides, it is observed by *Maimonides* and others, that the cause why a rest is enjoined, and the cause why it was upon this day, are two different things. The first which was the true and original cause of the rest, is expressed Deut. 5. because of their deliverance from the Egyptian bondage, to keep a memorial of it. The other is expressed here, for whereas any other day might have been chosen for this rest, yet God thought fit to pitch upon this day, because it had been consecrated for a day of joy and praise from the beginning, by a greatful remembrance of the creation, and because on that day God gave over and finished his work. So *Aben-Ezra*, prefat. in Deut. Isaac. A- rania and others, and hence it was called the sabbath. But yet though it were granted, that Gods rest from the creation was the principal and immediate reason of this precept, yet this makes it not so simply moral or immutable, as the law of nature, for it remains still a positive precept, *jure divino positivo*, which may be changed by the same authority that made it, and so its certain, that the day is de facto changed, and that it was by divine authority is most probable, as is formerly proved in the additional observations.

*Ratio immutabilis precepti, facit preceptum immutabile*. If the reason of the commandment be immutable (as this is) then it makes the commandment unchangeable for the substance of it. Because I have rested (saith God) therefore shalt thou rest in honour of me. *Creator imitandus a creatura*, the Creator is to be imitated by the creature, is a firme reason and immutable.

2. Another reason may be gathered out of the same words, namely, the benefit that accrues to mankind by that which the Lord did in these six dayes. Other reasons elsewhere God useth, as proper and peculiar onely to the Jews, but this benefit by the creation being general, is most fit for all, and may be a means to employ and exercise us in the meditation of Gods works, and in his praise for it, as the 92. Psalm shews us, which psalm was made especially for the sabbath day. As also to the continuing of the memory of the Creation, to keep us from Paganisme: for if the duty of the memorial of the creation had been duly and successively kept from the

Exod. 23.

Deut. 5. 15.

the beginning and so continued, that great doubt which troubled all the Philosophers so much [whether the world had a beginning] had been taken away. And therefore this day being one especial means to keep men from Atheisme, was therefore sanctified by God, to be a day of rest. This was one reason why the not keeping this law was so severely punished, by the Mosaical Law, as appears by the man that gathered sticks upon that day and was therefore put to death which was not onely because the law of the sabbath was then newly made (to wit for the ceremonial and typical part which consisted in rest) and therefore required the severer punishment, but also because, the not observing of that day, was in effect a denial that God created the world.

in Gen.

*Augustine* treating upon the Creation, saith, it is true that God might have been pleased to have said as well *fiat mundus totus*, let all the world be made in a moment, as *fiat lux*, let there be light, in the first day: it had been all one to his omnipotency to have done it at once, as in six da. es: and enquiring further into the cause why he did not so, could finde no other reason, but that God by creating one thing after another would teach us that we should proceed in the musing and meditation upon the works of creation severally and in order, as God made them. So did king *David*, and so did *Basile* and *Ambrose*, who wrote some books of it. And this course of meditation was much in use in the primitive Church,

psal. 104.

3. The last reason is. *Because the Lord blessed the seventh day.* He did not onely rest on that day, but he consecrated it also. Besides *exemplum*, his example, there is *institutio*, he hath solemnly instituted it. So that it shall be to us *Me:atura anima*, the Market day of the soul, for our amendment in that we did amisse in the foregoing week, and for the regulating of us in the week following.

Rom. 13.2

But this is not all: the force of this last reason is in this. God saith, because I have blessed and hallowed it, seeing I have appointed it, see you do not resist me, but submit your selves to my ordinance. He that keepeth it not, and resisteth Gods ordinance, resisteth God himself, and they that do so receive to themselves damnation. Therefore that which God hath hallowed we must not pollute.

We see the reasons why this rest is to be kept, let us now see how far it is to be kept, and what is required to the sanctification of it.

## CHAP. V.

*How far this rest is to be kept. Why this word Remember is prefixed. Such works to be forborn, which may be done before or after. Necessity of a vacation from other works that we may attend Holy duties. Mans opposition to God, when he bids rest, then we labour, et c contra. Six works in particular forbidden the Jews. Whether the same be absolutely now forbidden the Christians: Rest necessary onely for the means of sanctification, or the practise of it, as in works of mercy or necessity, sabbatum boum & Asinorum. Sabbatum anrei vitali. Sabbatum Iyri. Sabbatum Satane.*

**T**He substance of this fourth Commandment consisteth especially in these two things. 1. In the outward rest of the body, *otium*. 2. In the holy duties which are the end to sanctifie it. *Sanctificatio*.

Rest  
why the word  
Remember, is  
prefixed.

1. As before we are willed to remember, it both in the week before the day come, partly because in the day it self we are to yield an account to God of the former six dayes work *in singulis & scrupulo cordis* with trouble and sorrow of heart: partly also as *Augustine* speaketh *ne quid operis rejiciatur in diem festum*, that no work, that might be done in the former dayes, be put of to the holy day: so when it is come we must avoid two things, which as *Saint Gregory* observes may cause us to forget to sanctifie it. 1. The one is *aliorum exempla* other mens ill examples 2. The other is *Ludorum & spectaculorum studia*, the practise and desires we have to unlawful sports and sights: to which men are more naturally addicted, then to the sanctifying of the day.

Esa. 58.13

And in as much as we are to esteem of the sabbath as *Delicie Domini*, the delight of the Lord, and that these two things are main obstacles and impediments to such

# Chap. 5. What works are forbidden in this Commandment. Com. 4. 281

such estimation of it, we must not onely remember it before hand, but when it cometh also.

That which we are to remember is, 1. A day of rest: and 2. to sanctifie it. *Augustine* comprehends them both in two words, *otium sanctum*, a holy rest. 1. A ceasing from labour: and if we ask from what labour? It is as an ancient Canon of the Church sheweth, *Ab eo quod antea fieri poterat, aut quod postea fieri poteris*, from that which might have been done before, and from that which may be done afterward. And whatsoever is meant by the labour and work of the week day, that must be forborn on this day, with this proviso; That, *Ab eo quod nec antea fieri poterat, nec postea poteris, non est abstinendum*; such works of necessity, which cannot be done either before or after, are not to be forborn.

The grounds are laid by *Augustine* and *Jerome* thus. There is nothing (as the Preacher saith) but must have its time: As we destinate a set time for our bodies repast, sleep, and the like in w<sup>h</sup> time we usually take order, that we be not interrupted, or disturbed, by any other occasions. And so in other temporal things, the more serious they are, we go about, the more care we take, that we be not hindred in them; but that we may wholly minde them, & hoc agere. So in the case of spirituals, there ought to be a set time for the building up of the soul, and procuring holinesse to it, and exercising holinesse by it, wherein we are to use no lesse care, being a matter of greatest importance: but that in the promoting of it, all impediments, may be removed, that may hinder us in it; *ut promptiores simus ad divinum cultum, cum non habemus impedimentum*, saith *S. Augustine*, that we may be more ready for divine worship, when we have no lets or impediments to hinder us. And this is so plain, as that we see even the Council of Trent (taking order for observing of holy dayes) hath set down concerning the holy duties which are to be performed on those dayes, that they are such, *Qua ab his qui ab humanarum occupationum negotio desinentur, omnino praestari non possunt*, which cannot be performed by those that are busied with worldly or secular affairs.

So many of the Fathers that write upon this place [*vacate & videte, quia ego sum Dominus*, Be still and know that I am God] shew, that by the rule of natural wisdom, the Philosophers held, *Postulandum esse secessum, ut melius intendamus*: a vacation from worldly affairs is necessary, that we may the better intend & contemplate on heavenly things. Our heads must not be occupied with worldly thoughts, when we are about the affairs of the soul: not that the works of the other six dayes are evil in themselves, but because they are apt to distract the minde from that, which is proper to this day.

Now *Otium*, Rest, being the first part, it is a very strange thing that the nature of man should be altogether so averse from Gods will, that when the Precept is difficult and laborious, requiring some pains and travail, then they will be idle: and where this precept is not laborious but easy, as this to rest, they will (rather then not break the Commandment) take pains: that is, they will even against their nature, make themselves businesse, and pick out that day of all the dayes of the week that he hath chosen, so that it shall be a kinde of policy, to make advantage of that day, and to finde out some labour on that day, on which he hath forbid us to labour. And so much for the easinesse of the Commandment and the perversenesse of man.

We finde in Scripture six several kindes of prohibitions from working on this day.

1. Before the Law given, when the people departed from Elim, and came to the wilderness of Sin, there was a prohibition from gathering Manna, there was better food to gather, of which he that eateth shall live for ever. The Lord is to be tasted.

2. A second is, As there must be no gathering of Manna, nor going out to gather it that day, so there must be no buying of it, though it should be brought to us. So *Nehemiah* protested against buying and selling, which sheweth the unlawfulness of it: because on that day is *Mercatura anima*, it is the market day of the soul, buying and selling on that day is forbidden.

3. A third is that which the Prophet *Jerem* mentions, that is the carrying of burthens on that day: and the better to dissuade the people from that kinde of work, the Prophet promiseth, in the person of God, great blessings to them if they forbear; and threatneth great plagues upon them if they did not, for if they made that

Nr

their

1 Otium.  
2 Sanctum.

Ep. 157 ad  
Opat.  
† In Ezek. 20.  
Eccl. 3. 1.

Psal. 46. 10

Particull  
works forbid-  
den the Jews.  
Exod. 16. 1, 4,  
26.

Job. 6. 58.  
1 Pet. 2. 3.

Nc. 13. 15. &c.

Jer. 17. 21.

24.



their day of carriage, God would send upon them a burden, which they should sink under, viz. Captivity and desolation by the Enemy, he would kindle a fire in Jerusalem, and burn up the gates and palaces thereof. *verse ult.*

4. Another thing prohibited by the Law, is working in harvest time, because the inning of harvest, and gathering of grapes might seem to be a matter of great necessity. Six dayes shalt thou work, but on the seventh day thou shalt rest: in earing time, and in harvest time thou shalt rest: so that the provision for the whole common-wealth must give place unto the rest of this day.

5. A fifth thing prohibited is Travailing or Journeying on the Sabbath day. *Exod. 34. 21.* *16. 29.* *erit Sabbatum Jehovah, maneat quisque in loco suo, neque egrediatur quisquam die septimo:* to morrow is the Sabbath of the Lord, Abide ye every man in his place: let no man go out of his place the seventh day.

6. The last is above the rest. For whereas God (in the three Chapters before) had given Moses a platform for the building of a Tabernacle, and taken order that he should go presently in hand with it: yet in the 31 Chapter, he saith notwithstanding, Verily my Sabbaths ye shall keep, whosoever worketh on that day, the same person shall be surely put to death. Which is as much, as if he had said: Though that work may seem most lawful, and tending most to my glory of all other, yet ye shall not break the Sabbath to do it: and so *verse 15* he gives an universal restraint, whosoever doth any manner of work on that day, shall be put to death: any manner of work, an universal prohibition, and the penalty threatned was accordingly executed, upon him that gathered sticks. *Numb. 6. 15. 35.* he was stoned to death by Gods special appointment.

And the Lord tells the people, that if they pollute the Sabbath by bearing burdens, he would kindle such a fire in the gates of Jerusalem, that should devour the palaces of it, and not be quenched.

The Prophets generally urge the observation of this Commandment above the rest. And we may observe, that there hath seldom been any strange visitation by fire, but where there hath some notorious prophanation of the Sabbath gone before. So that when it shall please God to visit us with the like judgement, we may conjecture what hath been the cause of it.

Concerning the rest now required on the Lords day, and the difference thereof from the Jewish symbolical rest, which was therefore more strict, see the former Additional observation, observation 6.

Therefore to conclude this point, let them that go out to gather Manna, carry burdens, buy and sell, gather harvest, journey and travail up and down, or do any the most lawful work, not think these things to be *otium sanctum* or *Sabbatum Jehovah*, a holy rest, or the Sabbath of the Lord, but (as Leo saith) *Sabbatum Tyri*, the Sabbath of Tyre.

The Council of Mentz (held in the time of Charlemain Anno Dom. 813) hath this Canon. *Omnes dies Dominicos cum omni veneratione decrevimus observari, & a servili opere abstineri, & ut mercatus in eis minime sit, nec placitum, ubi aliquis ad mortem vel poenam judicetur;* we have decreed that all the Lords dayes be observed with all reverence, and that servile labour shall be forborne, and that no market be kept on those dayes, nor that any Courts be kept either to condemn men to death or punish them. Those that offend are to be deprived of the communion for three years. And the Council of Tyburis (Anno 895. in the time of the Emperor Arnulph) hath one Canon to the like purpose, as well for the observation of other holy dayes, as the Lords day. In the second Council of Mascon (held anno 582) severe punishments were to be inflicted upon those that should not observe the Lords day, and that *toro die*, all the day long. As it was larger for the fault, so it was milder for the punishment, for they suspended those that violated this Canon from the Communion but for half a year: so strict were they for the sanctifying of this day; and that (as one saith) because God requires the rest, not for the rest it self, *sed quia hoc die Deo tantummodo vacandum*, because we must this day consecrate our selves wholly to God.

Now here will arise some questions. Whether the strict Commandment given to the Jews, of kindling no fire, and consequently of dressing no meat upon the Sabbath be to be observed by us Christians.

# Chap. 5. What works are forbidden in this Commandment. Com. 4. 283

To this we answer Negatively, for this was Ceremonial, and belonged onely to the Jews. For it is a general rule, that every moral or eternal dutie of the Law, may be performed by all men at all times. But they which inhabit under the North-pole (as it is well known) cannot be without fire one day; and to let it go out were to their utter destruction: and so they that dwell under the burning Zone, under the Equinoctial, cannot well keep their meat above one day: so that this being Ceremonial, the Christian is exempted from the observing of it, as being a thing not observable through the whole world, though it might have been observed by the Jews: and therefore was it a peculiar precept to them onely, because they had no obstacle, but might have kept it.

2. The second question is: Whether the six several works formerly prohibited the Jews, be absolutely forbidden to Christians; as to travail &c.

For answer to this, we will go no further then the Precept it self:

The Sabbath must be remembered שבת.

Whether all the works forbidden to the Jews, be also now forbidden.

Our rest must be *ad sanctificandum*, to sanctifie it: the outward rest is destinate *sanctificationi* to sanctity: *ideo quiescimus, ut sanctificemur*, we therefore rest, because we should sanctifie: so that where our rest is not *destinata sanctificationi*, applied to sanctification, it is not required, and where sanctification cannot be *sine quiete* without rest, there a rest is required.

Certain it is that a man may rest and not sanctifie; so likewise, he may sanctifie and not rest: and therefore in the first case, it is said, there are many resters, and but few sanctifiers. Now sanctification consists either, 1. In the means of sanctification. Or 2. in declaring our inward sanctification by the practise and works of it in our lives. And where the rest is not necessary for one of these, or not destinated to them, (it being a subordinate thing) it may be forborn. The rule in Logick is, *tantum destinati sumendum est, quantum prodest ad finem*: we must take so much of that which is appointed for the end, as conduceth to the attaining of that end. As in the case of Medicine, so much is to be taken, as will serve to the end for which it is taken.

Again, for the means of sanctification, Christ defending his Disciples against the Jews (who were altogether urgers of the bodily rest onely) sheweth, that the rest in regard of the sanctification may be broken: as in the Priest in sacrificing, (that time being the most laborious time for him, as it is now the greatest day of labour for our Minister) was blamelesse, because he was *in opere cultus Divini*, employed in the work of Gods worship. We read also in the *Acts of the Apostles* of a Sabbath dayes journey; and of the like in the Old Testament, where the Shunamitish woman coming to her husband for the Ass, he saith to her, Wherefore wilt thou go to the Prophet to day? It is neither new moon, nor Sabbath, as if the custom had been then, to go to the Prophet that day, when they had no publick meetings elsewhere. So that where publick and lawful assemblies are not, a man may take a Sabbath dayes journey to joyn in publick worship with others. Thus much for the first part of sanctification.

March. 12. 5.

Acts 1. 12.

2 Reg. 4. 23.

But this is lesse acceptable to God then the other part which is the practise of sanctification, for this is the end, the other but the means: and therefore our Saviour being reproved by the Pharisees for a work of healing upon the Sabbath, tells them, that if they had known what this meaneth (which he citeth out of the Prophet *Hosea*) I will have mercy and not sacrifice, you would not have condemned the guiltlesse. Mercy being indeed a practical work of sanctification, and preferred before the means. So that in regard of the practise of sanctification, a man may leave the very means, as to shew a work of mercy. As if there should happen a fire, or a man or woman to fall into a swoon, or a woman to be in travail in time of divine service, or sermon, we are to leave the means and practise the work, in shewing mercy, by saving the life or goods of those that need our help, and would otherwise have perished: for it is a true rule, that *periculum vitæ pellit Sabbatum*; the danger of life excludes the Sabbath. For as God will be glorified on this day for the works of his Creation, the memorial whereof was a cause of the institution of this day from the beginning: so no lesse is he glorified in the preservation of his creatures. We read John 6. 12. that our Saviour Christ was careful to save the fragments, and commanded them to be taken up, and his reason was, because he would have nothing lost. If not the least, much less the life of any thing may be lost, and if he be careful of the life of other things

Hosea 6. 6.

March. 12. 7.

how much more then think you is he careful for the life of man? He practised himself this work of mercy upon the Sabbath upon the man that was in peril of his life.

And indeed *Neccessitas facit legem ex legem*, Necessity makes law an Outlaw. In the Law it is said, Thou shalt not see thy brothers Ass or his Ox fall down by the way, and hide thy self from them, but thou shalt surely help to lift them up again. Nay we see in the Law, that God himself is not so strict in observing the practise, as many now adays are. For in one place where he appointeth the sanctification of the 7<sup>th</sup> day Sabbath, and prohibits all works, yet he hath there a Proviso, *Save that which every man must eat, that may be done of you.* And in the Gospel our Saviour tells the Jews, that they watered their cattel on the Sabbath day.

But we must take this caution by the way, that we use not this liberty according to the flesh, nor as a cloak, as the Apostles speak, and that these works of Mercy in preserving the life of Man and beasts, and other of Gods creatures be used *presente non imminente necessitate*, in case of present not imminent necessity. As when any present danger appears against my life, I am to defend my self: for *in presenti necessitate quisque Magistratus est, & quisque personam Dei habet, ut potius occidat, quam occidatur*: in urgent, and present necessity every one is a Magistrate, and representeth the person of God, to kill rather then to be killed. But if the danger be not present but only imminent, as, one tells me, there is wait laid to kill me, I must then repair to the Magistrate: so that for present necessity or peril, there is an exemption, the Lord hath resigned his right into our hands, but not upon an imminent peril or necessity, which may be prevented or avoided.

On the other side, we are to observe another Proviso. We must be careful that (because God seeth the heart, and we are to deal with him) we be sure the danger could not be prevented, nor the work be deferred, but that present danger and necessity enforceth us to it. For we must not draw a necessity upon our selves, or pretend a necessity when there is none, because God will not be mocked, though we may delude the eyes of men.

This is to be remembered, because of the practise of some who Inne their harvest on the Sunday, pretending that it is not Gods will, that any of his creatures should perish, which is true, and might lessen the offence, if they did it only for preserving the creature, and not for their own gain and profit, which if they pretend, let them know, that God sees their hearts and knows their intentions.

Therefore for tryal of men in this case, it were good if to put a difference between their works on that day, and upon other dayes, they would do as they did 1 Cor. 16. 2. lay up on the first day of the week, whatsoever they gain or save by their work on that day, and give it to the poor; by this means it would appear with what hearts they wrought on this day, whether only to save the Creature, or out of a desire of lucre and gain. Thus we see what rest is commanded, and how these cases may be resolved.

3. But here ariseth another question. When we have rested is that all, we are to do? Surely no. It is not sufficient that we rest, if we do not sanctifie too. *Leo* said of the people of his time, that on this day their care was, *bene vestiri, & nihil agere*, keep holy day, by wearing gay clothes, and doing nothing. Now as *S. Paul* said of bodily labour that it profiteth little; so we may say of bodily rest, that it profiteth lesse. This rest is to holiness and not to idleness. We must not be idle on that day of rest. To keep a Sabbath therefore, and not be able to give accompt of some good thing done by us in it, is that which the Fathers call *Sabbatum bonum & asinorum*, the oxen and asses keep as good a sabbath as such do.

*Homil. 3. de quadrag.*

1 Tim. 4. 8.

*Sabbatum Asinorum.*

*Sabbatum auri vinuli.*

*De decem choris c. 2 & ser.*

*1. in psalm. 32.*

*Hier. in 20 E.*

*zek. hom. 25.*

*Serm. 3. de quadrag.*

*Greg. 113.*

Besides these Idle sabbath keepers, there are two other sorts of people, that are neither idle nor well employed.

1. Of the first sort *Augustine* speaks, and they were either 1. such as did *vacare nugis, theatris, spectaculis & choris*, spend their time in pastimes, shewes, stage-plays and dancing: or else those that 2. gave themselves on the Sabbath *venationi*, to hunting. To which *Leo* addes such as did *vacare chartis, rationibus, & commensationibus*, passed the day in playing at Cards, and in revelling: and so addicted were they to these things, as that they were not at all occupied in any work of sanctification. These mens Sabbath, (as *Augustine* well observeth) is like that of the people in

*Exodus*



*Exodus Cras observabimus sabbatum Jehova.* To morrow shall be a sabbath to the Lord, they would keep a sabbath to him, but it should be (as in the next verse) to eat and drink and play, this sabbath I say was kept to the Calf, and therefore he calleth it *Sabbatum vituli aurei*, the sabbath of the golden Calf. Exod. 32.5.6.

For as we may not keep open markets, go to plough or to Law on that day, so neither should we spend the time in hunting, nor yet in dancing and sporting. Nor spend our time ordained for sanctification in beholding sights, stage plays and the like. Not because these are in themselves evil or unlawful, but in that they hinder our sanctification against such prophanation of this day, severe order was taken by diverse counsels, as *Concil. Gangr. 5. Can. 8. Concil. Agath. 38. Can. 1.*

Some christians in the primitive times were so far from this, that they would sit in the oratory all the Lords day, praying and hearing, without eating or drinking: insomuch as by their long fasting diverse diseases grew among them: whereupon the same council of *Gangra* in Paphlagonia held *Anno. Dom. 327.* Was Can. 18. forced to make a Canon with an Anathema annexed to it, against those who thenceforward should fast upon the Lords day. But though we shall not need to fear such zeal in our times, yet it sheweth to us the great and excellent examples of abstinence used in the Primitive Church, to make them more fit for the service of God.

1. The other sort are they that spend their time this day in gluttony, Lust, drunkenness, and such like vices, which ought not at any time, much lesse on that day, be practised. For if the affaires of our calling, or the sports lawful on another day must not be used on this day, much lesse any vice which is unlawful at any time for hereby a double iniquity is committed. 1. first because the commandment is violated and this day seemes to be picked and singled out of all other dayes despitefully against the Majesty of God, 2. Secondly because it is an abuse of the Creatures of God and a breach of other commandments. And therefore as the other was *Sabbatum Tyri*, so these do *celebrare sabbatum Sanaa*, keep a sabbath to the devil. Sabbatum Sanaa.

## CHAP. VI.

*The second thing commanded, is sanctification, which is the end of the rest. The kinds of sanctification, publick and private. How the holy Ghost works in us sanctification. The special acts wherein the sanctification of the day consists. 1. prayer. 2. The word read, and preached. 3. Meditation of what we have heard, and upon the works of God out of Psal. 93. 4. Conference. 5. Praise. 6. Sacraments and discipline as special times. The end of these means, our sanctification and Gods glory.*

**T**O what end then must this rest be? why, to holines: we must apply it to that end, to which God hath appointed it, and use that holily which God hath sanctified. The right sabbath is called *Delicia Jehova*, the delight of the Lord, where-in he taketh pleasure: and that is truly observed, when we not onely cease from our own work, as those of our calling, but of those of our corrupt nature and will: by ceasing from that which is pleasant in our own eyes this is to keep *Sabbatum Jehova* a sabbath the delight of the Lord: to make it a day, honour God and to learn Gods wil, and having learnt it to practise it, whereby he may blesse us, and bring us to the inheritance of our heavenly rest. Whereas on the contrary, if the high-wayes of Sion complain, that none come to her sanctuary, or that if we come, we so behave our selves in it that the adversary mock at her sabbaths. Then God himself will take a course as the prophet speaks, *proiniet fercu solennitatum nostrarum*, he will cast down upon our faces, even the dung of our solemne feasts, that is, he will make them as odious to us as dung, and we shall loath them. Or (as it is in another place) he will punish it with fire unquenchable. The second part  
The sanctifying  
of the rest.  
Esa. 18. 13.  
Lam. 1. 4. 7.  
Mal. 2. 3.  
Jer. 17. 10.  
publick sancti-  
fication.  
Lev. 23. 3.

The next thing is the kinds of sanctification *viz* publick and private.

1. It must be sanctified in the publick assembly there must be *Sacra Synaxis* a holy Convocation.

The

The heathen man could say, that a good thing done and performed <sup>by</sup> one, is well, but better if by many : by a whole parish or City together publicly. The reason is 1. in respect of God, that he might have the more glory, when he is praised in the great congregation and publicly acknowledged before all the world, which was the chief end of the first institution of this day, by such publick meetings the day is sanctified to God for to sanctifie a day : and to call a solemn assembly, are all one as we may see in *Isa. 1. 13* and *2. 15*. 2. In respect the church that all may be known to professe the same faith and to be in one bond of obedience when they all meet in one place, at the same time on the same day to glorifie God. 3. That the means of sanctification as prayer may be the more effectual, for *vis unita fortior*. If the prayers of one just man be so effectual and prevalent with God, much more when many meet together, their prayers offer a holy violence to God, and as it were besiege heaven. 3. in respect of the common-wealth, the heathen could see, that this *quodlibet* meeting together in one place was the means of *unitas* it maintained amity. And the refore they which bring in tyranny seek to divide and separate men and forbid all meetings, and assemblies by that means, to cause them to be disjoynted (as it were) in their affections. But God in his service will have men to meet together, because they shall be of one minde. This for publick sanctification.

*psal. 68. 6.*

private sancti-  
fication.

*Ezech. 38. 23.*

There is also private sanctification. From those publick meetings which are *num- dina spiruales*, spiritual faires, every man must carry away *communitatem animae* provision for his soul, for the informing his understanding, reforming his will, and regulating his affections, and in this we must do, as men do at a market, provide for our use all the week following. And being thus stored, and provided, that great end will be gained, that God may be sanctified, that is, that he may be magnified as the Prophet expounds it.

*Exod. 31. 13.*

*Jer. 1. 5.*

*Zach. 7. 3.*

*1 Cor. 10. 16.*

And as the chief end of this day, is, that God may be sanctified, that is, magnified so the subordinate end is, that we may be sanctified, by the duties which we must then performe. The sabbath was a signe between God and his people, that they might know that it was he that sanctified them. That so they being sanctified, might bring forth the fruits of sanctification as Christ saith that he sanctified himselfe for our sakes, not for his own *Joh. 17. 19*. Now God sanctified it 1. By appointing it to a holy use as the Prophet was sanctified from the womb. 2. By separating it from other dayes, for things or persons sanctified are senered from common vse and, 3. by giving a special blessing to the holy duties of his worship, on that day performed. And thus he makes it holy, or sanctifies it. And as God thus made the day holy, we must sanctifie our selves, and then sanctifie the day as *Hazekias* said to the Levites, sanctifie your selves, and then as it follows, sanctifie the house of God, what God hath sanctified or made holy; that we may reap the benefit of it, we must sanctify our selves, we cannot make it holy, but keep it holy, it is our duty to keep holy. for if a thing be destinated to an use, and be not applied to it, it is perverted. We must not then make that common, which God hath sanctified, we are to apply it to the end to which God hath destinated it, and use that holily which God hath sanctified. The destination is from God, the application must be from our selves. When the instruments of the tabernacle were sanctified whatsoever toucheth them must be holy, so here God having sanctified this day, all that touch it. that live and breath in it, that behold the sun or light that day, must be holy.

*2 Cron. 29. 5.*

*Act. 19. 15.*

*Rom. 15. 16.*

*Lev. 8. 10.*

*1 Jo. 2. 27.*

*Luk. 11. 13.*

Now for the means of sanctification, it is plain, that we are sanctified by the holy Ghost and this sanctifying hath a resemblance to that of the Levitical sanctifying, where nothing could be sanctified, but it must have *unctionem*, be anoynted with oyle, a figure of the spiritual unction, which is nothing else but the spiritual working of the holy Ghost in our hearts so that we must first looke whether we have this unction in us, that is, whether we have the holy Ghost; by which we must be sanctified, which as it is the gift of God (we have it not of our selves) so God denyes it not to those that ask it, as our Saviour speaks, we must be fitted to receive it. As it is God that gives it, so he gives it not to any but those that are prepared to receive it; that we may understand this, we may take notice how the Holy Ghost is compared to fire, now the matter must be prepared and gathered by us, but it is God that gives the spark, and makes it burne, and when God hath kindled the spark,

it

it must be our duty to blow the spark, and look it go not out. Quench not the spirit, saith the Apostle, God will not give the spark it we do not prepare matter, and though we prepare matter, yet it will not burn, unless God kindle the fire, so that the holy ghost, and by consequence sanctification is not got by following the devices of our own brain, ye shall not do that which is good in your own eyes (saith God) but according to the prescript method which God hath set down we must gather matter for this heavenly spark, which the holy Ghost must set on fire, and this is done by attending to the duties of publick worship on that day; for if any shall wilfully keep at home on that day, though he be never so well occupied, having no just cause of his absence from God house, and yet thinks he pleases God, the fathers of that ancient council of Gangra, have pronounced an anathema against him.

Thess. 5. 19.

Deut. 12. 8.

Can. vii.

For the means to sanctification the special duties and acts wherein the sanctification of the day consists, no other directions can be given, then what we formerly gave for the means to attain knowledge, onely we premise that which Saint *Augustine* saith of iteration, that a man may say, *Domine scis quia dixi, Domine scis quia iteravi, Domine scis quia contestatus sum.* Lord thou knowest I have sanctified thy name because I have preached it, Lord thou knowest I have spoken of it again and again, Lord thou knowest I have been witness of the truth.

The duty of  
Sanctification

Saint *Paul* attributeth sanctification of every thing to prayer premised: and therefore it is termed the preparative to all the duties of a Christian; more plainly, Our Saviour very early before day went out into a solitary place, and there prayed, and afterward came and preached in the Synagogue, which is very probable to have been on the sabbath day, whereby we may observe, that Christ himself took prayer to be the first means of sanctification.

prayer.  
1 Tim. 4. 5.  
Mar. 35. 39.

1. Now for the times of this exercise of prayer on the Lords day, they are two 1. Before the other publick duties; and 2. After. 1. That before is either private as of a master and his family. 2. Or else in the congregation, which is publick. Both which the psalmist comprehendeth in one verse. I will give thanks to the Lord with my whole heart, secretly among the faithful, theres the first. And in the congregation theres the last. 1. Concerning the first, we see in the place before quoted that our Saviour went out into a solitary place, as also elsewhere. As soon as he had sent the multitude away he departed into a mountain to pray. 2. For the other, we may gather out of that place in the *Acts*, that amongst the very Heathen the religious Hellinists (which were called *philosophi*, which were a kinde of profelytes that worshipped the God of Israel) vsed to assemble themselves to pray by a rivers side. But more plainly, the Apostle saith, that to the prayers of the congregation, every one should joyn his own Amen.

psal. 111. 1  
Mar. 6. 46.  
Act. 16. 13.  
1 Cor. 14. 16.

Again prayer is to be vsed after. For as we are not fit to receive any spiritual grace before without it, so neither to keep it after; the devil will take the word out of our hearts, after we have heard it, unless we desire of God that it may remain with us, and seek his blessing that the seed may fructify. And this was in the law to come from the Priests mouth. The Lord blesse thee and keep thee. By vertue whereof the devil will lose his power in taking the word out of our hearts, but it shall continue with us, and fructifie in us.

2.  
Num. 6. 24.

Luc. 8. 12.

2. The second is the word, which is magnified or sanctified by God for our sanctification; for as the prophet saith, God hath magnified the law, that is, his word, and made it honorable, and else where plainly the, hearing of the word is made one end of publick assemblies, gather me the people together (saith God) and I will makethem hear my words. Now the word upon the sabbath hath a double use. 1. First as it is read, and heard read, onely. 2. And secondly, as it preached, or heard preached.

The word.  
Esa. 42. 21.

1. For the first, the Church in great wisdom alwayes thought it most convenient and necessary, that reading should precede preaching, that when it should be preached it might not seem strange to them that heard it. But as that is thought a thing fit by the Church, so would it be no lesse expedient, that before we come to church we would meditate on it, yet such is our wretchedness in matters spiritual, that we think we have done enough if we can apprehend it, when it is read whereas if we would meditate on it before hand, we might make the better use

of



of it when it is read, and be the better confirmed in what we hear preached. The Jews had their *preparation* the preparation to the sabbath, and about the ninth hour of it (which is our three of the clock in the after-noon) they usually met, and spent their time in reading of the scriptures, that they might be the better fitted against the sabbath.

The publick reading of the word in the congregation on the sabbath day is warranted by diverse passages in holy writ: as by that in the Acts of the Apostles, where it is said, that when *Paul* and his company came into the synagogue at Antioch on the sabbath day, the rulers of the Synagogue after the reading of the Law and the Prophets, sent to them saying, ye men and brethren, if ye have any word of exhortation, say on. And by another passage in the same Chapter, where it is said, that the Prophets were read every sabbath day. And by another a little after, which saith thus that *Moses* (that is the law) was read in the Synagogue every sabbath day And lastly, *Saint Paul* gives a special charge, by the Lord to the Thessalonians, that this Epistle to them be read unto all the holy brethren.

There is a vie also of private reading, and that of great consequence, for Christ saith plainly, that his witnesses be the Scriptures, and therefore will he have them searched, because they testified and prophesied of him. That this exercise is profitable the prophet maketh plain by a question. Should not a people enquire at their God? which he explains in the next verse by; seeking To the law and to the Testimony. And again, seek in the book of the Law and read. And therefore we see that the Bereans were much commended, and storied for wiser and nobler then other people, why? because they searched the Scriptures daily, to confirm their faith in the points preached to them.

There are other uses also in reading. In the Revelation there is a blessing pronounced to those that read or heare the words of that prophecy, because it might excite men to praise God when they see all fulfilled. Man seeing the prophecies fulfilled, may thereby give him praise. And for this cause there were (anciently) Monuments kept in Churches, which preserved and set forth the accomplishing of Gods promises or threatnings. As the memorials of the warres of God on the behalf of the Israelites: which was called *liber bellorum Dei*, the book of the battels of the Lord, and their *verba dierum* or Chronicles of *Nathan*, *Gad*, *Shemaiab*, &c. these they permitted in a holy use to be privately read: that seeing his promises and his threatnings, denounced in them to have been fulfilled men might the better be stirred up to the praise and fear of God.

2. Another use was, the understanding of hard places in the Scripture. It is recorded of *Daniel* that while he was reading the book of *Jeremy* about the accomplishment of the number of the 70 years captivity mentioned by the same prophet, God sent an Angel to him to informe him in that great mystery at out the time of Christs sufferings So the Eunuch while he was reading in the book of *Esay*, had the exposition of Christs sufferings from the Apostle *Philip* sent for that purpose by God, and because God doth not now by such extraordinary means informe us in the true sense of Scriptures, therefore we are to read such as have written expositions upon such places, and so no doubt but if *Philip* had written any thing at that time upon *Esay*, that the Eunuch would have read it, and made use of his writing as he did of his verbal exposition. Therefore hath God ordeyned expositions, such as the book *Passer*, which as some think, was a commentary upon the law, written for this end, to explicate the hard Texts of Scriptures, and expound them.

2. Another Means to sanctification, is the word preached, of which the Apostle speaks to the Romans, how shall they hear without a preacher, and this is one of the ordinary means of faith, and so, of sanctification. The Apostle in that place quoteth out of two of the Prophets this text, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? And our Saviour Christ in his prayer (before his passion) for his Apostles, who were to be such preachers, saith, sanctifie them with thy truth, and thy word is truth; and by his own practise in preaching he sanctified this means of preaching. And the Apostle tells us, that the wisdom of God hath appointed by the foolishnesse of preaching to save them that beleeve; this way of saving men, the wisdom of God hath pitcht upon, which is not to be altered, but to continue to the end of the world. For though reading of the

Act. 13. 14.

15.

27.

15. 21.

1 Thess. 5. 72.

Jo. 5. 39.

Esa. 8. 19.

20.

34. 16.

Act. 17. 11.

Apoc. 1. 3.

Num. 21. 14.

Deut. 9. 2.

Act. 8. 28.

Jof. 10. 13.

Rom. 10. 15.

Esa. 52. 7.

Num. 1. 15.

Jo. 17. 17.

the word be a necessary means to sanctification, yet are not all men capable to understand what they read.

The ancient Custome therefore of the Church was, and so continued in the Apostles times, that after the reading of the Law and the Prophets, some that were learned in Gods Law, and sent by him to that purpose, stood up, and expounded to the people some text of that which was read. We may see this plainly in the book of *Nehemiah*, that after *Ezra* and others had read in the book of the Law to the people in the congregation, they gave the sence, and caused them to understand the reading. Nehem. 8. 8.

And the Apostle *S. James* puts the Jews in mind: that *Moses* was preached in the Synagogues on the Sabbath day. This practise continued (as I said) even in the Apostles time. For we see in the place before mentioned, that the Rulers of the Synagogue at Antioch, entreated the Apostles to bestow some words of exhortation upon them after the reading of the Law and the Prophets. The Eunuch (no doubt but) was a man of as great capacity, as many who now adays take upon them the exposition and preaching both of Law and Gospel: yet had not he met with *S. Philip*, he would have been to seek in that place of the Prophet, which the Apostle found him reading. Acts 15. 21.  
13. 15.  
Acts 8. 28.

3. A third duty is the pondering of that which we have heard read or preached. This we read that *Mary* did, who pondered all the sayings of Christ in her heart. And so did *David*, when he said, Oh how I love thy Law, it is my meditation continually. Meditation.  
Luc. 2. 19.  
Psalm 119. 97

Besides the meditation of the Word that we shall hear read, or preached, the 92 Psalm (which was a Psalm peculiarly made for the Sabbath and was usually sung on that day, the two first verses whereof (if credit may be given to the Jews traditions) came from *Adam*, who used to sing them in Paradise) giveth us three further points to consider. Psalm 92.

1. The first is in the fourth verse (which indeed is that which God here expressly urgeth in this Commandment) the Consideration of the works of his hands, the raising to our selves a Contemplative use of the Creatures; that as all the week before, we have had a naturall use of them, so on this day we should make a spiritual. Thou Lord hast made me glad through thy works; and I will rejoyce in giving praise for the operation of thy hands. Ver. 4.

2. A second is (in the seventh verse) a meditation of the judgements of God. when the ungodly are green as the graspe, and when all the workers of wickednesse do flourish, then shall they be destroyed for ever. And this meditation is most necessary to keep men within the bounds of obedience: for upon the Consideration of the severe judgements which God inflicts upon Malefactors, men are held in as with a bridle, from swerving from his Commandments. Ver. 7.

3. The third is (at the tenth and twelfth verses) a Meditation of Gods benefits and Mercies: or of his mercies towards them that love him, as well as his visitations upon their enemies, both which may be included in the Hebrew word; taking judgements for the *genus* of them both. Such as be planted in the house of the Lord, shall flourish in the Courts of the house of our God, &c. These, whether they extend to our own persons, or concerne our fathers house, or the place wherein we live, or the Church round about us, every one of these afford us an object of Meditation, Ver. 10. 12.

And as we see the other Creatures of God, as the wilde asses, sparrows, cranes, lilies, pismires, &c. yield matter of Meditation, thereby to stir us up to praise the Creator. Upon which we may frame an argument, a *minore ad majus*, from the lesse to the greater. If God have made them thus, how much more are we bound to be thankful to him, for whom he hath done infinitely more?

So the Apostle setteth forth Gods judgements to provoke us to repentance, Rom. 2. 2, &c. and his mercy to move and stir us up to thankfulness. And thus, when we are wearied with prayer, and that reading and preaching of the word is ended, meditation still remaineth wherein to exercise our selves, and in this dutie we

of it when it is read, and be the better confirmed in what we hear preached. The Jews had their *παρασκευα* the preparation to the sabbath, and about the ninth houre of it (which is our three of the clock in the after-noon) they usually met, and spent their time in reading of the scriptures, that they might be the better fitted against the sabbath.

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There are other uses also in reading. In the Revelation there is a blessing pronounced to those that read or heare the words of that prophecy, because it might excite men to praise God when they see all fulfilled. Man seeing the prophecies fulfilled, may thereby give him praise. And for this cause there were (anciently) Monuments kept in Churches, which preserved and set forth the accomplishing of Gods promises or threatnings. As the memorials of the warres of God on the behalf of the Israelites: which was called *liber bellorum Dei*, the book of the battels of the Israelites: and their *verba dierum* or Chronicles of *Nathan, Gad, Shemaiah*, &c. these they permitted in a holy use to be privately read: that seeing his promises and his threatnings denounced in them to have been fulfilled men might the better be stirred up to the praise and fear of God.

2. Another use was, the understanding of hard places in the Scripture. It is recorded of *Daniel* that while he was reading the book of *Jeremy* about the accomplishment of the number of the 70 years captivity mentioned by the same prophet, God sent an Angel to him to informe him in that great mystery about the time of *Christ*s sufferings So the Eunuch while he was reading in the book of *Esay*, had the exposition of *Christ*s sufferings from the Apostle *Philip* sent for that purpose by God, and because God doth not now by such extraordinary means informe us in the true sense of Scriptures, therefore we are to read such as have written expositions upon such places, and so no doubt but if *Philip* had written any thing at that time upon *Esay*, that the Eunuch would have read it, and made use of his writing as he did of his verbal exposition. Therefore hath God ordeyned expositions, such as the book *Isafer*, which as some think, was a commentary upon the law, written for this end, to explicate the hard Texts of Scriptures, and expound them.

2. Another Means to sanctification, is the word preached, of which the Apostle speaks to the Romans, how shall they hear without a preacher, and this is one of the ordinary means of faith, and so, of sanctification. The Apostle in that place quoteth out of two of the Prophets this text, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? And our Saviour *Christ* in his prayer (before his passion) for his Apostles, who were to be such preachers, saith, sanctifie them with thy truth, and thy word is truth; and by his own practise in preaching he sanctified this means of preaching. And the Apostle tells us, that the wisdom of God hath appointed by the foolishnesse of preaching to save them that beleeve; this way of saving men, the wisdom of God hath pitcht upon, which is not to be altered, but to continue to the end of the world. For though reading of the

Act. 13. 14.  
15.

27.  
15. 21.  
1 Thess. 5. 72.

Jo. 5. 39.  
Esa. 8. 19.  
20.  
34. 16.

Act. 17. 11.

Apoc. 1. 3.

Num. 21. 14.

Deut. 9. 2.

Act. 8. 28.

Jos. 10. 13.

Rom. 10. 15.  
Esa. 52. 7.  
Num. 1. 15.  
Jo. 17. 17.



the word be a necessary means to sanctification, yet are not all men capable to understand what they read.

The ancient Custome therefore of the Church was, and so continued in the Apostles times, that after the reading of the Law and the Prophets, some that were learned in Gods Law, and sent by him to that purpose, stood up, and expounded to the people some text of that which was read. We may see this plainly in the book of *Nehemiah*, that after *Ezra* and others had read in the book of the Law to the people in the congregation; they gave the sense, and caused them to understand the reading. Nehem. 8. 8.

And the Apostle *S. James* puts the Jews in minde that *Moses* was preached in the Synagogues on the Sabbath day. This practise continued (as I said) even in the Apostles time. For we see in the place before mentioned, that the Rulers of the Synagogue at Antioch, entreated the Apostles to bestow some words of exhortation upon them after the reading of the Law and the Prophets. The Eunuch (no doubt but) was a man of as great capacity, as many who now adays take upon them the exposition and preaching both of Law and Gospel: yet had not he met with *S. Philip*, he would have been to seek in that place of the Prophet, which the Apostle found him reading. Acts 13. 21.  
13. 15.

3. A third duty is the pondering of that which we have heard read or preached. This we read that *Mary* did, who pondered all the sayings of Christ in her heart. And so did *David*, when he said, Oh how I love thy Law, it is my meditation continually. Meditation.  
Luc. 2. 19.  
Psalm 119. 97.

Besides the meditation of the Word that we shall hear read, or preached, the 92 Psalm (which was a Psalm peculiarly made for the Sabbath and was usually sung on that day, the two first verses whereof (if credit may be given to the Jews traditions) came from *Adam*, who used to sing them in Paradise) giveth us three further points to consider. Psalm 92.

1. The first is in the fourth verse (which indeed is that which God here expressly urgeth in this Commandment) the Consideration of the works of his hands, the raising to our selves a Contemplative use of the Creatures; that as all the week before, we have had a naturall use of them, so on this day we should make a spiritual. Thou Lord hast made me glad through thy works, and I will rejoyce in giving praise for the operation of thy hands. Ver. 4.

2. A second is (in the seventh verse) a meditation of the judgements of God, when the ungodly are green as the grasle, and when all the workers of wickednesse do flourish, then shall they be destroyed for ever. And this meditation is most necessary to keep men within the bounds of obedience: for upon the Consideration of the severe judgements which God inflicts upon Malefactors, men are held in as with a bridle, from swerving from his Commandments. Ver. 7.

3. The third is (at the tenth and twelfth verses) a Meditation of Gods benefits and Mercies: or of his mercies towards them that love him, as well as his visitations upon their enemies, both which may be included in the Hebrew word; taking judgements for the *genus* of them both. Such as be planted in the house of the Lord, shall flourish in the Courts of the house of our God, &c. These, whether they extend to our own persons, or concerne our fathers house, or the place wherein we live, or the Church round about us, every one of these afford us an object of Meditation. Ver. 10. 12.

And as we see the other Creatures of God, as the wilde asses, sparrows, cranes, lilies, pismires, &c. yield matter of Meditation, thereby to stir us up to praise the Creator. Upon which we may frame an argument, a *minore ad majus*, from the lesse to the greater. If God have made them thus, how much more are we bound to be thankful to him, for whom he hath done infinitely more?

So the Apostle setteth forth Gods judgements to provoke us to repentance, and his mercy to move and stir us up to thankfulness. And thus, when we are wearied with prayer, and that reading and preaching of the word is ended, meditation still remaineth wherein to exercise our selves, and in this dutie we

may continue the rest of the day and be furnished with matter sufficient to work upon.

*Conference.* 4. The fourth duty of this day, is not to be contented onely with meditating upon these things in our Closets privately, but there must be conference also between our selves and others, about what we have heard. And this is done two manner of wayes.

*Mal. 3. 7.* 1. The first is with them that have taught us, if we doubt of any thing we are to confer with the Priest. The prophet tells us, that the Priests lips should keep knowledge, and we are to seek the Law at his mouth. we read that it was our Saviours practise. For it was a custom of old, that after the solemnity on the eighth day, the last of the feast, that the Teachers sate down at the Table, and the Auditors (standing about them) propounded doubts and questions, that they might be resolved in them. And so no doubt was Christ, at twelves years old, not as an Opposer, but in the state of a Learner; though he discovered a great guist that way above his years. And if points of doctrine fail, then others concerning practise are to be resolved, such as the souldiers and Publicans put to *John*; and the people to the Apostles.

*Luc 3. 10.*  
*Acts 2. 37.*

Now because there are now adayes no doubts, no putting of questions, it is a signe, that fear of God is utterly extinguishd in mens hearts: and if there be any doubts at all, they are not propounded with that heart which they did it, that said, Men and brethren, what shall we do? or what shall we leave undone? but onely for some sinister ends.

*Gal. 2. 2.*  
*2 Reg. 2. 11.*  
*Luc. 24. 15, 17*  
*Mal. 3. 16.* 2. The second is between the hearers themselves, and that, 1. either among equals, as *S. Paul* with *S. Peter*; and *Elias* and *Elizus* who communed together; and the two Disciples, with whom Christ made a third. And it was the old Custom, as it is in the Prophet, that they that feared the Lord, spake every one to his neighbour, &c. to which a special blessing is promised: That God would keep a book of remembrance for such men, and that he would spare them, &c. By this means a more general benefit may be reaped of what is heard, when many shall lay together what they have observed, as in a *symbolum*, or common shor, whereby some that had no benefit by the word when they first heard it, may receive some good by it afterwards, and by mutual conference men may lay open their infirmities, and imperfections, which hinder them in hearing and applying the word, and may receive directions from others, whose case hath been the same, how they were holpen and freed from the like. 2. Or else between superiours and inferiours, as the Master and his family.

And this was Gods Commandement to the Israelites concerning his Law, they were to teach their children, and to whet it upon them as the word imports. Thou shalt talk of it when thou sittest in thine house, and when thou liest down, and when thou risest up, &c.

*Praise.* 5. The fift and last duty for sanctifying the day (not to be passed over) is praise and thanksgiving. *Augustine* accompteth it to be *totum opus Sabbati*, the whole work of the Sabbath, as if the day were made for nothing else. And to this end (as hath been said before) the ninety second Psalm was penned to be sung as a Hymne or song to praise God. Now praise and thanksgiving may be either for general or particular benefits. For general benefits we have the ninety first, sixty eight, and hundred and third Psalms. For particular benefits, (as for fair weather after rain, or rain after too much drought, &c.) we have the sixty fift Psalm. For these we must (with *David*) praise God in the great Congregation. Especially seeing thanksgiving is accounted by *David* to be a debt due unto God in respect of his goodnesse in hearing our prayers: and it is the very reason the Psalmist gives for it. Praise watcheth for thee in Sion, or as others read it, *Tibi debetur Hymnus*, a hymn is due to thee from Sion, the reason is expressed in the next words, because thou art a God that hearest prayers.

*Psalm 35. 18.*  
*29. 2.*  
*96. 8.*  
*65. 1. 2.*  
*Exod. 12. 16.*

Besides all these mentioned, the Sacraments, and Discipline are parts of the sanctification of the day, but are not for every day, but to be performed on speciall dayes, and by some speciall persons, whereas the other duties of the day pertain generally to all, and ought to be continually performed. So that

no man ought to conceive, that he hath done enough in performing them once. *Qui* Apoc. 22. 11. *sanctificatus est, sanctificetur adhuc*; he that is holy let him be holy still. There is a necessity of continuing in these means of sanctification, every sabbath day. For, as our knowledge is but in part, and our prophesying but in part, (as the Apostle speaks) 1 Cor. 13. 9. so our sanctification is but in part, there will still remain a necessity of that exhortation, *Scrutamini Scripturas*, search the Scriptures. We are continually to wash our robes in the blood of the Lamb: that is, we must still come nearer and nearer to cleanness, until by continuing in these holy exercises, we may at last save our selves. 1 Tim. 4. 16.

And thus much for the several duties, wherein the sanctifying of the day consists.

Now the means are for the end, which is the fruit of them; *Nemo mediis utitur propter media*, no man ever useth means, onely for the means, but for some end. And therefore he that planteth a vineyard, and he that tilleth and soweth his ground, *hoc est ultimum, fructus*; that which he aimeth at, is the fruit, and harvest. This is the fruit that God expects, the great end of this Commandment, that his Name may be sanctified in and by us. We have the very phrase of speech in the book of *Numb.* Numb. 20. 12. Because ye beleaved me not to sanctifie me, in the presence of the Children of Israel, therefore ye shall not bring the Congregation into the land which I have given them: this was Gods speech to *Moses* and *Aaron*. And in another place the like, *Sanctificate & sancti estote*, sanctifie your selves and be ye holy. Such words in respect of the two fold glory that redoundeth to God, have a double sence. God is glorified, 1. Either by us directly, or 2. from us, by other, indirectly; as it is in the Gospel, when men seeing our good works are stirred up also to glorifie him. *Marth.* 5. 16.

And therefore it is, that these words, [Sanctification, Glorification, &c.] have a double sence. 1. First, to signifie a making holy, &c. and that by means: in which respect sanctification is a making holy. 2. in regard of others, a declaring of this sanctification so made. By the first (according to *S. Peter*) we make sure to our selves 2 Pet. 1. 10. our calling and election. And by the second, we declare it to others, that as we glorifie God our selves, so God may be glorified by others also. Shew me thy faith by thy works, saith *S. James*. Whereby it falleth out, that because good works have this operation to stir up others to glorifie God, that our Saviour saith, That a good work is lawful on the Sabbath day; such works discover our regeneration, and if we be purged and sanctified, we shall be, as the Apostle saith, *ἐκείνη ἡ εὐαγγελία ἡ ἀνεκδοκίμη*, 2 Tim. 2. 21. prepared or made fit for every good work. So that when God hath used the means we must bring forth the fruit.

## CHAP. VII.

*Works of Mercy proper for the Lords day. They are of two sorts. 1. First Corporeal, feeding the hungry, &c. Burying of the dead a work of mercy. Such works proper for a festival. Objections answered. 2. Spirituals. 1. To Instruct, Counsel and exhort. 2. Comfort. 3. Reproofe. 4. Forgiving. 5. Bearing with the weak. 6. Prayer. 7. Reconciling those that are at odds.*

**B**Ut because the day was chiefly instituted for a memorial of Gods great mercies: *Of works of Mercy.* as 1. For making us, when we were nothing. 2. Secondly for redeeming us when we were worse then nothing. 3. And lastly, For the beginning of our sanctification: therefore in regard of these three great mercies it is, that no work doth so well agree with the day, nor that God is so much delighted in, as the works of mercy, when we shew our thankfulness for those great mercies which we celebrate on that day, by exercising mercy towards others, whose necessity requires our assistance. And in this regard it is, that there is a special affinity between sanctification of the



Hof. 6. 6. the day and works of mercy. The Prophet tells us, that God refuseth all sacrifice,  
 Marth. 9. 13. and requireth Mercy, so that sacrifice without Mercy was rejected.

Let us compare this, with the Ritual sanctification in the Law.

As anoynting was the first part of typical sanctifying, of which we spake formerly, so was there also a second, If it were a Person, his hand was filled by *Aaron*, Imple-  
 Deut. 16. 16. *vit manus ejus Aaron*. If it were an Altar, then was there some what offered on it. So that Oblation or filling the hand was the second way of legal sanctifying. In the Law there was a charge to *Aaron*, that whensoever men came to appear before the Lord, none should appear empty. And therefore in another place there is mention  
 Lev. 8. 31. made of a basket of sanctification at the door of the Tabernacle, in which was reserved the bread offered by the people, which the Priests were to eat with the flesh of the sacrifices. And the very same order was taken in the time of the Gospel, that on the Lords day there should be collections for the poor. But there is no place  
 1 Cor. 16. 1, 2. that setteth this out more plainly, then the 26 Chapter of *Deuteronomy*, the whole Chapter throughout; where the manner is particularly set down, how the people were to bring their baskets of first fruits to the tabernacle, and offer them there to the Lord, in token of thankfulnesse, and as an acknowledgement that they received all from God.

And likewise every third yeer besides the ordinary tythes, they were to bring the tythe of the remainder to the Tabernacle, for the use of the Levite, the poor, the fatherlesse and stranger, that they might rejoyce together, &c.

Now mercy as misery is two fold. 1. Corporeal, and 2. Spiritual. Either outward and such as are for the good of the body of him that is in misery; or inward, and such as concerne his soul or spirit.

For the body. 1. For the first of these, our Saviour himself mentions six works of mercy in 2 verses of one Chapter, which as sure as he is Christ, he will acknowledge, and take special notice of, when he comes to judge the world, and as he will pronounce those happy and blessed that have exercised them; so he will denounce a curse upon those that have neglected them, three of them are in the first of the two. 1. Feeding the hungry.  
 Marth. 25. 35. 2. Giving drink to the thirsty. 3. Merciful dealing with, and entertaining the stranger.  
 36. And the other three are in the next verse. 1. Clothing the naked. 2. Visiting the sick. 3. And succouring them that be in prison. To which may be added a seventh, which is the care of the dead: we see that King *David* pronounceth a blessing from God to the men of *Jabesh Gilead*, because they had buried the body of *Saul*. And our Saviour commendeth the work of *Mary* in her anointing him, as having relation to the day of his burial. We finde also *Joseph* of *Arimathea*, and *Nicodemus* recommended to posterity, for their work of mercy in this kinde: the one for begging the body of *Jesus* to bury it, and the other for assisting him in the charge of interring it. *Augustine* gives a reason why the burial of the dead ought to be accounted a work of mercy. It is done (saith he) *Ne pateat miseria*, that this misery of rotting (being both lothsome to the eye and nose) should not appear to every man. As also, because every one loveth his own flesh so well, that he would have it after his death well and honestly used, and therefore this is a benefit done to him, when he cannot help himself. And in these respects it is a work of mercy.

That the works of mercy are most requisite (and especially upon our feasts) appears by that which is related of *David*, who upon his sacrifice on a festival day dealt to everyman and woman (the poorer sort no doubt) a loaf of bread, and a good piece of flesh, and a flagon of drink. And by that which is storied of *Nehemiah*, who upon the Sabbath day (after the law read and expounded) commanded the better sort to eat the fat, and drink the sweet, and to send portions to them, for whom nothing was prepared. And certainly there is a blessing or sanctifying proper to them and their actions that shall be mindefull of the poor, and shew mercy to them. *S. Paul* tells the *Milesiens*, that it is a more blessed thing to give then to receive, especially seeing God so accepteth works of mercy, as that he imputeth not sin to the truly charitable. Therefore it was that *Daniel* gave that counsel to *Nebuchadnezzar*, Break off thy sins by righteousness, and thine iniquity by mercy to the poor. And our Saviour gave the like in his sermon, Give Alms of such things as you have, and all things are clean to you. Whereas he that stoppeth his ears at the cry of the Poor, he also shall  
 1 Chro. 16. 3. cry himself and not be heard.  
 Nehem. 8. 10.  
 Act. 20. 35.  
 Dan. 4. 27.  
 Luc. 11. 41.  
 Prov. 21. 13.

But

But it is an easy matter for flesh and blood to finde objections, against performing these works of mercy. As how know I, whether a man be hungry or not? I see none go naked, and so of the rest.

Object. 1.

To this we answer with the fathers, *potius est occurrere necessitati, quam succurrere*. It is better to prevent or keep a man from misery, then to help him out of misery. And for the practise of that they so taught, the monuments of their charity which they have left behinde them shew, that they were more frequent in works of mercy then we. And their rule was, *In die domini ne extendamus manus ad Deum, nisi extendas ad pauperem*, if you stretch not your hands to the poor on the Lords day, it will be in vain to stretch out your hands to God. And indeed, when God requireth thy Almes to the poore, he asketh but his own, and that which he gave thee, and but that which thou canst not keep long. He requireth but *penicillum*, a very little from thee for them, meaning to repay thee *Centuplum* a hundred fold for it. He asketh of thee but *Caducum*, that which is fraile and transitory, to reward thee in *eternum* eternally.

Sol.

Aug.

2. And as there were in their time some, so are there now more, that plead their inability to releve the poor.

Object. 2.

Our answer to this must be as theirs was, *si tibi non sufficient res tua ad usus Christianos, parcendum est, ut tu sufficiat illis*, if thou hast not sufficient for pious uses, be the better husband, that thou mayest be enabled to do some good, though never so little, for God regardeth not the *quantum*, how much thou givest, but *ex quanto*, out of what thou hast to give. The widowes mites were more accepted by God, then the gifts the rich men cast into the Treasury, why? *Quia multum obtulit, quae parum sibi reliquit*, she offered much, that left but little to her self.

Luc. 21. 2.

Lastly, there were some then, as there are now, that having given Almes on the Sunday, would recover it the other dayes of the week, either by oppressing, and dealing hardly with the poor, or by undermining those they dealt with. Therefore the last caution must be out of the Prophet. The Lord of hosts shall be exalted in judgment, the holy Ghost shall be sanctified in justice, that is, a mans mercy must not make him unrighteous. So that the conclusion of this point is, if a man doe *dare rem suam Deo, & se peccato, aut demoni*, give his substance to God, and himself to sin or the devil, and thereby give *quod minus est Creatori, & quod majus inimico*, the lesse to his Creatour, and the greater to his Enemy, he is far from keeping the sabbath aright, in the point of performing the works of Mercy.

Esay. 51. 6.

Now concerning the spiritual part of the works of mercy, which is to be done to the Spirit of him that needs it, *S. Augustine* saith, *Est quadam charitas qua de sacculo non erogatur*; there is a charity which is not taken out of the bag or purse, such mercies are called *Spirituales Eleemosyna* or *misericordiae*, spiritual Almes, which are so much more excellent then the other, as they do *mederi miserie principalioris partis*, take order for the releif of the more principal part of man, the soul. And there are seven of this kinde.

2.

Spiritual works of mercy,

1. The first concernes the good which is to be performed, to draw him to it, and it consists of three branches 1. The instruction of the young, and others that are ignorant; the Prophet describes the reward of such. They that turne many to righteousness shall shine as the stars for ever. 2. The second branch is, the giving of good and christian advice, to him that is in doubt; hearty counsel by a friend, is by *Solomon* compared to oyntment and perfume that rejoyce the heart. 3. The last is the exhorting him that is slack in some good duty, so did the prophet *David*. And this was one of the instructions Saint *Paul* gave to *Timothy*, to charge rich men, to do good, and be rich in good works &c.

Deut. 11. 19.  
Dan. 12. 3.  
Pro. 27. 9.  
Job. 3. 4. 4.  
psal. 51. 13.  
1 Tim. 6. 17.

2. Another is Comforting them that are in distresse, Saint *Paul* calleth this comforting them which are in trouble, and supporting the weak, and  *flere cum flentibus*, weeping with them that weep.

2 Cor. 1. 4.  
1 Th. 5. 14.  
Rom. 12. 15.

3. A third is that work of spiritual mercy which our Saviour made a part of Church discipline, reproving of our brother privately for his fault, and the Apostle biddeth us to warne them that are unruly.

Mat. 18. 15.  
1 Th. 5. 14.  
March. 6. 14.

A fourth is, the pardoning of those that offend us, according to our Saviours Rule, we must first be reconciled to our brother, before we offer our gift at the Altar

3. 24.

tar

44.  
Luc. 22. 34.  
Act. 7. 10.  
in Mat. 23. 5.

Altar, and if he will not be reconciled, then pray for him. It was aswell Christs practise, as his counsel, Father forgive them. So did the Proto-martyr Stephen. Gregory saith, *Qui dat et non dimittit* he that giveth and forgiveth not, doth a work that is not acceptable to God; *sed si dimittit etiam si non det*, but he that forgiveth, though he give not, shall be forgiven of God; as oft as he forgiveth others *si tu ponas limitem Deus tibi ponet limitem*. If thou settest bounds to thy forgiving, God will do the like to thee; but if thou forgiest without limit, nor puttest bounds to thy brothers offence by pardoning it, God will put no limit to his pardonning of thy sinne.

5. Another is in *Rom. 15. 1.* we that are strong ought to bear the infirmities of the weak. *Alter alterius onera portate*, beare ye one anothers burden *Gal. 6. 2.* *1 Thess. 5. 14.*

Ja. 5. 16.

6. The sixth is taken out of Saint James. Praying for one another. even for our enemies, it was Christs counsel *Matthew 5. 44.* and his practise *Luk. 23. 34.* And this is reputed for a work of mercy. *Augustine* saith, *Causaberis fortasse te non posse docere*, you may perhaps cavil and say, thou canst not teach: some are as forward to advise you, as you them: and that you have not the gift of comforting: or if you rebuke them for their faults, they will despise you. But for this, and the two last works of mercy, there can be no excuse, *numquid dices, non possum dimittere offendenti*; to forgive one that hath offended thee, to bear with him, to pray for him, these things may be alwayes done, *ut malitia ignoscatur nulla excellentia, nulla sapientia, nullis divitiis opus est*. To pardon wrong done to us, (and so to beare with the weak, and to pray for any) there is neither excellency nor wisdom, nor riches requisite or necessary.

Mat. 5. 9.

1. 2. con. Par-  
men.

7. The last is, the reconciling of them that be at variance, or the making peace between man and man. By this act (as our Saviour tells us) we shew our selves to be the children of God, and as (he further saith) there will a blessing follow peacemakers. But here falleth in an objection, what if they will not be reconciled? *Augustine* answereth it. If thou hast done thy good will *paciscus es*, thou art a peace maker. And these are the seven fruits of mercy spiritual. Besides these whatsoever is a work according to the Law of God, is also acceptable, but especially these.

## CHAP. VIII.

*The second rule of homogenea. Fasting, reduced hither. Commanded under the Gospel.*

1. Publick fasts for averting of evil of punishment which is either malum grassians or impendens, or of sinne, for procureing of good. 2. Private fasts, and the causes of them. The parts of a fast. 1. External abstinence from meat, sleep, costly apparel, pleasure, servile work, almes then to be given. Secondly, internal humiliation for sinne, promise of reformation. The third rule, our fast and observation of the Lords day must be spiritual.

Thus far we have proceeded according to the first rule of extension, that where any thing is commanded the contrary is forbidden, and *e contra*.

Of fasting the  
use.  
Lev. 23. 31.  
16. 31.

Come we now, as in the former, to the rule of Homogenea that is, where any thing is Commanded, there all things are commanded that are of the same kinde; which is the second rule. And we finde in the law, that the day of humiliation or fasting is called a sabbath, and so may be reduced hither as homogeneal. Saint *Augustine* said well, that if the state of Innocency had continued, then had there bin one day only to have bin observed by Christians; and that to have been spent onely in the duty of prayse, and thanksgiving. But since the fall of Adam, there are such defects and wants in our souls, that God is not onely to be glorified *sacrificio Eucharistia* by the sacrifice of Praise, but also *sacrificio spiritus contribulati & humiliati*, by the sacrifice of a troubled and humbled spirit, his reason is, *Quia bonum perfecte ut volumus non possumus*, because we cannot performe any good thing so well as we would. And he alledgeth that place of Saint Paul, I do not the good things that I would. That tie that lyeth upon us in the other sabbath cannot

psal. 50. 10.  
Mat. 11. 25.

psal. 51. 17.  
32. 5.

Rom. 7. 19.



cannot be so well performed by us as it ought to be, and therefore *multo nunc frequentius humilioris oportet* we have cause to glorify God often by this sacrifice of humiliation, for attonement, then by the other. So that as the other tendeth to initiation of the joyes to come, for praise is the exercise of the Saints and Angels, and herein have a heaven upon earth, so this to mortification of our earthly members in this life: and it is the ordinance of God, that each of these sacrifices should have its day.

And though some doubt of the morality of the sabbath, yet that fasting is a moral duty there can be no doubt. The reason is; because whatsoever was a meer ceremony might not be used at any other time, or in any other place or order, then was prescribed by God in the book of Ceremonies; but this of fasting hath been otherwise, for upon extraordinary occasions they had special fasts as in the fifth, and seventh and tenth moneth, none of which were prescribed by the law, and had not bin lawful, if fasting were a ceremony, for ceremonies in the time of the law, were tyed to certain times and places. Again, though our Saviour gave a reason why his disciples should not then fast, yet he shewed plainly, that after the Bridegroom should be taken away from them (after his taking up into Glory) they should fast, and that this duty should continue. Col. 3. 1. 5. Jo. 1. 2. 15. Zach. 7. 5.

And we see, it was the practise of the Church, at the sending forth of *Paul* and *Barnabas*. And *Saint Paul* himself had his private fastings, *in multis jejuniis*, in fasting often. And his advise was to married people, to sever themselves for a time, to give themselves to fasting and prayer, which sheweth plainly, that it was accounted a necessary duty, and therefore practised. Now for the other times of the Primitive church, the books of the fathers are exceeding full in praise of fasting, and they themselves were so addicted to it, and did therewith so consume themselves, that they might well say with *David*. Their knees were made weak with fasting, and their flesh had lost all their farnes. Act. 13. 3. 2 Cor. 11. 27. 1 Cor. 7. 5. psal. 109. 24.

The day of humiliation, or day of fast, receiveth a division of publick and private.

1. For the first, it was lawful to blow the Trumphet at it. And secondly for the second, it was to be kept as privately as might be, none must know of it: but the ends and parts of both were alike. publick fasts, Joel. 2. 15. Mar. 6. 16.

Now the reasons of the publick fast were these. 1. Either for the averting of some evil. 2. Or for procuring some good. And because *malum est aut poena aut culpa* evil is either of punishment or of sinne; this duty was performed against both these: but especially against punishment, either of our selves or others. And in both it is either present, which is *Malum grassans*, or hanging over heads which is *impendens*.

1. A present evill is, when the Church or commonwealth hath any of the Lords arrows or shafts sticking in their sides (as *Chrysostom* saith well on *Is. 7. 6.*) As when the men of *Ai* had discomfited the children of *Israel*, *Josuah* and the People humbled themselves before God by a publick fast. And upon the overthrow given them by the *Benjamites*, the people likewise besought the Lord in a publick fast. So in the time of their captivity under the *Philistims*, the prophet *Samuel* proclaimed a publick fast. And the like upon a dearth in the time of *Joel*. psal. 38. 2. Jos. 7. 6. Jud. 20. 26. 1 Sam. 7. 6.

2. When as yet the judgement of God was not come upon them, but was onely imminent, a fast was proclaimed by *Jehosaphat* upon the *Ammonites* and *Moabites* coming against him. He feared and set himself to seek the Lord, and proclaimed a fast throughout all *Judah*. Also upon *Hamans* decree gotten against the *Jews*, before it was put in execution, *Esther* caused a general fast to be kept among the *Jews*. And when *Niniveh* was threatened with destruction to come upon it within 40 days, the king caused a publick fast to be held. Joel. 2. 13. 2 Chr. 20. 3. Esth. 4. 16. Jon. 3. 5.

So when this punishment lieth not upon our selves, but upon the Churches about us, the like duty is to be performed. We have an example in this kinde, for the *Jews* dispersed through *Babylon* and *Chaldea*, in the Prophet *Zachary*. Zach. 7. 3.

2. To come to *malum culpa*, the evil of sinne, In regard of our offences against God; and that they deserve to be punished, we are to performe this duty, obtain pardon, and to pacifie his wrath. We see, that the *Jews* having offended God by taking

Efr.9.4.

king wives of the Gentiles, though there was yet no visitation upon them, yet *Efra*, and those that feared God assembled and humbled themselves by fasting and *Iseabells* pretence for a fast was fair, if it had been true, viz. that God and the king had been blasphemed by *Naboth*.

Act.13.3.  
14.23.

2. As it is a dutie necessary to the averting of evil, so is it for the procuring of some good. For which purpose we finde several fasts kept in the Apostles times, One at the sending forth of two of the Apostles *Paul* and *Barnabas*, and the other at the ordination of elders to desire of God, to make such as were ordained painful and fruitfull labourers in the work, to which they were called.

Now in this duty of fasting, if we looke at the punishments and visitation of God onely, which are variouly sent, it is hard to make *Jejunium statum*, to observe any set and fixed time of fasting, but as the occasion is special and extraordinary, so must the fast be; but if we look at the sins we daily fall into, and our own backwardnes to any thing that is good, and consider that fasting is a great help in the dayly progresse of mortification and sanctification. As under the law, they had their set dayes of expiation יָיָם בְּפִינִיטָה wherein they did afflict their souls & expiate peccata sua jejuniis and expiate their sinnes with fasting, so no question but that now (we having the like daily occasions of fasting) set times of fasting may be appointed by the Church, and that it is very expedient it should be so, and that every true member of the Church ought to observe the same.

And as upon these publick causes and calamities the whole people ought to make a solemne day of fasting, wherein every one is to beare a part: so when the same causes concern any private person, he ought to keep a private fast and humiliation; which brings in the second part of a fast. Namely the private.

Private fasts.

2. The causes of a private fast are the same with those of the publick. 1. Either for *Malum poena*, the evil of punishment, or secondly *Malum culpa* the evil of sin. And the first in respect of our selves, when we are either under Gods heavy hand already, as *David* when his child was sick, fasted: or when the evil is not yet upon us, but hanged over, and threateneth us: as when *Elijah* denounced Gods judgments against *Abah*, he fasted: which fast though it were onely or chiefly for fear of punishment, yet went it not unrewarded.

Job.33.19.20  
psal.107.17.  
18.1 Kin.21.4.  
Luc.7.38.Mat.10.38.  
1 Cor.11.31.

It is not thanks worthy in sicknes and affliction to refrain our meat: it is but natural so to do, *Elisha* in *Job* tells us, that when a man is chastned with pain, his life abhorreth bread, and his soul dainty meat. And the Psalmist tells us, that when fools are afflicted, their soul abhorreth all manner of meat. And we read that when *Abah* was in grief, he would eat no bread. But to do this without affliction, *Hoc optimum & acceptabile jejunium*, This is the excellent and acceptable fast. To come with *Mary Magdalen* and betake our selves to weeping and to fast before the Crosse come, to take up our own crosse, and to judge our selves, this is an act worthy a true Christian.

psal.35.13

1 Cor.7.5.

Mat.17.21.

Again, when the affliction lieth not upon our selves, but upon others, it may be lawfully used. *David* relateth of himself, that when others were sick, he put on sackcloth, and humbled his soul with fasting, for them.

2. To prevent the evil of sinne, either *propter languorem boni*, when we grow faint, or languish in performance of holy duties, as when our prayers are not so fervent as they ought to be, or *propter tentationem mali*, upon some temptation, that cannot be avoyded without fasting, for Christ saith; there are some evil spirits, that cannot be cast out but by prayer and fasting.

Act.10.30.  
Mat.4.2.

Lastly, as the publick fast, so also the private, is not only for the averting of evil, but for procuring of good: and that, either in general, as *Cornelius* the Centurions fasting proved a preparative to his calling to become a Christian: or in particular, as our Saviour Christ fasted at his inauguration, or publick entrance into his office of mediatorship; according to the opinion both of the fathers, and moderne divines.

Now as of the other Sabbath, so also of this, there are two parts. First *External*, which is Abstinence. Secondly, internal sorrow, mourning, or Humiliation.

1. In the outward fast is required a whole dayes Abstinence, from, even to even, and from meat and drink, *non* whatsoever is *edible* and *כריש* whatsoever is *liquid*, a general restraint from both. Lev. 23. 32.  
Efra. 10. 8.

2. An abridgment or breaking off the ordinary course of our sleep. We must watch as well as fast. Joel 1. 3.

3. We must lay by our best apparel, and put on more vile clothes, which in *Nehemiah* and sundry other places is expressed by wearing of sackcloth, which we should also lay aside, as unworthy of any; but that to avoid shame, we must have somewhat to cover our nakedness. Erod. 33. 4.  
Nehem. 9. 1.

4. We must separate our selves from all that is delightful to the senses, and from all the pleasures and delights of this life; for, *quia non peccavit sola gula, ne jejundet sola*, because the tast hath not been the onely sense which hath offended, therefore that sense must not fast alone: but the other senses must abstain and be afflicted also. zach. 7. 3.  
Bern.

5. And as all these are so: bidden, so is labour and servile work also. Lev. 23. 28.

6. Lastly, we must give alms and relieve the poor on the day of our fast. The precept we have in *Esay*, among other things required in a fast; to draw out the soul to the hungry, and to pity the afflicted soul. And an example of it in the Centurion: Alms was joyned with his fasting: for the old rule and Canon is, *Quod ventri subtrahitur, pauperi detur*; what we spare from our belly, we must give to the poor. Esay 58. 10.  
Afts 10. 4.

But as we said before, that bodily rest profiteth nothing, so we may say of bodily abstinence, it availeth little, it is not an outward abstinence will serve the turn (for the the kingdom of God is not in meat and drink) if we stay there and go no further: therefore the Prophet tells such fasters, though they lay in sackcloth a whole day, yet it was not that which God requireth, but inward sorrow: because the outward action is ordained for the inward, and the internal fast is that which God chiefly accepts. What is said in the Gospel of sacrifice, may be aswel said of outward mourning, I will have mercy and not sacrifice. *Matth. 9. 13.* And the Prophet *Joel* tells us, It is not the rending of the garments, but of the heart which God requireth in our fasts. The Apostle excellently describeth the whole course of whatsoever is required of us in this fast: when they sorrowed after a godly sort, what carefulness it wrought in them; yea, what clearing of themselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge? A true fast must come from the spirit, and be accompanied with sighs and groans which cannot be expressed, as the Apostle speaks in another case. Of this sorrow there cannot be an exquisite method, but as he setteth them down there, they are of two sorts. 1. First, a fear arising from the apprehension of Gods anger provoked, and the punishment due to us for our sins, which must work in us a sorrow that we have offended so good a God. Rom. 14. 17.  
Esay 58. 5.  
Joel 2. 12.  
2 Cor. 7. 11.  
Rom. 8. 26.

2. A desire of amendment for the future, which must shew it self by a more strict care that we offend him no more: and this care must be expressed by zeal, and if we relapse or go amisse, that then we be ready to punish our selves for it. In a word the fruit of those actions which concern Mortification tend to this end, that by judging our selves we may escape the judgment of God. It was the policy of *Benhadad*, and his people to humble themselves to the King of Israel, which turned to their preservation: and it hath been the usual practise of rebellious subjects to their Prince thus to behave themselves, to regain his favour, and to make his bowels yearne. 1 Cor. 11. 31.  
1 King. 20. 32

But after all these, unless there be a binding of our selves by a vow and promise of reformation and new obedience (which must be the seal of our fasting and humiliation) all the rest will be to little purpose. Therefore we finde in *Nehemiah*, at a solemn fast of the Israelites, when they were returned from Babylon, that after solemn reading of the Law four times (for so some take the words, *verse 3.*) whereas their ordinary readings were but twice on one day, and after an humble cessation, and serious exhortation, they all enter into a solemn vow and Covenant of reformation of their lives, and set their hands and seals to it, to remain as a testimony against them for ever if they should fall back. Thus if we upon our solemn fasts do vow and promise to God, unfeignedly to reform what we then confesse to have been amisse in us, and perform it accordingly, then we may be assured our fast is such as God accepts. And thus much concerning the second rule, for expounding the Commandments, extending to *Homogenea*.



3. Rule.

The third rule tells us according to our former method, that the love of God is spiritual, and so as well the fast, as the observation of the festival ought to be spiritual (as hath been partly handled already) The Prophet *Esa*y knew the necessity hereof, and therefore urges both in one Chapter, *Esa*y 58. he reprooves their fast, because they rested in outward abstinence, neglecting the spiritual duties, without which it is of no value, *verse* 3, 4, &c. and *ver.* 13. he tells them they must not do their pleasure on Gods holy day, but call it a delight not doing their own wayes, nor finding their own pleasure, &c. Thus we must sanctifie the Lord in our hearts, as *S. Peter* requires, *1 Pet.* 3. 15. and so we shall sanctifie the day to him in an acceptable manner.

## CHAP. IX.

The fourth rule of the means and helps to keep this Commandment, viz. 1. Places.

2. Persons. 3. Maintenance. 1 Of publick places for divine worship. The place as well as the time holy, and both to be revered. Add. 25. out of the Authors other works, concerning the Adorning of Gods house, and against sacrilege in prophaning it. Addition 26. Further Additions concerning Churches, or places of Gods worship: set places used from the beginning: the necessity of them from natural instinct. Their dedication and the use of it. God is sole proprietor, as of places, so of all the Churches patrimony. All humane propriety extinct by dedication: the Clergy have onely usum, ac fructum; no fee-simple by the Law Civil or municipal in any man; but a quasi feudum onely.

4. Rule.  
The Means.

IN the next place ( according to the former rules of exposition ) we are to proceed to those things which help and conduce to the keeping of this Commandment, which we usually call the means; for where the end is commanded, there those things are also Commanded, without which the end cannot be attained.

Now whereas the solemn duties of this day cannot be performed in a publick manner, without a place set apart, and persons enabled to perform such high and sacred actions: and because those persons must be trained up, that they may be fit for such great and weighty employments, and not taken up *ex tumultuario grege*, out of the common rout, which cannot be without cost and charge. Therefore both places and persons sanctified to these purposes, and maintenance also for the persons, and for the universities and schools of learning, when they are to be prepared for the work, are commanded by God, and included in this precept; and so of these we are to speak in the next place, viz. of 1. Places. 2. Persons. 3. Maintenance.

places of publick worship.  
*Levit.* 19. 30.  
26. 2.

1. For the place, we finde it joyned with the day in several places, Ye shall keep my Sabbaths, and reverence my sanctuarie. Where the observation of the day is joyned with the reverence of the place in one verse making them thereby to be of one Nature. This should be observed by those men among us, who are so strict and punctual about the day, urging it even to Jewish superstition, and yet are wholly negligent of the place, and prophane it most of all: when as it is most certain, that the time and place do *parrissu ambulare*; and that there is no more ceremony in the one, then in the other: but that both are of the like moral use, and both alike capable of sanctification; and the place the more capable of the two as a thing permanent, whereas the time is transient.

*psalm* 133. 14.  
*1 Cor.* 11. 22  
\* That by immo-  
vis, Church, is  
there meant, not  
the persons, but  
the place, is the  
opinion of most  
of the Fathers.  
*August.* 9. 57.  
in *Levit.* Basil.  
*Moral.* Reg. 30  
Hier. in *Epist.*  
*Sedul.* Chryf.  
Theoph. The-  
odor. Oecum.  
in *Iocum*, cum  
aliis.

The day is the day of rest, and when we hallow it, it is called the Lords rest; and the same name is given by God himself to the place, when it is consecrated to him, *This is my rest for ever, here will I dwell, for I have a delight therein*, saith God of *Sion*: concerning which, as the Apostles took order, that the exterior part of Gods worship should be performed decently and in order, so also that the place of worship should not be prophaned, but decently kept, and reverently esteemed, and therefore the Apostle reproves the Corinthians for their irreverent carriage in the place, whereby they despised the Church of God, \* *Have ye not houses to eat and drink in? or despise ye the Church of God?* But if he had lived in these times, what would he have said, to see the houses of God, and places of worship so highly prophaned and abused, and so homely and poorly kept, that the Table of the Lord, where (as *S. Chrysostome* saith)

faith) *Tremenda Dei mysteria*, the dreadful mysteries of God are celebrated, look more like an oyster board, or a table to eat oysters on, then the holy Table fit for Gods Sanctuary. This is so far from *Pompa* outward pomp (which is the extrem that some men pretend to be against) that it comes far short of *decorum*, that decency which is required in Gods house. This is a thing to be thought on, and though it may seem to some not to be *inter graviora legis*, yet I am sure it is not to be neglected, as we see it is now adays: for as by travelling, working, &c. we shew that we esteem not the day, to the very walls and windows, and other parts neglected, shew we esteem not Gods sanctuary.

Concerning the adorning of the house of God, the Author (as here briefly) so more fully in other places expresseth himself. *Serm. on Mark 14. 4, 5, 6. page 295.* If ornament might be spent on Aarons head under the Law, seeing a greater then Aaron is here, why not on his too? I finde that neither under the Law, he liked of their motion, What should the Temple do with Cedar? neither under the Gospel of theirs, What should Christs head do with Nardus? but that to his praise it is recorded in the old Testament that said, Shall I dwell in my cieled house, and the Ark of God remain under goats skins? and she in the new, that thought not her best ointment so good for Christs head? Surely they in Egypt had their service of God, it may be in a barn, or in some other corner of an house, yet when Moses moved a costly Tabernacle, no man was found that once said, our Fathers served God well enough without one, *ut quid perditio hæc?* After that many Prophets and righteous men were well when they might worship before the Ark; yet when Solomon moved a stately Temple, never was any found that would grudge and say, Why, the Ark is enough, I pray God we serve God no worse then they that knew nothing but a tent, *Ut quid perditio hæc?* Only in the dayes of the Gospel (which of all others least should) there steps up Judas; and dares to lay that against Christs Church, that no man durst ever eise either against Moses Tent, or Solomons Temple, &c. In the same sermon a little before, viz. page 294, The Scriptures record (as a good work) that that was laid down at the Apostles feet, no lesse then this that was laid on Christs own head, And in them Ananias a Church robber, and Judas a Christ robber both in one case. Satan is said to have filled their hearts in that Act. And the like end came to both, and both are good remembrances for them that seek and say, as thy did: yea, that would not be content to detain a part (Ananias and Judas went further) but would seize on all gladly, if a gracious Lady\* did not say, finite. In another Sermon on John 2. 19. \* Q. Elizab. page 483. To reform Churches, and then seek to dissolve them, will be counted among the errors of our age. Christ was far from it; he that would not see it abused, would never endure to have it destroyed, when he had reformed the abuses. After in the same Sermon, page 485. *Solvite Templum*, is no Commandment (be sure) in no sense. He commands not any Temple, nor that they themselves meant to be destroyed. It were sacrilege, that, and no better: and sacrilege the Apostle ranks with Idolatry, as being full out as evil, if not worse then it. But indeed worse; for what Idolatry but pollutes, sacrilege pulls quite down; and easier it is to new hallow a Temple polluted, then to build a new one out of a heap of stones. And if to spoil a Church be sacrilege, (as it is granted) yet that leaves somewhat, at least the walls and roof (so it be not lead) to leave nothing, but down with it, is the cry of Edom, the worst cry, the worst sacrilege of all, and never given in Charge to any (We may be sure.) For God himself said to David with his own mouth, Whereas it was in thine heart to build me a house, thou didst well, that thou wast so minded. Didst well? well done to think of building? then a sensu contrario, evil done to think of dissolving, and that which is evil, Christ will never enjoin. Against destroying of Churches much more may be read in that Sermon, where he shews, that it is the proper work of a Pharisee to destroy Temples, for to them it was spoken, John 2. 19. and that to destroy the Temple is to kill Christ, and that Christ (comparing his body to the Temple) his meaning was to shew, he would have us to make account of the Temple, and so to use it, as we would his own very body; and to be as far from destroying one, as we would be of destroying the other, &c.

To erect and set up certain places for the exercise of the rites of Religion, is derived from the instinct of nature, and approved by God from the beginning. It begun not (as a learned man saith) with that Tabernacle or ambulatory Temple, which

Addition 25.  
Of adorning  
of Churches.

1 Chron. 17. 1

\* Q. Elizab.

Annot. 26.  
Of the Anti-  
quity, necessi-  
ty and sancti-  
ty of places  
for publick  
worship.

Gen. 3. 8.

4. 3.

13. 4.

22. 1.

Exod. 26.

Deut. 12. 5.

2 Chron. 3. 1.

3 Chron. 6. 7.

Pſalm 132. 5.

Moses caused to be made by Gods appointment at Mount Sinai, but was much more ancient. Noah built an Altar as soon as he came out of the Ark, Abraham, Isaac, and Jacob, (wheresoever they came to pitch their tents) erected places for divine worship (that is Altars with their septs and enclosures) without any special appointing from God. To this purpose that profound and judicious Hooker, Polit. lib. 5. sect. 11. saith; That solemn duties of publick service to be done unto God, must have their places set and prepared in such sort, as becometh actions of such regard. Adam even during the space of his small continuance in Paradise, had where to present himself before the Lord. Adams sons had out of Paradise in like sort, whither to bring their sacrifices. The Patriarchs used Altars, mountains and groves for the self same purpose. In the vast wilderness when the people of God had themselves no settled habitation, yet a moveable Tabernacle they were commanded to make. The like charge was given against the time they should come to settle themselves in the land which had been promised to their Fathers: You shall seek that place which the Lord your God shall chuse. When God had chosen Jerusalem, and in Jerusalem Mount Moriah; there to have his standing habitation made, it was in the chiefest of Davids desires to have performed so good a work, His grief was no lesse that he could not have the honour to build God a Temple, then their anger is at this day, who bite asunder their own tongues with very wrath, that they have not as yet the power to pull down the Temples which they never built, and to level them with the ground. Thus and much more to this purpose, that learned and devout man, who amongst others learnedly handles the several points considerable in this subject: viz. the conveniency and necessity of having set places for publick worship, the consecrating and dedicating of such places to God, the honour and reverence due to them, and the conveniency and fitness of adorning them in the most sumptuous manner, and that it savours nothing of Judaisme or superstition, but becomes even the most spiritual times of the Gospel. Sect. 11, 12, 13, 14, 15, 16, 17.

The solemn dedication of Churches serves not onely to make them publick, but further to surrender up that right which otherwise the founders might have in them, and to make God himself the owner, as that learned Author speaks, Sect. 12. p. 204. I may adde, that hence it is, that not onely the Civil and Canon Laws, but even our Common Laws do account such places together with the Churches Patrimony, and whatsoever is dedicated to God, to be Gods right, and that he is the sole Proprietor, all humane propriety being extinguished by the consecration, and that all that the Clergie have is *usum fructuum*, as Administrators or Trustees from God, who hath given them the use, reserving the Dominion and right in himself. And therefore our Lawyers resolve, that there is no Fee simple of a Church, either in the Bishop, Patron, or Incumbent (though all other lands are resolved into a Fee simple, which is in some or other) but there is a *Quasi feudum* in the Incumbent during life, the Law gives him something like a Fee for life, whereby he may sue for the rights of the Church, but a proper Fee is in none but in God alone. Those that would see more of this subject, may read among many other, two learned Tracts, by two reverend and learned men of this Church. The one an answer to a letter written at Oxford to Samuel Turner concerning the Church, and the Revenues thereof. The other entituled, *CHURCH LANDS NOT TO BE SOLD*. Among the Schoolmen, Thom. 2. 2. q. 91. and the Commentators on him. The Canonists in *cap. sacrilegium* 17. q. 4. The Summists *verb. Sacrilegium*. Especially Suarez de Religione, lib. de Sacrilegio per totum. Thus briefly for the Places: now for the Person.



## CHAP. X.

*Of persons set apart for Gods service, The mission, choice, the reverence due to them. The benefit received by them, spiritual, and temporal. Preservers of kingdoms. Humane laws and policies not sufficient, without a teaching priest &c. examples in diverse monarchies and kingdoms.*

Concerning whom we know, that God hath said of him, that he is the messenger of the Lord of hosts, he is appointed by God to stand between God and man, and Saint Paul saith of himself and other ministers of God, that they are the Ambassadors of Christ, to deliver Gods message to men of all sorts, as well to the highest Prince, as to the lowest of the people. They are sent with a commission, they come not of themselves *mitam te* I will send thee saith God to Moses, and *vade ad populum*, go to the people, saith God to Esay. And this custome of sending by commission was continued by Christ and his Apostles and by their successors in all ages of the Church. As my Father sent me, so send I you saith Christ to his Apostles. And though God by the Prophet calleth these men thus sent, his own mouth, and that the message they deliver to us, is not their own, but Gods: yet it falleth out with them oft times, as with the day and place, they are disesteemed and neglected.

*The persons.*  
Mal. 2. 7.  
Heb. 5. 1.  
2 Cor. 5. 20.

Exo. 3. 10.  
Esa. 6. 8.

Jo. 20. 21.  
Jer. 15. 19.

*Of the reverence due to the persons.*  
1 Kin. 12. 31  
13. 33.

For as in former times, wicked Princes thought meanly of them, as that to them appertained nothing, but to burn incense, and make ready sacrifices: and therefore Jeroboam appointed to their office the lowest of the people, such as would fill their hands, inasmuch as the Priests office grew into contempt: in like manner there are now some, that think the office of a minister of God to be nothing but the reading of a few prayers, and going up into a pulpit, and speaking there an hour, which some do without sense or reason, and without any reverence or regard to the dignity of the worke and high place to which they are called.

Therefore God himself takes order for procuring the more honour to the calling (and that for the peoples good) that they shall not onely teach and instruct the people set Jacob to school, and learn Israel his lesson, but they shall teach even kings and princes themselves; they must give Joshua his charge, and the highest on earth must not scorne to be directed and instructed by them in things concerning God and their own salvation. Princes have need of such to assist them, as in other acts of government, so especially in matters of religion, and in particular for sanctifying the Lords day. They may by their statutes and penall laws enjoyne the external rest on that day, but the works of sanctification, wherein the celebration of the day chiefly consists, are the proper work of the priest, he it is that must teach the Laws of God which reach to the soul and inward man. It is the duty of Princes, who are *custodes utriusq; tabula*, keepers of both tables, seeing they cannot perform the work of sanctification themselves, to take care that fit persons be provided and encouraged in this work. Its true, if a Prince were onely (as the Heathen man said) *Tanquam subulcus*, like a herdsman, that keepeth cattel, to take care of mens bodies, and of their outward estate onely, and that they wrong not one another by fraud or force, and had no charge of mens souls, nor of Religion, he might neglect this work, but seeing it is otherwise, and that the care of the Church is committed to him, and that the soul is the principal part, therefore it his duty to see that fit and able persons be provided for this work, such as may be *Doctores Gentium*, Teachers of the Nations. Therefore God would not have such as were to do his work to be chosen *ex tumultuario grege*, out of the common people, hand over head; but out of those that had been trained up in the knowledge of the Law; for which purpose they had their several Schools or Universities, as at \* Kirjath-Sepher, || Ramoth-Sophim, and † Naish. Nor were they to do Gods work till they were well

Levit. 10. 11.  
Deut. 31. 9.  
23.

Isa. 15. 15.  
1 Sam. 1. 1.  
19. 18.

2 Tim. 2. 15. well studied and able, to give reasons for that they did or said : by Gods own  
 Num. 4. 3. order they were under the law to be from thirty years old and upward to do the  
 work in the Tabernacle of the congregation.

1 Theff. 5. 13. And as good care was to be taken in the choice of them, so ought there be as  
 great in the cherishing and esteem of them. To esteem them very highly in love  
 Gal. 4. 14. for their worke sake. As Saint *Paul* speaketh. We should receive them as Angels  
 Act. 17. 34. of God, as the Galatians did Saint *Paul*, and cleave to them, as his Auditours did  
 to him ; and use them as honorably and as with as much respect as Princes receive  
 and entertain forreign Ambassadors : otherwise, they will neither profit us, we shall  
 receive no benefit by them, nor they be encouraged to go on cheerfully in their  
 calling.

Besides (which is worst of all) if we disesteem of them and despise them, God  
 Luc. 10. 16. will take it as an affront done to himself. He that despiseth you (saith Christ) des-  
 piset me, It is a despight done to God, not to the minister onely : and God will  
 Num. 16. 32. take it to heart and avenge his own quarrel. *Corab* and the rest that murmured a-  
 12. 10. gainst Gods servants, felt his heavy indignation for it. *Miriam* (*Moses* own sister)  
 2 Kin. 2. 24. was made a Leper for the like offence, we see what became of them that  
 scorned *Elisba*, though their age might have pleaded some excuse for them.  
 And (not to trouble you with many presidents) it is said of the Jews, that  
 they mocked the messengers of God and despised his words (how long?)  
 until the wrath of the Lord arose against his people, till there was no re-  
 2 Chro. 36. 16. medy.

But it is objected, what if the minister be of bad life and conversation? we finde  
 Esra. 2. 62. that those that were polluted were put from the Priesthood. To this we answer,  
 many times it falls out that either for a small cause, or sometime upon no just one,  
 the Minister may be accounted scandalous. If the offence be given really, and that  
 without hope of the parties reclaiming that gives it, there is a legal course (yet  
 with charity) to be taken against him, the censures of the Church must be exer-  
 cised against him, but in the mean time, we must carry a fair respect to them for his  
 1 Theff. 2. 13. sake by whom they are sent; for the word we hear of them is not the word of  
 1 Kin. 17. 6. men, but of God. Health is not refused though it come to us by the pre-  
 scription of a sick man. *Elias* refused not his food, though brought to him by Ra-  
 vens. Nor was Christs almes one jot the worse, though distributed by the hands  
 Jo. 13. 29. of *Judas*.

Indeed it cannot be denied that Gods intent was to have them all lights, all  
 Lev. 20. 7. holy, for he brought them neer to himself, and therefore are called men of God,  
 Num. 16. 9. they should be like the Baptist burning and shining lights; and if we well consider  
 1 Kin. 13. 1. the work they are to undergo, we shall finde they had need to be both holy and  
 Jo. 5. 35. well qualified.

The necessity  
 and use of such  
 persons.

1. They are to stand between the Lord and his people to, shew them his word

and what he required them to do.

2. They are not onely to read it, but to instruct them in it, to make men wise  
 Deut. 33. 9. to salvation, and not onely the common people, but the king also as was shewed  
 Num. 27. 21 before.

3. They are to blesse the people in the name of the Lord.

4. They are to offer prayers to God for them upon all occasions, as 1. In  
 2 Kir. 2. 11. time of Pestilence, when the plague raged among them. 2. in time of war, when the  
 Ja. 5. 18. enemy threatened their destruction. 3. In time of famine, when the land yielded  
 Esa. 6. 10. not increase. 4. In time of sickness, not onely for the life of the King or Prince,  
 Efr. 37. 4. but also when sickness laid hold on private men. And lastly.

5. They were to be instead of Captains, to encourage the people (their souldiers)  
 Ja. 5. 14. to fight manfully, and to resist the assaults of the Devil, their Ghostly enemy, these  
 2 Cor. 2. 16. and many other things belong to the priests function.

Now (as the Apostle speaks) who is sufficient for these things? surely if he  
 that was so plentifully endued with the spirit of God doubted of his own suffi-  
 ciency, what may we in these times? when many take liberty (without the emission  
 the Apostle had) to themselves unsent to undertake this high calling, certainly  
 great care ought to be taken by those in authority, especially by the Church  
 govern.

governours that none should performe this office of themselves, and that they who are ordained be able to undergo so great a work. For if they that fight against us were onely bodily enemies as French and Spaniards, there were no such great need of such men: but seeing that (as the Apostle tells us) we are to fight a spiritual combat, we must combat with *spiritual* enemies; therefore such are necessary as can oppose spiritual wick. dnes. such are *Currus & Auriga Israelis*, the charriots and horsemen of Israel who must beat back this spiritual host. The holy Ghost hath left it upon record, that the life of *Jehoida* the priest; and his wisdom were the means to keep both king and people from Idolatry, and consequently the whole kingdom from destruction. And as the Psalmist tells us, that in his time, the want of knowledge brought the foundations of the earth (both of Church and commonwealth) out of frame: all humane laws were defective. So (as the wise man speaketh) it is wisdom and knowledge of Gods law, which is to be sought at the priests mouth that doth *servare gregem ab interitu*, preserve the people from perishing. And where there is no vision, the people decay. For if we will look backward into the estate of mighty commonwealthes, we shall finde, that (though the wisdom and policy of them have been great) for want of Prophets and priests to reclaim the vices of the soul, they have all fallen to decay. As first in the Assyrian monarchy, what was the ruin of it, but Gluttony and intemperance which brought diseased bodies and weaknes, and Adultery, which bred bastardship (as the prophet speaks) and mingling of kindreds, where by the Empire was translated out of the right line, and so ruined: and all this for want of good instruction.

Again, looke into the Persian monarchy, and you shall see, that Idlenes, neglect of tillage, mechanick arts and merchandise (every one thereby becoming *Parvulus* a gentleman) caused the ruin of that Empire. Nor did the Grecian Monarchy come to its period, till *Alexander* for want of knowing God, would himself be reputed a God, and till his successors fell to covetousnesse; whereby a needles dearth fell upon it, and the greater began to oppresse the inferiour, and the Prince to burden his subjects.

And Lastly, the Roman Monarchy came to that we see it is at this day, from the most flourishing of all the former, by their own pride, envy, emulation, and heart-burning.

And these miseries beset these four Monarchies by reason of these vices, which the laws of God would not have suffered, if there had been any to teach them, and the laws of the Heathen could not correct.

If we come to our own nation in the time of the Brittaines, the often and frequent wrongs and injuries of great persons, the perverting of the Laws, which were made to be Cobwebs to catch onely the small flies, while the great ones break through. The Corruptions of Lawyers, maintaining causes and suits for their fee, by which the land was overrun with oppression, (Gods law being not heard in the mean time) brought destruction upon the land.

Nor is it possible by any Act of Parliament, Law or Statute, to provide or take, order that a man shall not be covetous, or that there be no Idlenesse, Ryot, Pride, Envy, or the like sins in the soul, though these (as is said) were the chief causes that these Monarchies and other Countreys came to destruction. For Sobriety and all vertues must be begotten in the minde, and that by such persons, as shall be able to teach and instill them out of the Law of God, otherwise politick justice will never continue among men. Civil Acts are of no force, except Religion be joynd with them.

We read, that in the time of the Judges, every man did that which was good in his own eyes, Men could assure themselves of nothing they possessed. Six hundred men of *Dan* came into *Micahs* house, and took away his graven Image, his Ephod, his molten Image, his Teraphim, and his Priest. And in the next Chapter, what an unheard of example of lust have we? and all this is attributed to the want of knowledge of Gods Law in those dayes. And when the Priesthood was settled, and they had a Judge, yet the Children of Israel were brought under the yoke of the Philistins because that calling was corrupted by *Hophni* and *Phinees* the sons of *Eli*.

In the time of the kings of Israel, when that kingdome had been diverse years with-

Eph. 6. 12.

2 King. 2. 12.

2 Chr. 24. 17.

18.

They are the

preservers of

kingdoms.

psal. 82. 5.

pro. 29. 18.

Esa. 17. 10.

Jud. 17. 18.

c. 19.

1 Sam. 3. 4.

2 Chr. 15. 3.



1 Kin. 16. 17.

Num. 11. 29.

1 Cor. 14. 5.

Esa. 39. 8.

2 King. 20. 19.

without the true God, and without the Priest to teach the law, in no nation can be found seaven such notable changes in so short a time, as you may read in the book of the kings : and this was alcribed to the want of the priest, and the Law of God. Therefore it was before that time the wish and desire of *Moses*, that all the Lords people were prophets, and that the Lord would put his spirit up- them. And this was the desire of Saint *Paul* too, that they could speak all with tongues, but rather that all al could prophetic. we see by experience, that our ad- versaries take occasion to invade us in those places, where the people are least in- structed, and most ignorant in the word of God. All manner of sinne most abound- eth, where least care is taken for their instruction in the wayes of God and the knowledge of his Laws. It is our shame therefore, that we take no better course for the increate and propagation of it to posterity, but that our children are nouz- led up in ignorance. We are many of us of king *Ezechias* minde : let there be peace and truth in our dayes. Our care reacheth no further then our own time in point of religion, and it were well if we had so much, though in other things our care extends to posterity. Whatsoever order is taken in government, no doubt but this will appear, the that Civil and temporal laws of the land would be better observed and kept, if better order were taken for observing the spiritual law, the Law of God, and encouraging those that are to teach and instruct men in this law. Thus much for the persons.

## C H A P. XI.

*Of maintenance for such as attend at the altar. Schools and Colledges, seminaries of the Church. The ancient use of them among the Jews, when they were in Egypt, and afterward in Canaan. In the primitive Church. care to be taken against admitting novices or young men into the sacred calling. Maintenance due by the ordinance of Christ is. 1. Tithes. Reasons that the tenth is still due under the Gospel, to the priest- hood of Christ. Addition 27. About tythes. That the tenth part was sacred to God from the beginning by positive divine law obliging all mankind, and still in force. The law of nature dictates not the proportion. Humane laws and customs about the modus decimandi to be followed, provided that they give not lesse then the true value of the tenth, if otherwise they are void. 2. oblations alwayes in use in the Church. Addition 28. About oblations, some may be due and limited, by law, customs, contract, or necessity of the Church, others voluntary and free. No power in the Magistrate to ali- enate things dedicated to God.*

*Of the Main-  
tenance of the  
Clergy.*

**T**he last is, that sufficient means may be appointed for the maintenance of such persons whereof we have spoken, that spend their dayes in the ministry of the Gospel and delivering the Oracles of God unto us. And because they must be fitted by education and study for that service, therefore the institution of Schools and colledges (as seminaries of knowledge divine and humane) is necessary. And which we finde to have been anciently among the people of God, when the worship of God ceased to be in one family, after *Jacobs* posterity was multiplied into a people in Egypt, we read of *Ethan* the *Ezrahite*, and *Heman*, *Chalcol*, and *Darda*, four men famous for learning, knowledge and wisdom, four great philosophers; for it is said of *Solomon*, that his wisdom excelled the wisdom of the East, that is, the Arabian Philosopher, and the wisdom of Egypt, and that he was wiser then all men, even then *Ethan* the *Ezrahite*, *Heman*, *Chalcol* and *Darda*. Now we may read in 1 *Cron.* 2. 5. that those four were the sons of *Zerab*, one of the sons of *Ju- dabby* *Thamar*. And as they were men famous while they lived in Egypt, so *Moses* who brought them out of the Egyptian bondage, was learned in all the learning of the Egyptians. Now the learning of the Egyptians consisted, as in o- ther parts of Philosophie, so chiefly in the Mathematicks, especially in Astronomy, as we may read in the most ancient records of Pagan antiquities, and therefore was no doubt well skilld in these sciences. After they were come out of Egypt, when they came to settle in Canaan, they came to *Debir*, a city which was formerly called *Kiriath Sepher*, civitas librorum, the city of learning; the Chal-  
dee

1 Kin. 4. 30.

31.

1 Cron. 2. 5.  
Act. 7. 22.

dee בריית ארבי *urbs bibliothecarum*, the citie of books or libraries: *Zenophon* makes it a *Gymnasium*, or Academie of the Phœnicians. In after times we finde that there were studies and chambers about the Sanctuary, for those that were educated for the work of the Sanctuary; such a place had *Samuel* in *Elies* time; and after this there was *familia Prophetarum*, a company of Prophets, who had the first colledge we read of, where the Philistims lay in Garrison, &c. yet had they the Prophets and Students in such reverence, that they passed to and fro by them, and never did them any damage.

1 Sam. 3. 9.  
10. 5.

Of Schools and Colledges.  
2 Reg. 4. 1.  
3. 1.  
22. 4.  
2 Chro. 34. 22

De vita contemplativa.

Luke 2. 46.  
Math. 23. 34.  
Acts 5. 34.  
1 Tim. 4. 15.

Acts 4. 34.

7. 22.  
1 Reg. 4. 30.

Numb. 4. 3.  
1 Tim. 3. 6.

2 Pet. 3. 16.  
John 14. 9.

Esay 52. 12.

2 Tim. 2. 15.

1 Cor. 9. 13, 14

*Samuel* himself also was such a friend to them, that he built *Naiothi* in *Ramah* (the beauty of *Ramah*) a Colledge for the sons of the Prophets, which continued a long time. We read that the Prophet *Elisba* had many of the children of the Prophets daily sitting before him, and the very ceremony of *Elisba's* serving *Elias* by pouring water on his hands is not omitted. We read also of *Huldah* the Prophetesse, who dwelt at *Jerusalem* in the Colledge; a place, as many think, for Students of the Law of God. And in the time of the captivity *Daniel* and his fellows excelled in learning and wisdom when they were at *Babylon*. Afterward there was the *magna Synagoga* which was called *Sanhedrim* by the Hebrew word. After that (as *Philo Judæus* relateth) there were Schools at *Alexandria* in *Egypt*. And that there were Schools and Colledges at *Jerusalem*, (if any man could doubt that such a great and populous City should be without them) may appear by diverse places, where we read of wise men, Scribes, and Doctors of the Law, Counsellors, &c. who must needs have some places, where they studied the Law, and heard it expounded, &c. Besides it was the command of *S. Paul* to *Timothy*, that he should be conversant in the study of those things which he prescribed him, which he could not do, if there had not been places to study in. And his approbation of such places, he shewed, when he disputed daily in the School of one *Tyrannus*, *Acts* 19. 9. Such places then have alwayes been, and that not onely for the studie of Religion and the Laws of God; but also of humanity and the liberal Arts.

And as there were Schools, so no doubt there were Guides, such as should instruct them. In the time of the Gospel *Gamaliel* was a Doctor of the Law. And not onely Guides for Divinity, but Tutors too for the *Encyclica*, that learning which comprehendeth the liberal Sciences: such as was *Moses* learning, and the learning of *Solomon*. For (whatsoever some men account of that which they call prophane learning) none can be fitter to enter upon the sacred mysteries of Divinity, then they which have been first well instructed and grounded in the general learning and knowledge of the Arts.

Nor is it fit that young men should leave their studies, as soon as they be a little initiated in Divinity (as many now adayes do) but rather stay till they have years and be well grounded. God (as is said before) would have none admitted to serve in the Tabernacle of the Congregation, but from thirty years old and upward. And *S. Paul* exhorts *Timothy* not to admit young novices to the sacred calling of dispensing the mysteries of Christ. There are in Scripture as *S. Peter* speaks, some things hard to be understood, which they that are unlearned are ready to wrest. Christ was long among his Disciples, yet they were to seek in some things. And therefore I say; as the Prophet in another case, they ought not to go out in haste, but remain at their studies, till by the help of their Guides, their own industry, and Gods blessing, they be able to teach others; and have approved themselves workmen that need not to be ashamed, rightly dividing the word of truth, and then *sacrisunto*, let such in the name of God be ordained and go boldly about the Lords work.

Now as there must be Schools of learning to fit men for this sacred calling, so there ought to be maintenance provided for them, for the Apostle saith, that as the Priests that served at the Altar, lived of the Altar; so they that now preach the Gospel should live of the Gospel. And this by special ordinance of Christ; who hath so appointed, and the Apostles reason taken from the maintenance of the Priests that served at the Altar, shewes, that the same proportion of a tenth part, which was paid then to the Levites and Priests under the Law, is still due to the Priesthood, and Ministry of the Gospel;

7, 8, 9, 10. &c. and the Commandement for tythes extends to both : besides the Apostle reasoneth, that he which labours for others, ought to eat the fruit of his labours, and be maintained by them who reap the benefit of his labours. He proves it from the bruit creatures; *the mouth of the ox must not be muzzled that treadeth out the corn*: he proves further from men of secular callings, whether in time of war or peace. *The souldier goes not to warfare at his own charge, nor doth the husbandman feed his flock, or plant, or sowe, but in hope to reap the fruit of his pains*; from whence he infers, that the spiritual husbandman that soweth spiritual things to others, ought to partake of their harvest in temporall things for whose good he labours.

Now this maintenance if any ask what it is, I answer, that now as alwayes heretofore from the beginning, it consisted of something certain, and something free and voluntary. The certain maintenance is tythes. The voluntary, oblations: we finde in *Nehemiah*, when they entred into a vow and Covenant to keep the law after their return from captivity, that both these were part of that Covenant, viz. Tenth and oblations, which they bound themselves to pay for the service of Gods house.

1. Fortythes, as the seventh part of our time, so at least the tenth part of our increase is due to God. Reasons.

1. From the annexing of tythes to the Priesthood of Christ, typified by *Melchizedech*, to whom *Abraham* paid tythes after his victory over the kings. *Gen. 14. 20.* This *Melchizedech* was a type of Christ, as the Author to the Hebrews shews; for he is a Priest for ever after the order of *Melchizedech*: and from *Melchizedech* receiving tythes of *Abraham*, the Apostle infers the excellency of Christs Priesthood above the Levitical, both because *Abraham* himself, from whom *Levi* descended, paid him tythes, and was blessed by him, and because the Levitical Priests that received tythes were subject to death, *but here a high Priest receives tythes, who lives for ever*. In all which discourse it is supposed and taken for granted, that tythes are annexed to Christs Priesthood, otherwise the whole reasoning were impertinent and to no purpose. Now if they be due to our high Priest who lives for ever, no question but the Priests and ministers of the Gospel, whom he hath made his Stewards, and whom he hath sent as his father sent him, ought in his right to receive, and to them the people ought to pay their tythes, as to Christ, to whom they belong: for Christ having ordained a maintenance for the Ministers of the Gospel, and no other certain maintenance being specified, it can be no other then this of tythes.

2. *Jacobs* promise long before the law, to give tythes to God of all he possesse,

compared with *Abrahams* practise before, and the Apostles rule, that the labourer is worthy of his wages, with the perpetuall practise of the Church (the best expositor of the Law) shew this duty to be moral and perpetual.

3. The chief and principal reason why God reserved the tenth for himself, and gave it to those that served at the Altar, is moral and perpetual; For he reserved the tenth to himself, in *signum universalis Domini*, as an acknowledgement of that all we have is his, and he gave it to the Priests and Levites for their service in the Tabernacle. Now, God is no lesse Lord of the world now, then formerly, and he hath a service and worship to be performed and maintained still; and therefore that proportion which God himself thought fit in his wisdom ought to continue still, especially there being nothing in it peculiar to the Jews, nor any typical ceremonie in that number, which should make it void by the coming of Christ.

4. Lastly, by Christs speech to the Scribes and Pharisees, about tything mint and cummin, and leaving the weightier matters of the Law, when he tells them, *The first ought to be done and the other not left undone*. And the Apostles rule, that he which is taught in the word must communicate unto him that teacheth him in all good things; it may appear, it was not Christs intent to abrogate tythes, or the Apostles meaning to abridge the Ministers maintenance, but that at least a tenth should be paid.

As I said before of the time of publick worship, that it is probable the seventh day was appointed by God from the beginning, by a general positive Law, obliging all mankind, and

Annot. 27. Concerning tythes.



and that the day was altered by the Apostles herein authorized by Christ, so likewise I say concerning tythes, it is the more probable opinion, that God appointed this proportion for himself from the beginning, that as by observing the day, so by paying the tenth all men might acknowledge God to be Creator and Lord of all, and whatsoever they enjoy is his free gift, and therefore this precept not being given onely to the Jews, and the reason of the Command being moral and perpetual, and no abrogation of it made by Christ or his Apostles, but rather many things found in the new Testament, which seem to confirm it, is of force still, and obligeth all Christians under the Gospel; we finde it not onely practised before by the Patriarchs, but some reliques of it among the Heathen. The Greeks, Carthaginians, and Romanes gave the tenth to Apollo, to Hercules, to Jupiter, &c. The like Theophanus reports of the Egyptians, and Herodotus of the Persians, Plutarch of others; which practise came no doubt from the universal tradition derived from the beginning, not wholly obliterated, though much corrupted; as all divine institutions, which were positive and not meerly flowing from the light of nature, were among them. For as was said before of the time, so it may be said of the maintenance for Gods worship, though natural reason dictates, that a proportion must be allowed, and that this proportion of the tenth is very congruous and reasonable, yet there can no necessary reason from meer natural principles be given; why a seventh part of our time, or a tenth of our estate, and no other proportion should be limited: and therefore those that have laboured to urge either of them as a precept or dictate of nature, have thereby wronged the cause they undertook, and given occasion to some to make all meerly arbitrary, when they finde their reasons not to be concluding; whereas both may be *jure divino positivo*, and so may binde as firmly, as if they were *jure naturali*, Gods positive law binding as well as the laws of nature: besides that, this proportion being once consecrated to God, as this hath been by all Christian Churches and kingdoms, it is not in the power of any to take it away. The first law for tythes then was in Tit. de decimis. &c. In decret. Greg. et in sext. Clem. et extravag. Scholast. in Tho. 2. 2. q. 85. et 87. Maxime Sum. rez de Relig. tract. 1. lib. 1. cap. 9. 10. &c. Cap. 11. de sum. bus ff. de decimis. ubi Panorm. et alii. Covar. l. 1. Var. resol. c. 17. n. 2.

the Lords, this is not meant, that it came so by a Law then made, but that it was the Lords by ancient Law and custom long before, and so refers to some Law made at the beginning: yet then, it is true, God transferred his right to the Tribe of Levi, on Whom the Priesthood was conferred, and so as to them the Law of receiving tythes was new, and began then. And that the tenth is still due by divine right hath been the judgement of the Christian Church in all ages, testified in several Councels by their Canons and Decrees, and acknowledged generally by the Fathers, Canonists, and modern learned Divines, and by our own Church in special, which in matters of this nature, as was said before of the Lords day, ought to be sufficient to sway the judgement and settle the conscience of private persons. But yet Wisshall (as was said also of the day) though the payment of the tenth be by divine right, in the general, so that lesse then the value of a tenth ought not to be allowed, and that therefore all customs or humane laws to the contrary are void and unlawful; yet for the manner in particular of tything, with the determining of all circumstances and questions that may arise or are incident thereto; I doubt not but the Laws of the Church and place where we live ought to be followed, and to them we ought in Conscience to conform, provided that lesse then the value of a tenth be not paid; for that I conceive were contrary to divine Law, which, as Lindwood saith in this case, no custom can prescribe against, and therefore the practise of our modern Common-Lawyers, allowing a *modus decimandi*, or custome, where any thing is paid in certain, though it be not the hundredth part of the value, is most wicked and unjust, and contrary to all laws both divine and humane, even to their own common Law, which makes tithes to be *jure divino*, as is acknowledged by Cook himself in many places, and therefore these practises have been maintained by them onely since the Alteration of Religion, to ingratiate themselves with the people, and to draw the more causes into their Courts, and thereby the more money into their own purses, Those that would be further satisfied, may among many others that have written of this subject, see Sir Henr. Spelmans larger work of tythes, which is sufficient alone to resolve any judicious conscientious man in this matter.

The second sacred thing is Oblations, That is, when any man freely and voluntarily dedicateth or offereth something to God out of his own estate. The particulars are set down in Leviticus. Thus did Samuel, and Abner, and others. So did they in the time of the Gospel, that sold their estates and laid them at the Apostles feet. Acts 4. 35.

Rom. 13. And these things thus dedicated were accounted holy to the Lord, to whom they transferred their right. Render therefore to every one his due, saith the Apostle. Matth. 22. 21. To God the things which are Gods, saith Christ. What is thus freely given to God, is highly esteemed by him; our Saviour counted it no wrong to the poor, when the box of oymntment was spent upon his feet. The poor ye have alwayes, but me ye have not alwayes, saith he. *John 13. 8.*

Annot. 28.  
Concerning  
oblations.

*Though oblations seem in the general to be free and voluntary, yet we must know, that some oblations as well as tythes may become due, by Law or custom. There were some oblations or offerings under the Law limited and commanded by God himself, which did not cease to be oblations because they were commanded, and there were others, which were free-will-offerings, left to the free will and bounty of the Giver. And so it is now, some oblations may become due by Law, custom, or compact, or by the necessity of the Church, when other maintenance is wanting, as Aquinas observes; with whom agree the Canonists and the rest of the School: onely Suarez addes for explanation, that whereas Aquinas saith, the oblation may be necessary by command, but the quantity or quality of the thing to be offered is left free, that this is to be understood onely where there is otherwise sufficient sustenance for the Priest, or no Law, custom, or contract to the contrary, for otherwise in these cases by the rule of justice, even the quantity and quality may be necessarie, and not left free. And this is commonly received, nemine refragante, saith Covarruvius. But now, where no law, custom, or contract is for any oblations, nor the necessity of the Church requires them, there they are meerly voluntary, and free-will-offerings, and are the more acceptable to God, because freely given.*

Thom. 2. 2. q. 86

a. 1. Cajet in

Thom. Arrag.

Major in 4.

d. 15. q. 4. con-

cl. 2. Suarez

de Relig. lib. 1.

c. 5. n. 6. Co-

var. lib. 1. n. 3.

freely given.

Gen. 47. 22.

Ezek. 48. 14

Dan. 5. 2, 3.

30.

2 Chron. 24. 7.

Prov. 20. 25.

Mal. 3. 8.

Afts 5. 3.

\* See a learned

concis ad Cle-

rum of the au-

thors upon this

subject, inter

opera posthu-

ma pro gradu

Doctoris.

Hagg. 1. 9.

Zach. 5. 4.

Mal. 3. 10.

But may not this which is thus given be taken away by the Magistrate? No, we see the Priests portion was not bought by *Joseph*. If it be once dedicated, it cannot be sold or alienated. Upon the taking of *Jerusalem* by *Nebuchadnezzar*, and prophaning the vessels by *Belshazzar*, we see what judgement God sent upon *Belshazzar*. And that of the sons of wicked *Athaliah*, that did bestow the dedicate things of the house of God upon *Baalim*, is noted as a high degree of wickedness.

If they be taken or alienated by any, the Wife man tells us, *Laqueus est devorare sacra*, it is a snare to that man that devoureth that which is holy. Nay, it is flat felony before God, Ye have robbed me in tythes and offerings. *Ananias* and his wife suffered death for it. \* If others suffer not in so high a measure, yet it will bring a curse upon the rest of their estate. Ye looked for much, and lo it came to little; and when you brought it home, I did blow upon it; saith God by the Prophet in another case, which may be applied to this. It will be like *Zacharies* book, which should enter into the house of the Thief, and consume it with the timber and stones of it. But if they be reserved to the right use, then a blessing follows. God gives good encouragement, and his promises never fail. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.

## CHAP. XII.

*The two last rules. 1. The signes of keeping the day. 2. Of procuring the observation by others. The Conclusion.*

**T**HUS much for the fourth rule concerning the means of keeping this Commandment. There are two things more which are required by the two last Rules. 1. The signes that the Sabbath hath been rightly kept. 2. The procuring of the observation of it in others, of which very briefly.

1. Of the signes we need say little, having already shewed in what duties the sanctifying of the day consists, the performance of which are signes, that this Commandment is kept. In general these two signes manifest the same. 1. Our careful frequenting the house of God that day, for publick service and worship: this we finde in *Esay* 66. 23. *from moneth to moneth, and from Sabbath to Sabbath, shall all*

*The signes of  
right keeping  
the day.*

*flesh*

flesh come and worship before me, saith the Lord. 2. Our private sanctifying the day in holy duties if every city be like mount Sion, every house *inftar templi*, like a Temple, and every man *inftar sacerdotis*, like a priest, offering up the spiritual sacrifice of prayer and praises to God.

2. The last rule is for procuring the keeping of the sabbath by others. This is plainly expressed in the letter of the commandment, Thou and thy son and thy daughter &c. And the stranger that is within thy gates. Where we see the charge is given to the master of the family, not to let the day be profaned by any within his gates. Examples we have for a family in *Job*, who sanctified his sons and offered sacrifices for them. For a publick person in the Commonwealth, in *Nehemiah*, who caused the gates of Jerusalem to be shut, and would not suffer the Merchants to come in and sell their wares upon the sabbath day. That which the father is to the family, that is the Magistrate to the City; as the one should command those of his household, so the other is to look to them that are within his jurisdiction that they neglect not their duties in this point. *Nehemiah* testified against the people for breaking the sabbath. God makes the magistrate *Custodem urbis*; *tabula* an overseer, that men breake no commandment either of the first or second table. And he is to take care as well for the keeping of the sabbath, as the maintenance of the Minister. He is to call to account those that are under him, if the sabbath be broken. What evil thing is this that you do, and profane the sabbath day.

*Nehemiah* commanded his servants and the Levites, that no burdens should be brought into the City on the sabbath day and a strict charge is given to the kings and Princes of Judah concerning the observing of the day, with a severe threatening if they suffered it to be profaned. *Jer. 17. 18. 19. 20. &c.*

Now to conclude, when a man hath observed all these rules concerning the sabbath, by his own practise, and his care over them that belong to him, he may in humble manner (with *Nehemiah* after his care herein) say to God. Remember me O my God concerning this also, and spare me according to the greatness of thy Mercy. Remember saith God, in the beginning of this Commandment. Remember saith *Nehemiah* in the end. So should we end the sabbath, and all our actions, think of me O my God for good, according to all I have done. That I have with my family observed the sabbath, that all we have been present before God, to hear all things that are commanded by him, that I and my house have served the Lord. Lord remember me in this.

Yet let us not be proud of that we have done, for at the best we are but unprofitable servants. And we have our *tenebrosa intervalla*, fits of darknes too, the best of us. And in this case, as we may say Lord remember us, so also we are to say with the same *Nehemiah*, and spare us according to thy great mercy. It will be well with us, if we can be able to say, remember me *in hoc* in this thing, if we have done well but withal we must say spare me in this, and that offence committed by me and in the defects that are in my best performances; spare me in thy goodness, spare me in the greatness of thy mercy, spare me for the merits of our Saviour.

*That which is here added in the former edition, concerning some sins forbidden in this precept, is impertinently here inserted, contrary to the Authors method, and the same things are formerly handled more fully in their proper places according to the first rule of extension, that the negative is included in the affirmative*

*Finis precepti quarti:*





# THE EXPOSITION

OF THE

## Fifth Commandment.

Honour thy Father and thy Mother &c.

### CHAP. I.

*Of the sum of the second table. The love of our neighbour. How the second table is like the first. 1. Of the Act, love. How christian love differs from other love. The fruits of it. 2. The object, our neighbour. Who is our neighbour. Degrees of proximity, and order in love. 3. The manner of love, as thy self. This must appear in 1. The end. 2. The means. 3. The manner. 4. The order.*



His fifth Commandment beginneth the second Table. It is called by some the Table of justice. As the other taught us the love and duty of man to God, so this the love and duty of one man to another: which gives us a Testimony of Gods love towards us: that he made man after his own image, like to himself, and allows him a Table for his good, and that with more precepts then that of his own.

The sum or contents of this Table is delivered *Mat. 22. 39.* Out of *Levit 19. 18.* *Thou shalt love thy neighbour as thy self.* In which place of Saint *Mat.* Our Saviour saith, that *the second is like the first*, for indeed when we come to the second Table, we depart not from the love and honour of God, it being no lesse in the second, then in the first: nay rather somewhat more. The similitude mentioned by our Saviour consisteth in this, that whereas he hath taken order for his own love in the first, so he hath taken order for the love of man for God in the second, and though it come not so directly to God, yet indirectly it doth, for our love to man must be grounded upon our love of God, we must love him in and for God, therefore the Schoolmen make but one Theological vertue of love to God and man. *Tho. 2. 2. q. 23. &c.*

*de doct.*

*Christiana. l. 1.*

Saint *Augustine* exemplifieth it by the love and care a man beareth to the ungrateful children of his friend, for though they many times are not to be loved for themselves, yet for the love he beareth his friend either alive or dead, for his sake he overcometh that conceit, and beareth affection to them: and thus in respect of similitude, we are to love God for himself, and man for God. And for this we have received a Commandment from God. That as we love God for himself, so we love man for God: the Commandment lieth upon us in both respects.

*1 Joh. 4. 21.*

2. And further this second is like the former, because the love of our neighbour commanded in the second is a signe of our love of God commanded in the first table, and therefore Saint *John* saith expressly, *that if any man say, that he loves God, and hates his brother, he is a lyer, for how can he love God whom he hath not seen, that loveth not his brother whom he hath seen:* and hence it is, that Saint *Paul* and Saint *James*, say, that *all the law is fulfilled in this one Commandment, thou shalt love thy neighbour as thy self*, not properly and formally, but *ratione signi*, as the signe or effect argues the cause, because the love of our brother is a signe of our love to God which

*1 Joh. 4. 20.*

*Rom. 13. 9.*

*Gal. 5. 14.*

*Jam. 2. 8.*

which is the cause of our obedience to all the other commandments, for Saint *Johns* argument stands thus. Things that are seen, may sooner be beloved then those that are not seen. If then our brethren cannot finde such favour at our hands as to beloved, having seen them, how shall we love God, whom we never saw.

For as it is true downward, whosoever loveth God, must love his worke, and the best of his work, and therefore man : so upward too, it is necessary. Whosoever loveth man; of whom he oft times receives injuries; must needs love God from whom he receiveth nothing but benefits. Saint *Gregory* puts them both together. *Per amorem Dei amor proximi gignitur : & per amorem proximi amor Dei nutritur.* The love of a man to his neighbour is begotten by mans love to God, and the love of man to God is nourished by his love to his neighbour? and *Amor Dei amorem proximi generat & amor proximi eale facit amorem Dei*, which is all one with the other in effect and with that of Saint *Augustine* *Diligendo proximum purgas oculum ad videndum Deum*, by loving thy neighbour thou makest thy sight the clearer to see God.

3. Again this similitude holds in regard of the punishment or reward for keeping or neglecting of this second which is no lesse then for that of the first. Inasmuch as ye did it not (saith our Saviour) to one of these, ye did it not to me and *contra*; where we see the reward or punishment there mentioned to be given, will be, not for any duty done or omitted to God himself, but as he cometh to be considered in the person of an afflicted brother, for it is expressed both affirmatively, v. 34. 35. &c. that what was done to them was done to Christ himself, and negatively, v. 42. 43. &c. that what was denyed to them, was denyed to Christ.

In Jo. tract. 17.

Mat. 25. 45.

And thus we see the reason why Christ saith the second Commandment, or second table, is like the unto the first, and withal the first end or scope of it, viz. That God might be loved not onely in and for himself but also in our brother who is to be loved for his sake.

Another end of the second table is, that as the first is the foundation and ground of all religious society, as we are the Church of God, and is therefore called the great Commandment, so in the second should be laid the ground and foundation of all *Common-wealths* and *Civil societies* of men, as the first doth *perducere nos ad Deum*, as S. *Augustine* saith, *unite and bring us to God*, so the second *unites one man to another* by the mutual duties they owe one to another this is a second end of this table and it is gathered from the creation of man at the first Gen. 2. 18. Where it is said, that it is not good for man to be alone, and therefore he must have a helper. This second table therefore respects the perfecting of Gods purpose in the work of his creation, that one man be an helpe to another.

The words [*Love thy neighbour as thyself*] contain three things.

1. The duty or act Commanded; *Love.*
2. The object of this Love; *Thy neighbour.*
3. The manner of this Love *modum diligendi, As thyself.*

In the duty Commanded which is the sum of the second table, we must know first what is the sence of the words. As there are in Latine, so in Greek and Hebrew severall words that signifie to us the affection of love.

1. The general word is [*Amor*] in latine it imports an affection that extends it self aswel to things unreasonable as reasonable, whether it be *Amor concupiscentie* or *Amor amicicie*, howsoever it be it comes under *amor*. And in this respect we love al the creatures of God: that is, we desire to have them preserved, which is, to be in the state wherein God created them; and thus we love not the Devil (as Saint *Augustine* saith) and his Angels but *justum Dei judicium in illis*, his just judgement upon them in placing them in that estate and that they should continue in it.

2. The second word to expresse love is *benevolencia*, good will, whereby we desire and seek the good of him we love, and this is onely in reasonable creatures, whereas that of *concupiscentia* may be in all creatures, yet this is many times rash and accompanied with errour, and not grounded upon sound judgement.

3. The third is *Dilectio*, which is without errour, grounded upon judgement, and upon a good and sufficient cause, and that is when we love another in and for God. for this distinguishes Christian love, from all other love. Saint *Augustine* saith that

de doct.  
Christiana. l. 1.  
c. 42.  
in 4. Luc.

that he that will be *verus amator*, a true lover, must be *verus rerum affirmator* one that hath and can give a true estimate of things, I see as Saint Ambrose saith, *quando errat iudicium perit & beneficium*, every good act is out of square, and indeed is lost, when our judgement faileth. Now in Christian love, God is the ground, for our love will decay, if it be not *propter Deum* for Gods sake. This makes our love extends even to our enemies whom we ought to love for God, for though we be hated of those we love, yet are we in no other case then Christ himself was who yet loved his enemies, even Judas, who betrayed him. Therefore it pleased God to recommend unto us, under the name of *proximus*, neighbour, all mankind, even strangers and enemies, as our Saviour shewes in the parable of the Samaritan, and the man that fell among theevs, and this is to love with judgement when though there is no other motive of love in the party. yet we love him *propter Deum*, for God, for when a man loveth a friend, he loveth him *propter aliud quam Deum*, for some other cause then for God alone: but when he loveth his enemy, there is no other cause but *propter Deum*, for God onely.

Again when our love is *ad propinquum* onely to our friend it is *debilis actio* a weak and slight work, for as Christ saith, *if we love them that love us, what great matter is this*, the Heathnes and publicans do the like, therefore God would have our love to belike his, stretcht out *usq; ad remotissimos*, to those that are fardest from us, to our very enemies, as he doth when he causes the sun to shine, and the raine to fall upon the good and bad. And this is no such hard matter as flesh and blood would make it. Saint Augustine saith, *Dices non possum vigilare, non possum jejunare, numquid dices non possum amare?* perhaps thou wilt say, *I cannot watch, nor I cannot fast: but wilt thou say, I cannot love.* And this indeed is a point of special consideration, because it makes a difference betwixt the love of Christians, and the love of Heathen, for our love to men must flow from the fountain of our love to God. Take away *propter Deum*, and then as Saint Chrysostom saith our Christian vertues *ipsum* may be *communis* common and vulgar, such as were in the Heathen, our fortitude nothing but the fortitude of Socrates, and so of other vertues, wherein ours and theirs differ in nothing but in this *propter Deum*, for God.

And therefore our first rule must be according to Saint Gregories excellent direction *ut vivus iustitia deatur de fonte pietatis* The river of our righteousness towards men must have his original from the fountain of piety to God, that is, that our love to our brother must arise from our love to God, and though we see how our love must be guided by our judgement in the cause or ground of it, *propter Deum* for God.

And as our judgement must be rectified that we are not in the cause, so consequently our affection which followes the understanding must be right, and herein though we are not tyed to that high measure which was in Saint Paul who wished himself accursed from Christ for his brethrens sake, viz. for the salvation of the Jews, yet thus far we are bound as to desire their salvation with our own, and to will the same good to them that we will to our selves, and to nill the same evil to them, which we nill to our selves, and consequently there must be those works or fruits of love mentioned by the Apostle which as they refer to our neighbour, are especially three.

Rom. 12. 15. 1. The first is Joy. That as we wish our neighbours good, so when any good hath befallen him, we be glad and rejoyce at it. yea after Saint Barnards rule *gaudere in bono alieno magno magis quam in proprio parvo*, rejoyce more in the greater good of our neighbour, then in the lesser good of our own. Opposite to this is, if either we repine, that any should come to the participation of the same good which we possesse; which is one part of envy; and was the fault of the unfaithful servant in the Gospel that did not occupy his masters talent or if we stand thus affected, that if we have it not our selves, we will not be content, that any other should have it. And of this part of envy is it that Saint Chrysostom speaks thus, *Invidia pestiferum est malum, hominem in diaboli conditionem & in demonem immittissimum convertit. Per eam mors venit in mundum, propter ipsam Abel est interceptus &c.* Envy is a most pestilent evil, it turnes and transforms a man into the nature of a most cruel devil. By it came death into the world: for it was Abel slain. It was the envy of Sathan to man, which made him seek our fall, because he would have none in better estate than

de doct.  
Christiana.  
l. 1.

In cant. ferm.  
49.

Math. 25. 26.  
in homi



then himself. And in this respect it is that S. Augustine said, *Invidia vitium Diabolicum, quo solo Diabolus reus est, & inexpiabiliter reus. Non enim Diabolo dicitur, ut damnetur, adulterium commisisse, furtum fecisse, villam alienam rapuisse: sed homini stanti invidisti: Envy is a Devillish vice; of which onely the Devil is guilty, and that without expiation: for it is not said to the Devils damnation, Thou hast committed adultery, or thou hast stolen, or thou hast violently seized on anothers possessions: but this is objected to him, Thou hast envied man in his Innocency.*

2. The next is Peace, a desire of agreement with our Neighbour, plainly pre-  
scribed by the Apostle; *Have peace with all men.* And if at any time there happen a breach, we should not *pertinaciter aggredi*, obstinately set upon one another: for this is the badge of *Sathans* Disciples, as S. Gregory saith; *Si Dei vocantur filii qui pacem faciunt, procul dubio Satana sunt filii qui pacem confundunt;* If they which are the Authors of peace be called the sons of God, without question they are the Devils children which disturb it. When Christ came into the world the Angels sung at his birth, *Glory to God, and peace on earth,* and yet himself saith, *I came not to send peace, but a sword.* To reconcile which places we must conceive it to be, *discordia in malis*, war against that which is evil, which Christ speaks of in that place: for as Nazianzen well saith, *Melior est talis pugna, quæ Deo proximum facit, quam pax illa, quæ separat a Deo:* that dissension is better which makes a man come neer to God, then that peace which separates him from God. Therefore as a Father saith, As there is nothing more to be wished for then *concordia in bono*, agreement in that which is good, and nothing more to be laboured against then *discordia in bono*, disagreement in the same; so nothing more to be desired, then disagreement in evil, and nothing more abominable then agreement in that which is bad. And as our Saviour pronounceth them blessed that are *Peace-makers in good*, so are they no lesse blessed that are *Peace-breakers in evil*, that make discord in evil, and they are no lesse the children of God then the other: and therefore peace with *hereticks* and *Schismaticks* must not be held, though in lesser matters which trench not upon the foundations of faith, worshipping, or government, difference of opinions may be allowed. For there may be a discord or disagreement allowable in questions and disputations that touch not upon those foundations, and so, that it go not so far as to trouble the peace of the Church, but that the unity of the spirit be kept in the bond of peace. For as S. Gregory saith, *Sancta Ecclesia consistit in unitate fidelium, sicut corpus in unitate membrorum;* the holy Church consists in the unity and agreement of the faithfull, as the body in the unity of the members. And so that this unity and peace be kept in the main matters, liberty of opinion may be allowed in other things. For as S. Augustine saith, a man may sometimes, *aliter sapere, quam res se habet, think otherwise then the truth is;* for men are not Angels to see all truth here, for we know but in part, and therefore to dissent in some things, which concern not the foundation is not to be accounted *discordia in bono*, such differences and disputations are the way to finde out the truth, mens wits being hereby sharpened, as *Iron sharpeneth iron*, as Solomon saith.

The third effect or fruit of love is care not to offend or hurt the party loved, either in his body or soul. *Thou shalt not curse the deaf, nor put a stumbling block before the blinde,* saith God; that is, we must not cause him to stumble bodily; much lesse must we by any scandalous action lay a stumbling block to his soul: For though it be necessary that offences come, yet Christ denounces a woe against that man by whom they come, that shall give *occasionem mali*, any occasion of offence or stumbling to another, to make him fall. And as our love requires, that we give no offence, so also it requires, that if offence be given by any to another, whereby he is led out of the way, we must be ready *proferre correptionem fraternam*, to use brotherly reproof, and so to bring him into the way again. For this is expressly required, as a fruit of love, *Thou shalt not hate thy brother, nor suffer him to rest upon him; but shalt plainly reprove him;* where we see the neglect of reproof is made an effect of hatred; and then by consequence the duty itself must be a fruit of love.

Thus much of that *generalis dilectio*, the general nature of that love, which is due *cuiuslibet proximo*, to every neighbour.

Now the parts of this love are these.

1. To do no injury at all to any man, either *faciendo malum*, by inflicting

Rr

evil

Levit. 19. 13. evil upon, or towards him, or *detrahendo bonum*, by withholding or detaining any good from him. And again, that having received evil from any man, we recompence him  
 Rom. 12. 17. not that evil with the like. It is against the Apostles rule; for he saith, *Recompence*  
*L. 4. de civ. Dei* no man evil for evil. And we are to follow his counsel, lest as *S. Augustine* hath it,  
*Cito parcendum est injuranti, ne venia viam sibi intercludas*, we must be ready to forgive him that doth us injury, lest we shut up the way of pardon to ourselves: and  
*In Matth. 5.* *S. Chrysostome* saith, *frustra propitiari sibi Deum quarit, qui cito placari in proximum negligit*, he seeks in vain to be reconciled to God, that takes no care speedily to be pacified with his neighbour.

2. And secondly, as we must do no evil to any, so there is a necessity of doing good to all men, as far as we may; and because it is impossible to have *particularem motum*, a particular affection to love every particular man, to rejoyce at his good, or to have a care of him, our nature and estate being finite, and not sufficient for it: therefore for our actions we are onely enjoined to these towards all. 1. First, the duty of prayer, even for our enemies, this is like to the Sun beams, that *radius charitatis*, which we send to heaven for all men. And this is imposed upon every man, and to be performed for every man. 2. The second action is, to be done in a case of necessity, and is that which is intimated in the parable in the Gospel, of the man that fell among thieves; even the succour we owe to every man in necessity, which is such, that rather then we should fail in this case to help him, we  
 Math. 5. 44. are *adimere nobis multa non necessaria*, take from our own all that is not necessary, to relieve his necessity; which is expressed by the Wise man. If thine enemy hunger, give him bread; and if he thirst, give him water to drink. If we do nor, we make a breach of the first Table, according to that of *S. John*: *Whoso bath this worlds good, and seeth his brother bath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* Now by the worlds good is meant sufficiency, or abundance with superfluity, and his need not without extremity.

The second Council of Arelat. sets down, *Qua quis salvo statu elargire potest, pro superfluis haberi debent concurrente fratris necessitate*: those things which a man may bestow, saving his estate or condition of life, are to be accounted as things superfluous, if his brothers necessity be present.

And withal under this is comprehended also the charitable performing of the works of our vocation for the good of all that are in necessity. As the Lawyer is not to deny his counsel to any one that shall ask it: nor the Physician his help to any that shall require it in case of necessity. And a further injunction then prayer and parting with our superfluity, is commanded by the conjunction copulative in the three first verses of the Gospel: where a man is charged, if his cloak be taken from him, to part with his coat too; and if he be struck on the one cheek, to offer the other: which is nothing, but 1. The habitual patience of the minde, whereby a man should be ready to part with such things, and bear such injuries, if the glory of God require it, otherwise he is not bound. And 2. rather to suffer more wrong then to seek revenge or return evil for evil.

2. The second thing proposed is the object of this Love, which is our Neighbour.

Of which word [Neighbour] in our Saviours time there was a strict acception, it was reduced to a narrow room. For the Pharisees counted none Neighbours, but their Friends, and those of their own Countrey and kindred, and so they expounded the Law, *Thou shalt love thy Neighbour*, by restraining it to such: but our Saviour makes the word to be of a larger extent, and forceth the Lawyer to confesse, that it extends to enemies, even to Samaritanes, which were such deadly enemies to the Jews, that they would not entertain Christ, because his face was towards Jerusalem; for every one from whom we may receive mercy, or to whom too we may shew mercy are neighbours, and so our Saviour proves that the Samaritane was a neighbour to him that fell among thieves, because he shewed him mercy, though otherwise he were an enemy to the Jews, and of another nation, for as *Saint Augustine* saith, he is *Proximus*, a Neighbour, *Qui est proximo proximus*, that is near to another in works of mercy, and therefore it is not *cognatio aut locus*, kindred or cohabitation, but Mercy that makes a man to be a Neighbour.

Neighbour, and seeing every man, even an enemy, may be an object of mercy, therefore every man, even an enemy is a Neighbour. And it is not Christs exposition only, but the Law saith the very same, in the case of a stray ox or ass. If thy brothers ox or ass go astray, &c. which brother in another place is said to be even an enemy, for there is in the same Law, *Exodus 23. 4. 5.* where it is said, If thy enemies ox or ass go astray, &c.

Deut. 22. 1.  
Exod. 23. 4.

He that is the object of our love is expressed in Scripture by three words, which are distinguished in the Hebrew, as well as in the Latine. 1. *Amicus*, a friend or fellow. 2. *Proximus*, a neighbour. 3. *Frater*, a brother; which is used by *S. John* constantly in his first Epistle. In all which are motives and grounds of love. For,

1. In brethren there is *identitas naturæ*, &c. identity of nature, which makes all creatures love one another; one beast delighting in another of the same kinde, and little children delighting in their image in the glass, shew this.

2. Now as this similitude is a tie of love, so is *identitas originis*, identity of beginning; therefore it is a natural thing, for brethren born to love one another, because they have the same original, and nothing so unnatural, as one brother not to love another.

3. Between Friends, love is the cause of love, for it will be mutual and reciprocal. *Amor amoris magnus*; love is a loadstone to loves. Our Saviour knew this well, and therefore in the Commandment of love; he expresseth it is thus, *That ye love one another*; it must be *amor mutuum*, mutual love.

Another ground of love among friends, is *societas periculi*, & liberationis, when men partake of the same danger or deliverance; as Captives under the Turk delivered by the same ransom. This ground of love we have, who being all in danger of hell, and become captives of *Sathan*, are delivered by the same ransom, by Christ. This makes friendship, and causeth love in men that never saw one another before.

3. Now for *proximus*, it is defined *ab usu*, of the use and benefit that one hath by another. God hath not given to any man such gifts, but that he needeth the gifts of his brother. God hath not given all his gifts to any one, and therefore there is none but hath need of another: and therefore *usu* & *utilitas*, use and utility, are the grounds of propinquity, and make men become *proximi*, neighbours.

4. Lastly, there is *unitas instituti*, both amongst brethren, friends and neighbours, all do *tendere ad idem*, tend to one and the same end: that is, to be partakers of the blessednesse, which the angels of God enjoy: for this is *institutum fratris mei*, & *proximi mei*, & *amicus*, & *nostrum omnium*, the end and scope of my brother, neighbour, friend, and my self, and of all of us. These then are the reasons of Gods using those words, and the reasons also of our love.

Now in this object of our love, *proximus*, our neighbour, there are two things to be observed. 1. That we must beware, we take not the sin of our neighbour, for our neighbour; for that which hath interposed it self, and indeed is not *de proximitate*, is sin, and *malus proximus*, a sinner. It is sure that, *Omnis peccator, quatenus peccator, odio habendus est*, every sinner, as he is a sinner, is to be hated; and *omnis homo, quatenus homo, diligendus*, every man as he is a man is to be beloved. Therefore, *Sic homines diligendi, ut non errores diligamus, diligendi quia facti sunt; non quia fecerunt*; we are to love men so, as not to love their errors, and so to love them that are made, as that we love not that they do; so to love that which God made them, as not to love what by sin they made themselves. The reason is, because we have all one *institutum*, or end: we do therefore love one another, because we shall be partakers of the same sovereign good of eternal happinesse; and sin being an hindrance or obstacle to that end, how can we love that which hindreth from that, whereto we tend? He that loveth iniquity, hateth his own soul. And so we may say, he that loveth the sin of his brother, hateth his soul.

Prov. 29. 24.

2. We must know, that in *proximitate*, neighbourhood, there are degrees of nearnesse, whereby one is neerer then another. In which respect that affection which causeth us to remember some before others in our prayers, is not from any corruption of our nature, because omission of duty to one is a greater sin then to another; for the duty to a father, is greater then to a stranger.



But as in natural things there is major motus, a stronger motion, where there is major inclinatio, a stronger inclination; so where there is a greater duty owing, there God will have a greater affection. Because the earth is so much nearer to the Center than the water, therefore it hath majorem gravitatem, a greater degree of heaviness, to draw it thither; and so where the greater actions or duties are required, there greater affections, or a greater measure of love, which is a weight pressing to the Center, is necessary: not only *charitas*, but also *ordo charitatis* cadit sub præcepto, as the Schools determine. As therefore the affection of love is required, so our love must be ordered, as the Schools speak. The demonstration standeth thus. If wheresoever there is principium, a beginning; there whatsoever is proprius principio, nearer to it, is prius first, and so consequently there is an order, and so every thing, as it is nearer or further off, must first or latter be intended. Now there are two causes or principles of Love: God, and our selves, and therefore the nearer any are to these principles, (as some men are nearer to our selves, as Fathers, Mothers, &c. so are nearer to God by grace) the more they are to be loved. Let us see then this order in our charity, that it may be ordinata charity, charity well ordered. To which purpose it must stand thus.

Thom. 2.2.44  
Cajet. ibid. V.  
lent. q. 19. p. 3  
Et reliqui.

1. God. 2. Our own souls. 3. Our brothers soul. 4. Our bodies. 5. The body of our neighbour or brother.

In soliloq.

Cass. in Ps.

1. God is to be loved especially, and in the first place, because he is that chiefest good, by the communication whereof we are all made good. So saith *S. Augustine*; *Deum vera & summa vita*, in quo, a quo, & per quem, bona sunt omnia, quæ bona sunt, God is the true and chief life; in, from, and by whom are all good things. And as another, *Cum diligimus Deum omnia in ipso reperimus*, by loving God we finde all things: God is the universal nature, to whom all things give place. He must have the first place in our love; as in policie the publick good is preferred before all private respects: and therefore a good Citizen will be content to lose his own goods, thereby to redeem peace to the publick. We see in nature, that heavy things will move upwards, contrary to their own particular nature, propter salutem universi, for the good of the universe, as that *ne detur vacuum*: so in Religion, God and our love to him, *maxima dilectionis in Deum*, doth overcome and drown all other loves to our selves, or any other particular object; as we see it did in *S. Paul*, who out of his love to God (that he might be glorified in the salvation of the Jews) wist to be separated from Christ, if it had been possible, and not incompatible with his love to God, which was as a motion against a particular nature, for the good of the general or universe.

2. The next is our selves, and our selves before our brethren. The reason is because in the one there is an unity, in the other, at the most is but an union: and *major ratio habenda est unitatis, quam unionis*, there is a greater regard to be had of the former, then of the latter. And again, seeing it is not lawful for any to commit a sin to prevent his brother from sinning, nay not to save the whole world, it shews plainly, we are to prefer the love of our selves before our brother, and in our selves our own souls before our brothers soul.

Now in the case between the health or good of our own body, and of our brothers soul, it thus stands. There can come no participation of the glory of God to our bodies, *nisi per redundantiam*, as it were by an overflowing, when the soul being full communicates it to the body. But the soul of our brother is capable of divine glory, and the universal good, immediately by it self, and therefore ought to be preferred before the body of any which participates onely *per redundantiam*, by the overflowing of the soul, and so at the second hand as it were; besides one soul is worth all bodily creatures in the world: a man therefore may endanger his body, for the saving his brothers soul.

3. Then in the next place we are to seek the good of our neighbours body: and of neighbours, 1. *Succurrendum est omnibus*, we are generally to love, and succour all that need, any whomsoever, if they be in *extrema necessitate*, in extrem necessity. 2. And in the next place, of those that be in need, *maxime fidelibus*, especially we are to do good to them that are of the household of faith, as the Apostle directs, that are of the same Religion with us, we are to relieve such before others, if we cannot relieve both, *believers* before *infidels*. 3. And thirdly, among the faithful, to them that are of our own country, before the children of strangers.

4. Fourthly,

4. Fourthly among those of our own country, *refers* to our own; to those that have some relation to us, for he that regardeth not his own, saith the Apostle, is worse then an infidel. 5. Fifthly, of our own, to them that are of our own house or kindred. Sixthly, in the house, to the wife or husband, rather then to father, mother, or children; for a man must leave father and mother, and cleave to his wife; and that the husband ought to be preferred before children, appears by *Elkanah's* speech to *Hannah*, am not I better to thee then many sons? And therefore the children are not to lay up for the fathers, but the fathers for the children, as the Apostle saith, yet every one should have respect both upwards and downwards.

Gal. 6. 10.

pſal. 122. 8.

1 Tim. 5. 8.

Gen. 2. 24.

1 Sam. 1. 8.

2 Cor. 12. 14.

Now for strangers, or those that are not *nostri*, either they be rich, or poor, of which the poor are rather to be regarded then the rich; and for the rich, they are either such as we have received benefits from, or to whom we have done good; and because *opus est testimonium & maximum quoniam effectus, ubi work is the chief sign of the essence of any thing*, and bestowing of good is *speculum virtutis, a glass which makes our virtues conspicuous and visible*; and in that respect it is, that a man is apt to love his own work, or his own creature, as we say; yet we ought to prefer him of whom we have received benefits, before him on whom we have bestowed any, because a benefactor is more like a father to us, then the other like a son. *The. 2. 2. q. 26. a. 12. Ex. Arist. 9. Eth. But if (as Saint Augustine hath it) there are two persons, who in all respects are equal, and we have something that would help either of them, and that it cannot be divided. What is then to be done? there being nothing in the one why I should pleasure him more then the other, quid nſit forma eligendi, nothing, but to chuse one by lot.* the same may be the case of every man that is to do good to another, who in respect all are of finite nature, and therefore are not able to do good to all, or to satisfy all, therefore when we are joyned in the like relation to us, or the degree of nearness or propinquity, if we must help both, there remains nothing but *electio sortis, to determine it by lot.*

Further we are to know, that in love there is a double respect. 1. Of the object or party loved. 2. Of the subject, or party that loves.

1. *Ratione dilecti, in respect of the person loved*, we are to respect *excellentiam boni*, and to love him more in whom the more excellent gifts of grace appear, so as to take more complacency in him, and to wish him the more excellent good, as the greater degree of glory; because the more excellent any thing is, the nearer it comes to God, and if he be better, we ought to wish him better. Thus spiritual conjunction or nearness is to be preferred, *ratione objecti, in respect of the object.*

Tho. 22. q.

26. a. 8.

2. *Ratione diligentiſ, in respect of the party loving*, and here natural and carnal propinquity or conjunction may be preferred before spiritual, as founded in nature, and therefore more firme and immutable; and hence it is, that in temporal things, a man may prefer one that is nearer by nature, before one that is onely conjoynd with us by grace. Thus if a man have money or estate to give; he is not bound to bestow it upon the best man in the world, but may prefer one thats nearer in nature, though not so excellent in grace. And thus far *de ordine charitatis, of the order of our love.*

vide de hiſce.

Filicium in

caſ. conſect. 28.

28. c. 2. n. 28.

29. etc.

The third general proposed is, *The manner of this love; modus diligendi. As thy self.*

This is *sicut te, as thy self*; not *quantum te, as much as thy self*, it signifieth a respect, but not a quantity. The Hebrew *כמו* signifies not *quantum* but *sicut*, as *Job 12. 3.* for as we said before, every man ought to have a greater regard to his own soul, then to his brothers.

Now this *modus* or manner of love must appear in four things.

1. The end. 2. The means. 3. The manner. 4. The order.

1. The first in *sicut te ipsum*, is in respect of the end, for which thou lovest thy self, or for the same cause. And thou lovest thy self, because thou lovest God, and so consequently, all *quæ sunt Dei*, that are Gods; because thou thy self art *aliquid Dei*, something of God; therefore thou lovest thy self, and so consequently thou must love thy neighbour *propter Deum* for God; and if for this cause thou lovest thy brother

brother, thou lovest him as thy self, in respect of the end. So also and in the respect thou must love thy brother. The second is the manner, the applying this love to that end. And that is, that inasmuch as I love my self, I wish my self good, and that not in my worst due best part, which is my reasonable soul; and therefore I wish more especially the chiefest good of it, *principium bonum praeputum patris*, which is, eternal blessedness, and this is it which I must look to in my brother. If I love him as my self, I must love him *ad bonum praeputum patris*, for the good of his better part; and that is the good of the inward man, (of which the Apostle speaks) whereas the most love onely the outward man; now the chiefest good of the inward man consists in *invisibile Dei in se ipso et fruitione* of God. But because none can come to this except the impediments be removed, which is sinne; Saint Augustine saith, *Qui recte diligit proximum hoc cum eo debet agere, ut ille ipse etiam in corde a Deo, doctus, ut recte diligit proximum, must work upon him so, that he also be doct with all his heart.* Take care to remove his finnes, and as for a mans self, if he will do *seipsum ad peccatum*, lead him to sinne, *non oportet consentire*, he must not consent, because it would hinder *potissimum bonum* the chiefest good; so ought he to love his neighbour, as not to consent to the evil will of his neighbour in any bad action, because that would hinder his chief good. The Scripture speaks of things not alwayes as they are, but as they ought to be, and so requiring us to love others as our selves; it is not meant of our self love, as it is corrupt; but as we ought to love our selves *speciebus naturae capitulum ex optima natura*; a pattern in nature must be taken from nature pure and incorrupt in integrity; so that a man ought not to love his neighbour as he doth himself, but as he should love himself. For Saint Augustine saith, when I love my self, either I love my self because I am or should be blessed: the very same rule we should observe in our brother: I must love him, *aut quia est aut ut sit*, either because he is, or because he should be good. Which I cannot do, unless I win him *ad impedimentis*, from the impediments, and set him in *via* in the right way: for as Saint Augustine saith, *Non diligit proximum tanquam seipsum, si non ad id bonum ad quod ipse tendit, adducit.* Thou lovest not thy neighbour as thy self, if thou leadest him not to that good, to which thou thy self tendest. And he saith in another place, *causa regula dilectionis*, it is the only rule of love, *ut quae sibi vult bonum pervenire*, & illi velit, that he would have the same good come to his neighbour, that he wisheth to himself.

de mor. l. i.

de vera religione.

3. The third is the manner. In loving any thing that is good there are two motives first, Either it is for the sole and alone good of him that loves it or 2. Secondly, for the good of the thing it self, that is loved. He that loves any thing, not for it self, but for himself, doth not love it, as himself, this is not *diligere sicut seipsum*, but *propter seipsum*; this is not, *ut faciat bonum, sed ut potiarur quibus bonis*; not to seek his good whom we love, but to make use of what good is in him for our selves, as men love their instruments, meerly for the use they have of them and not otherwise; thus a man loves his *plowing horn*, to make use of it, to serve his turn in the morning, and casts it away all the day after: but our love to our neighbour should be *gratuitus*, without hope of recompence, and that he that we love may have the sole good by it. Otherwise if we love him not as our selves, for no man loves himself, *ut se potiarur*, that he may make use of himself, as he loves meat drink, &c. and therefore must he love his neighbour, not to make use of him for his own ends, but *propter seipsum*, for himself, seeking and desiring his good.

4. The last is the order. It is *sicut seipsum*, not *sicut Deum*, as our selves, not as we love God; we must beware of loving him so, for we must love our selves *infra Deum*, in a pitch below God; and by consequence we must love our neighbour *infra Deum*, after God. Therefore we must not prefer the will of any man, be he of never so great excellency, before the will of God. Gods will must not give place to ours. God is not so unwise, as to bring in the second Table to overthrow the first, but his scope in it was, that it should be a table to direct and help us in performing the duties of the first. 1. So that if our love to our neighbour in the first place be for God alone, then it is *Sancta dilectio*. 2. If it be to bring him to that end we aim at our selves, then it is *amor justus*, a just love. 3. If it be meerly for our neighbours, with-

with-



without respect to our selves then it is *verus amor true love*. 4. and lastly if we prefer the love of God in the first place then it is *ordinata dilectio* well ordered love.

Now God in both these tables proceedeth further then earthly priuces he taketh order for the regulating of the heart and soul even for restraint of concupiscence that there be no entertainment of sin within us and that we conceive no delight in it. And this is the internal obedience of the second table, to entertain no concupiscence prejudicial to our neighbour, and it is the sum or substance of the tenth Commandment, which God hath placed last, not first that those two the first Commandment and the last, the one concerning the inward worship of God, the other the inward love and duty to our neighbour, might be the bounds of his law.

Thus far for the second table in general.

Now for the fifth Commandment being the first of the second table.

## CHAP. II.

*The division of the commandments of the second table. Why this is set here between the first and second table. The parts of it, 1. A precept. 2. A promise. In the precept. 1. The duty, Honour. 2. The object, father and mother. The ground of honour. 1. Excellency. 2. Conjunction. The order of honouring. differs from that of love. Why God did not make all men excellent, and fit to be superiours. All pater-nity is originally and properly in God. In man onely instrumentally. The Hebrew and Greek words translated (Honour) what they properly signifie. The necessity, and original of Honouring superiours, government a divine ordinance. Power, Principality, and excellency, *isus, ius, ius, ius*, how they differ. Honour due to them all. To natural parents. to the Country where we live. To Princes. To spiritual fathers. To Magistrates. In respect of excellency of gifts. honour due. First in respect of years. Secondly of the gifts of the minde. Thirdly of outward estate. Fourthly of benefits received.*

**H**ONOUR thy father and mother. The last commandment is the fountain from whence all the rest of the second table do proceed, as streames from the conduite head, for as the first commandment contains the inward love and worship of God, from whence all the other duties of the second table arise, so the last contains the inward love and dutie of the heart which we ow to our neighbour, from whence all other duties to our neighbour do spring, so that the tenth commandment is the fountain, and the other five are the streams. And the streams receive a second division thus, for either they do equally, and alike concern all men, in general as the 6. 7. 8. 9. Or else they have special respect to some as the fifth. The general duties in the 6. 7. 8. and 9. Commandments are subdivided into such as either concerne our neighbour in his person, or in the exterior gifts, of wealth, credit, and good name &c. And those which respect his person are either as he is considered in himself in regard of his essence, in the sixth commandment or as he is in neer conjunction with another by marriage, which makes of two one flesh, in the seventh commandment.

Those that concerne him in his exterior gifts, respect either his substance, or estate, which is provided for in the eight; or his credit and good name, in the ninth commandment.

Or if we take them all four together, There is a restraint in them all.

In the sixth a restraint of, wrath malice &c. and the effects thereof, for the preservation of the lives of the members of the commonwealth; and in respect of God, for the preserving of his Images, which is defaced by murder.

In the seventh a restraint of lust, *concupiscentia carnis*, which is prejudicial to the good of wedlock in the civil body, and in respect of God is a defiling of the body which is the temple of the holy Ghost, and a member of Christ, and therefore ought to be kept holy and chaste.

Gen. 2. 24.

Gen. 9. 6.

1 Thess. 4. 4

1 Joh. 2. 16.

In

In the eighth a restraint of covetousnes which is *concupiscentia oculorum*, the lust of the eyes, which in respect of man is an offence against the politick state, by doing wrong to another in his goods, and in respect of God perverts the rule of justice prescribed by him.

In the ninth a restraint of the spirit of lying and detraction, which our nature lusteth after, whereas the provision of the good name of our brother is required, and in respect of God here is order taken for the preserving of truth.

As the other commandments respect all men in general, so the fifth respects some in special, *viz.* inferiours and superiours, and other mutual duties.

This fifth commandment being placed in the front of the second table hath an eye also to the first commandment of the first table. The one commanded the honour of God; the other of his vicegerents.

It containeth a precept, and a promise.

1. The precept is, *Honour thy father and thy mother.*

2. The promise, that thy dayes may be long &c.

Some think the first words contain the duty of the inferiour and the last words (that thy dayes &c.) contain the duty of the superiour, because it is the duty of parents by providing for their children, and praying for them, to prolong their dayes, and so they are joyned *Deut. 5. 16.* But because Saint Paul makes it a promise, *Ephesians 6. 1.* and a precept and a promise are two different things, therefore it is better to divide the words into a precept and a promise.

As God in his infinite wisdom disposeth all things in due order, so here he maketh his wisdom more particularly known to us in the disposition of these commandments: for by setting this in the first place of the second table, he would have us take notice, that after he hath taken order for his own honour in the first table, his principall and first care is for honour to parents, from whom next under himself we receive our being: and therefore *Philo* saith, the honour due to parents is set before all other duties we owe to men, and placed as it were *à la divinité en confinio*, in the confines of a mortal and eternal nature, it is set in the middle, between the duties to God and man, because this commandment is the preserver bot of the first and second table; for take away honour and obedience to superiours, and all duties to God and man are neglected, and fall to the ground. Besides we may observe that God delighteth in his charge to us, to knit up whatsoever he especially commandeth in a short and narrow compass; pressing more especially in every commandment some one more remarkable word in the commandments negative, he maketh choice of the most ugly and deformed word of that sinne, which he prohibiteth, to terrifie us even from the very handmayds and dependants of it. And in this affirmative commandment he makes choice of the best words he can, as father, and mother, for the object, and of honour, to set out the duty unto us.

*Deut. 17. 19.*

Now as we said before of the love of our neighbour, so here we may say concerning honour, there are two grounds of either.

1. Excellency and neernes of the person in respect of God.

2. Conjunction or neernes to our selves.

In the ordering of our love, we shewed, how that we are to respect the conjunction by nature or grace in the duties of love which we freely performe, and that we owe not so much to those persons with whom we have no such conjunction thus we should prefer a faithful man before an infidel, because in the one there is onely the image of God by nature, it is both by creation and regeneration, and as Saint Ambrose saith, with the faithful *semper futuri sumus* we shall live for ever. And among the faithful, we should rather do good to those of our own country, then to strangers; because beside the bonds of religion, there is also a second bond of proximity and cohesion. And among them to our acquaintance before those that are unknown to us, because we have an easier entrance unto them to do them good by perswasion &c. And among such, to our kindred and alliance before others not allied; because we are joyned and bound together as soon as we are born, and this bond

cannot

cannot be dissolved as long as we live. And among strangers we should respect rather the poor than the rich, &c.

This we shewed was the order of love in respect of nearness of conjunction with us. But now in respect of excellency, and the Honour which is therefore due to any, it is otherwise: for in some cases the person of greater excellency must be preferred before such as be of near relation to us. *S. Paul* honoured *Nero* an Infidel appealing to him. Thus a stranger may be honoured rather than one of our own country, as *Daniel* was honoured by *Darius* above all the Printes of Babylon: and *Joseph* though a stranger, by *Pharaoh*, above all the Rulers of Egypt. Thus one that is not allyed may be honoured before one of our own kindred, as *Moses* appointed *Joshua* and not any of his own sons to succeed him in the government of Israel.

Now such persons as are to be honoured, in respect of their excellent gifts, and of their nearness to God, which we ought to esteem and honour above all nearness to our selves, by any relations to us, and that not only for it self, but also our honour and respect being the reward which God hath appointed to such gifts, although in respect of our selves also we are to regard them, they being of great use and profit to us by their gifts. The Heathen man said, that every one made more account of his, than of *Quintus*, of his own things, than of God's, and the Apostle complains of such as sought *salvation*, *and their own things*, and not the things of Christ; but if we look at the excellency of any, we must not chiefly look at our selves, but to honour God in his gifts, for we must consider them in a double respect. 1. As they are *useful* and *beneficial* to us, and so the duty is *diligens, thou shalt love them*. 2. As they are *near* to God, by that excellency which he hath given them: and so we must do more then love them, we must *honour* them.

If it be here demanded, Why did not God make all men excellent alike, and fit to be Superiours? *Ans.* God made men of finite natures, and therefore of such condition, that one should need the help of another: for which end the woman also was made to be *an helper to the man*. Besides seeing men grow in wisdom and abilities for several performances according to their finite capacities, industry, and education, necessarily it follows, that *as the stars differ each from other in glory*, so one man doth excell another. In this regard the elder brother, having as dignity of primogeniture, so more maturity of years and reason, was appointed by God to rule over the rest of the family. Yet God the King of kings, and Lord of lords, the fountain and original of all rule, made *Moses* the younger brother Ruler, and a God to *Aaron* the elder brother; and preferred *David* before his elder brethren; and *Solomon* before *Adonijah* and *Abshalom*, when he first framed and composed a national government in his own people. But having settled the platform of that rule he intended, by the practise of *David* and *Solomon* in a Monarchical course (the best of all kinds of governments, and approved by God, because he rested in it) he left the managing of that kingdom and rule, to the true and lawful heirs of *David* in all after times. Because they by education under their parents, and spemess of children to walk in the steps of their fathers, and to fit their spirits and carriage to what they are born to, would probably best perform the royal and weighty charge of ruling as kings, and make election of the most able, active, and faithful instruments to assist them in managing their great affairs.

We come now to the words of the Precept, and shall consider. 1. The object, *father and mother*: and 2. The duty, *Honour*.

1. The object, for as *Chrysostome* saith, they must first (be) *th*, before they can be honoured.

Our Saviour saith, call none father on earth, for ye have but one father in heaven. And to speak properly according to the rules of Divinity, it is true, there is no other father but God; for other parents, as the Heathen could say, are but *instrument*, the instruments of generation under God, and therefore *paternity* being attributed to God and man, it is in God originally and properly, in man derivatively and instrumentally, as we see in the words of the Apostle, who makes God the *first* father of *whom* the whole family in heaven and earth is named: and as he is the first, so he is the last too, for *when my father and mother forsake me, the Lord taketh me up*, saith the Psalmist. God performs the office of a father first, before any earthly could, and last when other fathers cannot help us.



#### Rech 4.4:

22. 2. 1944

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from the Apostles discourse in 1. Tim. 2. 2. where he goes thus to work; first, he layes his ultimate scope and highest end next his own glory. Now that they may be saved, he would have them live *in omni honesta et iustitia*, in all godlinesse and honestie. And that they may live thus, he would have them taught the knowledge of God; that they come to the knowledge of the truth; for men cannot live Godly till they be taught to live so. And both these do necessarily require outward peace, rest, and tranquillity, that they may intend this knowledge the better, and learn how to live godly, (for in wars and tumults there is nothing rightly administred, no orderly teaching or instruction) and therefore he adds, that it is good and acceptable, and very expedient, that they live in peace and quiet, *in omni*, a peaceable life, in regard of outward invasions, and *in omni*, a quiet life, in regard of inward tumults, and intestine troubles. Now if the natural father and mother could perform this alone, as they did for some time, in the infancy of the world, and a little after the flood before mankinde multiplied and increased to greater numbers, there should have needed no other office to be instituted for the attaining of these ends. But shortly after the flood, there comes one Nimrod, with a company of hounds at his tail, (for the Metaphor of hunting used by the holy Ghost implies, that they deserved no better name) with these sons of Belial he takes upon him to be a Hunter, that is a chaser of men up and down, and disturbs their peace and quiet. Hence then comes in a necessity of appointing a supream civil power over mens bodies and estates to restrain all outward force and violence, and withall a spiritual power and authority to instruct and govern men in respect of their souls, as God did afterward, when he settled the Levitical priesthood in the tribe of Levi, to continue till the coming of Christ, and then the Evangelical Priesthood of Christ, to be continued in the Apostles, and their successors to the end of the world. For because the natural parents could not so well perform both these, as they did at the first, therefore God appointed and ordained these two functions and dignities, and for this cause Honour and Obedience is required to both. Obey those that have the rule over you, (that is your spiritual governours) and submit your selves, for they watch for your souls, &c. and for this cause it is required, that we pray for kings and all that are in authority, that we may lead a peaceable and quiet life under them. Thus God not onely allowed, but also instituted outward government for resisting of outward enemies, and suppressing of inward tumults; for the Apostle saith, that every soul must be subject or subordinate *omni potestati*, to the higher and supereminent powers, because there is no power but from God, the powers that be, *qui sunt in mundo*, are ordained by God, or set in their order and rank under God, He being above all, and the rest put in their rank under him. So that we see, though mans necessity required such a power for his defence, yet the power itself, whereby men are bound and united together into one society is from God, and so ought to be accounted of us, not as a humane invention, found out by men for their own necessity, but a divins ordinance instituted by God for the good of humane society, and therefore it said verse 4. that God, not the people, nor multitude by their own inherent power, hath put the sword into his hand, that he might be *vindex malorum*, an avenger to execute wrath upon him that doth evil. That disturbs the publick peace, without which men cannot so well intend to learn, nor others to teach the way to live godly and honestly, and so to attain salvation, and by consequent that he might be a cherisher of good men, and of such as desire to live a godly and honest life in peace and quietnesse. And for this end, is the civil government compared in Daniel to a great huge tree, which spreadeth his branches far and near, the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it, to shew the benefit that men receive by government, for protection, and peaceable enjoying their own, when every one sits under his own vine, and under his own fig-tree: and the Prophet Esay compares a king to a great rock, which is a hiding place from the windes, and a cover from the tempest, as rivers of water in a dry place, and the shadow of a great rock in a weary land. Therefore is every man bound to establish authority and government, because of the weight that hangs upon it; *quia in pace ejus est pax nostra*; because our peace rests thereupon, as the Prophet Jer. reasons who for this cause bids from God, to pray for the prosperity of the City, whither they were carried captives and for the peace thereof; for in the peace thereof they should have peace.

1 Tim. 2. 2.

Rom. 13. 1.

1 Tim. 3. 1.

There are three words in the Greek to expresse this authority.

1. *ἄριος*, excellency arising from some gift which one hath above another,
2. *ἐξουσία*, Power.
3. *ἀρχή*, Principality.

There is an affinity between these three, and an order whereby they do follow upon one another. For the first, God gives a man some gift, whereby he is *excellent* above others, then he gives him *power* and *authority*, the sword; and lastly some particular place of *government*, wherein to exercise his gift, and to use his power; and in this order we must observe, that though the two last cannot be severed, at least potentially or in the habit; for where God gives to any power, he assigns him a place where to use it, (though sometimes he cannot actually exercise it, being hindered by Rebels or usurpers;) yet the former, *viz. ἀριος*, excellencie, may be without the other two; God gives gifts and excellency to some men, who have no power or principality conferr'd on them, to the end that there may be choyce, as in elective kingdoms; and that those who have *maximam ἀριον*, the most excellent gifts, may be called up to exercise their gifts, and withal, that by their gifts they may do good in private, though they be not called to any publick place of government, as when it pleases God for the sins of a people to curse the government to them.

1. In this order, the government is, first that of *pater naturalis*, the natural father, in a family, where he exercises a threefold government, over the wife, children, and servants: of the two first it is plain, because he is *pater-familias*, the father of the family, and they are parts of it; and of the servants likewise by the same reason: whereupon *Naamans* servants called him by the name of father, Father if the Prophet had commanded thee a great thing, &c.

2. If we go out of the family, we come in *patriam*. There we shall finde an honour due to our country, and people among whom we were born and brought up. Therefore the woman of Abel tells *Joab*, that the city wherein she dwelt had been a mother in Israel: and we see that *Abraham* honoured the people where he lived, for he stood up, and bowed himself before the people of the land of the *Hittites*. Thus the people of the country are to be honoured.

Now this power which resid: in the fathers of several families, where it comes to be united in one, He becomes a Monarch or King, whom *S. Peter* calls *aristocrata*, a humane creature, not because the power and authority is from men, for though sometimes they choose the person, yet it is God that confers the power, and though men by natural light are led to this government, yet it is God that gives this light to direct them; but to distinguish it from that other power, the spiritual government exercised by the fathers of our souls, which is, *Dei filius*, Gods creature, in a more special manner: for though both temporal and spiritual authority are from God, yet this latter is more immediately and purely divine than the other; and therefore the other is called *aristocrata*, a humane creature, comparatively in respect of this, which is Gods creature, or a divine ordinance depending meerly upon divine institution, and therefore is this to be honoured in respect of this spiritual fatherhood: and this appears by the contrary in the words of our Saviour, when he saith, speaking against the contempt of his messengers and servants, *ἀδελφοί μου, οἱ ἀποστολὴν ἐγὼ ἐπέστειλα ὑμῖν, καὶ ὑμεῖς οὐκ ἐβασίλευσατε ἐν τῇ ἐκκλησίᾳ, ὡς ἐβασίλευσα ἐν τῇ ἐκκλησίᾳ τοῦ πατρὸς*, he that despiseth you, despiseth me, or as the word properly imports, he that will abrogate, disannul, or abolish and make void, that which I have ordained and enacted, he seeks to abrogate and disannul me; which words imply that this calling is specially ordained, and made by Christ, and that to go about to abrogate and disannul his ordinance herein, is to abrogate Christs own office and function.

This divine creature then, or this office and dignity of Gods immediate making, as it hath received fatherhood from God, so there is a special honour due to it. Though you have a thousand instructors in Christ, yet have ye not many fathers for in Christ Jesus I have begotten you through the Gospel. We see the Apostle takes to himself the title of father, yea the very idolaters counted their priests, fathers, as appears by *Micah* of mount Ephraim, who said to the Levite, *Dwell with me, and be to me a father, and a priest*.

And because to this ordinance of God, there is another calling subordinate, To govern





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govern the schooles of the Prophets, and to instruct and fit men for the Church, therefore to such is the title of father given. When *Saul* prophesied among the sons of the prophets, one asked, who was their father or governour, or instructor; *Elisha* called *Elisha* his father, my father my father, the chariots of Israel &c. And in the new testament we read that *Gamaliel* a doctor of the law, is accounted honourable in this respect; and Saint *Paul* calls *Timothy* his scholler, his son, and faith, that as a son with a father he served him in the Gospel.

4. Come we to the Magistrate. *Moses* by Gods special appointment, appoints some to be rulers over 1000. &c. And gives rules of direction to the people, what men they should choose, and how they were to be qualified. And *Joseph* when he was governour of Egypt, faith, that God sent him thither, and made him a father to Pharaoh, and Lord of all his house. Hence *Deborah* is called a mother in Israel.

Neither is this title and honour due to the supreme governour onely, but also to the subordinate; so Saint *Peter* commands to submit, as to the king, who is supreme, so unto governours, as those that are sent by him &c. So that by this, the general of the army may be called the father of the Camp, and whosoever hath any authority in any society derived from the king, is thereby become a father, and all honour belongs to him.

5. Lastly, if we come to that which we called excellency of gifts, when this is alone, without the other two, though there be neither nor principality nor power, yet there is an honour due, and this or excellency is of four sorts.

1. *Ratione aetatis*, in regard of years or age, and an honour is due in this respect, rebuke not an older, (saith the Apostle) but intreat him as a father, the older women as mothers.

2. In regard of the gifts of the minde, as wisdom and counsel, wherby one is able to direct and advise others, or to invent some things needfull and conducing to the publick good: thus *Jabal* is called the father of such as dwell in tents, and of such as have cattle, and *Jubal* the father of such as handle the harp and the organ.

3. In respect of outward estate and wealth, for money is *vervum politicum*, the sinew of the commonwealth; therefore rich and wealthy men are esteemed in a commonwealth, and called to publick assemblies before others, because if it be in need, they are most able to help. Thus *Nabal* though a man of no other gifts, yet because God had enriched him, *David* doth implicity call him father, by styling himself his son, give I pray thee whatsoever cometh to thy hand, to thy servants, and to thy son *David*. And this honour given to rich men for their wealth, must be given no otherwise then in a civil respect, otherwise it is condemned by Saint *James* respecting of persons.

4. In respect of benefits which any have conferred upon us. Thus *Job* by shewing mercy to the poor, had the title of father, I was a father to the poor, and the cause which I knew not I searched out.

And thus for the meaning of these words, Honour thy father and mother. We come now to the duties here required under this word, Honour.

Honour thy father and Mother.

### CHAP. III.

The mutual or reciprocal duties of superiours and inferiours. 1. Love. 2. To will well and pray for one another. The duties of inferiours, 1. Honour. Inward and outward, 2. fear. 3. subjection and obedience, active and passive. 4. The protestations of our subjection, by honouring them with our estates. The manner how this duty must be performed.

These duties are to be handled. 1. In general which concerne all superiours and inferiours. And secondly in special, such as concern special ranks and orders of superiours, and inferiours, as in the family, the Church, and the common-wealth, Every

Every duty consists in two things. 1. The action, and 2. The manner of performance, and both are to be handled.

And because there are some duties reciprocal, which are mutually to be performed both by superiours and inferiours towards each other, to avoid needless repetition, it shall be good to speak of them generally in the first place.

The duties which are reciprocal or mutual are:

1. First love but in a higher degree then ordinary, which is called *natural affection*, of a higher degree then that which we owe to every one, (such as either ascends from the son to the father or descends from the father to the son, and it is either natural and proper, between natural parents and their children, or by analogie and proportion, between others to whom the names of *fathers* and *children* are communicated, as spiritual *fathers* in the Church, and those that are begotten by them unto Christ, of whom the Apostle speaking, expresses the special love due to such fathers by a special emphatical word *we must needs have such in reputation, or highly honour them*, Phil. 2. 19. And *they that are begotten by them must needs esteem them very highly in love for their works sake*, there is a particular love which we beare to our friends, and that is *incomparable abundant love*; but this *is incomparable superabundant and extraordinary*, in a more special and high degree: the want of this natural affection is imputed as a great crime, a signe of men given up to a reprobate sense. Rom. 1. 29. And it is a propheticie of the end of the world, when men shall be *degenerate* without natural affection.

2 Tim. 3. 3.

2. The second mutual duty followes from the first, and is the chief property of love, *to wish well to him we love*; and because *Christianum verum est oratio; prayer is the Christians wish*, therefore it is that we comprehend prayer among the mutual duties of inferiours and superiours; it must both ascend and descend; for we are exhorted by the Apostle to pray for superiours. The like for our country by the Prophet, this is *ascending*. Now downwards we have the example of King David for his people, as also for Solomon his son, And of holy Job, who prayed for his sons and daughters every day.

1 Tim. 2. 2.  
Jer. 29. 7.  
1 Cron. 29.  
19. 19.  
Job. 1. 5.  
p. 8.

So much for the duties reciprocal.

Come we now to the several duties of inferiours and superiours, and first we shall speak of *Honour*, which is the dutie of inferiours to their superiours. In the strict sense, whereof if we take it, as our Saviour said of father, *there is but one father which is in heaven*; to may it as truly be said of honour, if we speak exactly and properly, that (as the Apostle saith) *it belongeth only to God*. But God himself hath been pleased to communicate part of it to some men, as the same Apostle, he created some vessels to honour, and consequently he calls some men from among the rest to be honorable; for as the author to the Hebrews speaks, *no man takes this honour upon him, but he that is called of God as Aaron*. Now God calls men, when he bestows some gifts upon them, whereby they excel their fellows; for God dispenses his gifts variously, as appears by the parable; where the master called his servants, and gave to some more talents then to others.

Math. 23. 9.

1 Tim. 1. 17.  
2 Tim. 2. 20.

Mob. 5. 4.

Mat. 25. 15

The scripture, as was shewed before, useth three words: *superiority, excellency, and principality*. Now unto excellency honour properly belongeth, and that is of two sorts. Inward and outward.

Inward honour is, when we have *honestam opinionem* a good opinion of a man, in regard of some excellency he hath above us; for this good opinion, is *Testimonium excellentie*, a testimony of that excellency which we acknowledge in him above our selves: of this Solomon speaks, when he adviseth *not to meddle with a strange woman, lest we lose our honour*, that is, lest we lose the good reputation and esteeme we have in the hearts of others; and in another case he tells us, that a peaceable man shall have honour and good respect with men, for by a good opinion of men we testify there is an excellency in them, *et hoc est testimonium* they have some what more then we have; and both the Apostles Saint Paul and Saint Peter express this duty by the word *submissio* subjection or submission, to be subject, as we see Christ was subject to this father and mother in respect of his manhood, acknowledging himself to be a child and so consequently thought himself to be in them to receive this honour, which was not in himself.

Prov. 5. 9.  
20. 3.

Col. 3. 18.  
1 pet. 2. 13.  
Luc. 2. 51.



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The contrary will make this more plain. In the case of *Corah* and his company; they gathered themselves together against *Moses*, and against *Aaron*, they would not give them honour (God calls it afterwards a dishonouring of him) and their reason was. They were not more excellent then others, all the congregation was holy and the Lord was amongst them. Their thesis was. *All men are alive holy in the Lord*, and therefore *Moses* and *Aaron*, had no more excellency then the rest of the congregation. But we see how God by a special miracle confirmed their position for the example of all that in future times should exalt themselves against their superiours.

The contrary to this sense of theirs, is when men do acknowledge and confesse that there is not an equality, but that some do excel them, and that this excellency above them is not, as the Poet speaks, by chance, but by the appointment of God; that as in creation, and generation he is the special father that gives us being so far our well by government, that he is our special governour, and that those above us are his instruments appointed for our preservation when we acknowledge this excellency in others, and that it comes from God, who hath imparted his gifts to them. This is the first, and the inward part of honour.

But now as God told *Samuel* concerning *Eliab*, God and man look several ways, for God looks on the heart which man cannot see, it is onely the excellency which outwardly appears (which we can take notice of, and honour, and so likewise the inward honour of the heart, of which we have spoken, is seen onely by God, man cannot behold it, and therefore besides the inward esteeme, or estimate of another's excellency, there must be also some exteriour signe or testimony, whereby we acknowledge it, so to others, and this makes the second part of honour, outward honour. Such was that which *Saul* desired of *Samuel*, though the kingdom were taken from him, as *Samuel* well knew, yet honour me (saith he) before the Elders of the people and before Israel etc. And such was that which the Pharisees looked after viz. *The high place as Synagogs, the uppermost roomes and greating in the market place.* This is the second part of honour.

What this exteriour honour is, and after what manner it is to be exhibited in particular, is best known by the manner of the country where men live, because it is not alike in all places, every country hath not the same signes of honour. Holy men in scripture have exhibited outward honour by several gestures, or ceremonies, which may be reduced to these seven heads.

1. To rise up when a person of excellency, which either by nature or analogie, and proportion, is our father in presence, *Job* accounted it as an honour done to him, when the aged arose and stood up, when he was in presence. And *Solomon* a king thought fit to expresse his duty to his mother, *Bathsheba* by rising up as her when she came before him.

2. The uncovering, or making the head bare was accounted a token of honour in use with the Saints, and a dishonour, to keep it covered as we may gather by the words of the Apostle.

3. The bowing of the knee, or all or part of the body. When *Pharaoh* would have *Moses* honoured he thought no way better for the people to expresse it then by bowing their knees to him. He called them to proclaim before *Joseph*, *Abrech*, that is bow the knee. King *Solomon* (in the place before quoted) to add the greater honour to his mother, bowed himself so, her *Joseph* meeting his brother *Esaú* bowed himself seven times to the ground a great expression of this duty. And *Ruth* no doubt thought she honoured *Boaz*, when she bowed her self to the ground before him. So far the bowing of the head it is mentioned in diverse places in scripture to set forth this duty. The brethren of *Joseph* when they came before him, bowed their heads, and made obeysance. These were signes of honour at the first meeting or salutation.

4. A fourth expression is standing up, not onely to rise before them as we profess in excellency, but to stand up too, we see the practice of it in the people of *Israel*; *Moses* sat as a judge among them, but it is said, that the people stood by him from morning till evening. And *Abigail* the *Samaritan* mayd when she went to attend upon king *David*, was to stand before him. The like did *Gehazi* before *Elisha*, and indeed it is the common expression of service.

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Num. 152.

1 Sam. 16.

1 Sam. 10.30.

Math. 23.6.7.

Job. 29.8.

1 Kin. 2.19.

1 Cor. 11.4.

Gen. 41.43.

1 Kin. 2.19.

Gen. 33.3.

Ruth 2.10.

Gen. 43.28.

Exod. 18.12.

1 Rh. 7.12.

2 Rh. 5.2.

1 Rh. 10.1.



5. The next is to be silent, in the preience of them we account our betters. *Job* tells us, that when he was in prosperity, *the Princess refrained talking* (in his preience) *and laid their hand upon their mouth. The Nobles held their peace.* And in the same Chapter he saith, *unto me men gave care, and waited and kept silence at my counsel.*

6. The sixth is, that when of necessity we are to speak, we use words of submission. It is *Saint Peters* note of *Sarah*, her submissive speech to her husband, she called him Lord. And the speech of *Rachel* to her father *Laban* is a president of this kind for children to their parents: *let it not displease my Lord that I cannot rise up before thee.* And of *Josephs* brethren (for inferiours to men in authority) *Thy servant our father is in good health.*

7. The last is dispersed throughout the Scriptures, and comprehended under the word *ministrate*, to minister and wait *Luc. 17. 7.* And it comprehendeth all such other duties of outward honour, as are to be used by servants to their masters. As our Saviour expresseth one in the masters command to his servant to make ready that he may sup. And the maid waited on *Naamans* wife. And to king *David* Generals are said to wait on him. And *Job* in the place before mentioned saith, that men waited on him, in token of reverence and service to him, so that when we wait, as servants use to do on their masters, we acknowledge there by a superiority and excellency in that party. Thus far for honour, which is due to excellency, *Job.*

8. But now when the second thing, *power* is added to excellency, then there is another duty required in inferiours. *viz. fear:* for as our Saviour speaks, *there is no power but from God, it must be given from above;* and therefore by consequence there is due to them that have power from God, part of that fear which we owe to men.

The honour given in this respect consists of the duty of fear.

This is a reverent awe and standing in fear of them that are placed in power over us. Ye shall fear every man his mother and father, saith God; there is for our parents: and *Saint Paul* commandeth servants to obey their masters with fear and trembling: and *Saint Peter*, *servants be subject to your masters,* with all fear, this is for masters. *Job* saith that the people stood in such awe of him; that when they saw him come forth they would convey themselves out of his preience, as if they had done something not becoming them; the young men saw me and hid themselves. This fear also is due to the king. The people of *Israel* feared king *Solomon*; and the same king gives the reason, because his wrath is as a messenger of death.

9. The third thing is *government*, to which, besides the former duties of honour and fear, a third duty belongs *viz. Obedience*, which the Apostle expresses by *subjection*, to be under a yoke. That is, when governours command this or that to be done (except in things evidently contrary to the will of God) we be content without disputing, to put our necks under the yoke of their commands. *Saint Bernard* saith, *verus obediens non attendit quid sit quod precipitur hoc solum contentus quia precipitur.* He that is truly obedient regards not what is commanded, being content only with this, that it is commanded. In the case of parents, the Apostle gives this rule, *children obey your parents in the Lord* (his reason) for this is right. As the Apostle used the word *subjection* to those more excellent than our selves, as was shew before, *Eph. 3. 18. 19. Tit. 2. 13.* So here he used *subjection* to set forth the obedience due to governours. The like he gives to servants, *servants obey your masters &c.* And he commandeth *them to put subjects in minde to obey magistrates.* The like charge of obedience he gives to Bishops and Governours in the Church obey them that have the rule over you. We have examples of dutiful children in this duty. Of *Isaac* that obeyed his father even to the death. Of the *Rechabites* in obeying their fathers commandment, to drink no wine, which God himself by the prophet *Commandeth* of our Saviour himself in the flesh. And of servants, we have the example of *Jacob* towards *Laban*. Lastly, concerning subjects, we have the example of the people of *Israel* to *Joshua*. All that thou commandest us we will do.

Now for the protestation of our obedience, wherein we expresse the truth of it, order

order is taken for giving honour to our governours; by imparting our substance, by way of grateful retaliation, for their care and pains, for our good, *Honour the Lord,* saith the Wise man; *with thy substance and goods, &c.* and so by consequent, this kinde of honour is due to those, to whom God hath given the government over us; we must *submit as unto the Lord;* and our Saviour makes this a part of the honour due to father and mother, when he reproves those that taught the people, that by consecrating their goods to the Temple, they were free from the obligation of this law, of maintaining and relieving father and mother. Therefore the Apostle requires that we render to higher powers, *their dues, tribute, and custome,* to shew that our selves are not onely ready in our persons, but our goods too, at their commands.

Prov. 3. 9.

Mar. 7. 11. 12.

Rom. 13. 7.

The last part of obedience is to the other part of the Law; for the Law hath two parts, the one *directive*, and the other *coercive or corrective*: so that if we deny our obedience, we must submit to correction, and yet with *reverence*, as the Apostle speaks; we must honour the Magistrate, though we be corrected. Thus far for the act commanded, now for the manner of performance.

Heb. 12. 9.

The second thing to be considered, is the manner how all these duties must be performed; and this consists in three things.

1. They must be done in *conscience*, and from the *heart*, not with eye-service as unto men, but with singleness of heart, as fearing God, as the Apostle speaks.

Colos. 3. 22.

2. They must be done *alacrier, cheerfully*, and *readily*, not with grudging, murmuring, and repining, whatsoever ye do, do it heartily, as to the Lord, and not as to men.

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3. They must be done *perseveranter, with continuance and perseverance*, yea, though we suffer unjustly by them: for this, saith *S. Peter*, is thank worthy, if a man for conscience towards God, endure grief, *temptation and words*, if he endure and hold out, though he suffer wrongfully.

1 pet. 2. 19.

And because we are not naturally given to perform these duties of obedience and subjection, especially in this manner, therefore expositors yield 6 reasons drawn from the duty, as it is expressed and enforced in Scripture, to induce men thereunto.

1. Because God hath placed this Commandment before that of our goods, yea, and of our life: to shew that the maintaining of authority ought to be dearer to us then goods, or life it self.

2. Because the name of father and mother, is full of love and reverence, inso-much as some unreasonable beasts perform this duty more exactly then many men. Therefore God includes all superiours here, as Kings, Lords, Masters, &c. under these amiable names of father and mother.

3. In regard of the long life annexed to the true performance of this dutie, long life being a thing desirable, and death a thing most repugnant to the nature of man. To live long, and to prosper, is all that men desire upon earth. Therefore the Apostle urges this Commandment from the promise specially annexed to it above the rest. *That it may be well with thee, and that thou mayst live long on the earth.*

Ephes. 6. 3.

4. Because (as the Apostle tells us) it is a thing good and acceptable to God; and in another place, it is well pleasing to God; he is especially delighted, and highly pleased in it. It is both *wisdom*, good; *wisdom*, acceptable; and *wisdom*, well pleasing unto God. What can we desire more, then to be good, acceptable, and well pleasing to God in our actions.

1 Tim. 2. 3.

Colos. 3. 20.

5. The Apostle goes further, and saith it is *due*, a just thing, *even so as due*, it is due by the rule of justice to superiours, so that it cannot be forborn without injurie and injustice to authority: we cannot keep this honour and obedience from them without injurie. And therefore it is that Christ saith to the Pharisees, *Reddite Cesar, quæ sunt Cesaris; render unto Cesar, the things which are Cesaris.* He uses the word *reddam*, reddite, render, or restore, to shew, that it is his own: God hath imparted it, if you keep it back, if you give it him not, you do injustice, and wrong to him.

Ephes. 6. 1.

6. The last is, in regard of the expedience of it, for your own good, *expedit vobis, it stands you in hand so to do.* The Apostle saith, *They watch over your souls.* Now where honour is detracted and withheld, there the care of preservation is also diminished: and by reason thereof, the power of wickednes, and the impudence of

Heb. 13. 17.

Gen. 11. 4.

naughty men is increased; and the more our estate is troubled, the greater is our unquiet and vexation. Therefore better it is, that due honour be given to them, the better to encourage them to apply themselves to our preservation. Besides, they that deny this to them that are of right invested with it, and take it to themselves, set themselves against God, and go about to build another Babel, which is nothing, but bringing in of Anarchie and confusion.

Rom. 13. 2.

This doth argue *immense power*, a giant like nature, such as was in them that would build a tower, whose top might reach to heaven: such do *indicare bellum Deo*, bid defiance to God: and therefore the Apostle saith expressly, that such as resist lawful powers, do resist the ordinance of God, and so do fight against God himself, and thereby bring damnation upon themselves. So that by weighing these reasons we may happily be brought to obedience.

## C H A P. III.

The duties of superiours in four things. Addition 29. Of the end of government, and whether the people be above their governours? The manner how they must govern, whether honour be due to one that is evil? Whether he must be obeyed in malo? Of disobeying the unlawful commands of a Superiour. Add. 30. Of Obedience in things doubtful.

**W**E will now handle the duties of superiours in general. These two things are alwayes joyned together in Gods Law, *עֲבוּדָה*, and *כְּבוֹדָה*, to have worth, and to be honoured or esteemed worthy; and therefore S. Chrysostome makes it an axiome upon that place 1 Tim. 5. 17. They that rule well are worthy of double honour. The Honour, as he saith, is *μισθὸς κατ' ἔργον*, a reward of the service, they perform. Therefore that honour may be due to them, they must *meritis* be worthy, and deserving men; and worthy they are, if they perform the part of fathers and mothers.

The needesse of the two significations of the word in the original *כָּבֵד* *cabed*, which signifieth both weight and heaviness, and honour; and of the Greek word *τιμή*, which is honor, and loile or milt; and of the Latine word *honoro* and *onero*, to honour and lay a burden, sheweth, that God would not that any should have honour, unlesse they have *meritum*, desert; nor this *meritum*, desert, without a charge; therefore they must have *meritum*, and by consequent, honour may be justly required by them at our hands.

Rom. 13. 4.

1 Pet. 2. 14.

Psalm 101. 1.

1 Chro. 19. 6.

1 Reg. 21. 7.

I 22. 8.

1. They are to know that they are Gods ministers; for so S. Paul calls them; and S. Peter saith, They are sent by God. And that as they are his Ministers, and that he imparted some of his power and honour to them; so they must know that their office is *ministerium*, for the Lord; and that they are *ὑποτάκτοι θεῷ*, ministers of God. And therefore David saith, *Tibi canam Jehovah, I will sing unto the Lord of mercy and judgement*: as they have received power from God, and part of his honour which he hath put upon them, so they must do all for God: and their care must be that those under them may be *Domini*, the Lords people, as they are his *Vascegerenti*. They must follow the rule which Jehosaphat made for his Judges: Take heed what ye do, for ye judge not for man, but for the Lord. Therefore whatsoever they do must not be for their own will and ends, but in and for the Lord. We must not be of *Jezebels* opinion, that Ahab could not be a king, if he could not command and have what he should desire, though it were wrongfully; for this is a wicked maxime, and *semen omnium malorum*, the seed of all evil. Not of Ahab that hated Michaiab, the son of Imlah, the Prophet, because he prophesied nothing good concerning him, though it were the will of God that he should so do. When men do not acknowledge that their authority is *ministerium*, for God, but blot that out, and look onely at their own will, then breaks in all injustice. But they must know, that God is not so unwise, as to give them authority against himself; and therefore they must not have an eye to their own, but to Gods will; for they are but his Ministers.

2. Superiours must know, that one end of their authority is the good and benefit of those that are under them: as they are first to look to God and his honor whose Ministers they are, so in the next place, they must look to the good of those over whom



whom God hath set them. Their honour is conferred upon them, not merely for themselves, and their own benefit; but also for those that are under them, not onely *ut pascant*, but *ut prosint*; so profit them that are under them, as well as to be over and above them: and this is it that makes their place the more weighty. King David was taken from the sheepfold to be king: and why? *ad pascendum Israel*, that he might feed and govern (the word imports both) Jacob his people, and Israel his inheritance. So children are not for parents, but parents for their children. The Heathen, by the light of nature onely, saw this: that superiority was ordained for inferiority, and the Prince for the benefit of the people. For God at the first, considering that children were unable to help themselves, by reason of their inability and defects when they are young, and the danger that might befall them, not onely in their infancy, but even before they are born, ordained a duty to be shown, and an office to be done for them, even before they are born; there is a care of them to be taken by parents when they are in the womb, before they are able to give them honour; and for this care of parents, they are afterwards to exhibit honour to them, when they are able.

Psal. 18. 71.  
2 Cor. 12. 14.

And under this head is that the Apostle mentioneth, *They must nourish and cherish*, and account them that are under them as their own flesh; as *Moses who carried the people in his bosom as a nurse*, and made their welfare his scope: and as our Saviour shews the example of an hen who gathereth her chickens under her wings, to defend them from ravening and strong fowls. And this loving, nourishing, and defending, are special ends why superiours were ordained. And therefore the reason is added to the Commandment in *Exodus 20.* and enlarged in *Deuter. 5. 16.* *That thy dayes may be prolonged, &c. and that it may go well with thee*; which, as was mentioned before is expounded by some, not as a promise, but as the duty, and end of superiours, viz. That they under God prolong mens dayes, and are or ought to be means, that it may go well with them. This is one end of their superiority. They are not set over the people *colligere auream messem*, to scrape gold and silver for themselves; their own profit and ease is not the end of their authority, though many times rulers look at nothing else. It was the sin of the Princes in *Ezekiels* time, *They accounted the city as a cauldron, and the people the flesh to be sod in.* Evil Rulers take their own ease and security, while the profit of the people and inferiours is no whit regarded. Therefore not without cause are the two heads before named, of defending and nourishing inferiours, special duties of superiours towards them.

Ephes. 5. 29.  
Numb. 11. 13  
Marth. 23. 37.

Ezek. 11. 11

This which is commonly affirmed, that the end of government is the good of the inferiours, must be understood *cum grano salis*; for from this principle misunderstood, some have collected, that because the end is above the means, and more noble, therefore subjects are above their governours, and so may call them to account for their misgovernment, and judge or punish them, and remove them if they see cause: from which false collections, made by seditious and turbulent persons, infinite troubles, confusions, rebellions, and desolations have followed. We must know therefore. 1. That to procure the good of inferiours, is indeed the duty of superiours, and one end why God committed the people to them; but not the sole or principal end of their authority: for princes receive their power onely from God, and are by him constituted and intrusted with government of others, chiefly for his own glory and honour, as his Deputies and Vicegerents upon earth, for they are his *Ministers*, *Rom. 13.* so that the principal end of their government is the advancement of Gods honour, who is the supream King and Lord of all the world: and therefore if they fail in performance of this trust, they are accountable onely to him, who intrusted them, and not to the people whom he hath put under them, and whom he never authorized to call them to account, but to appeal onely to him.

Annotat. 29.  
Of the end of government, and whether people be above their governours.

2. It is not generally true, that all government is onely for the benefit of those that are governed: for some government there is, merely for the benefit of the superiour, as that of a Lord or Master over his servant; for the profit of the servant is herein merely extrinsicall and advantitious: some governments are for mutual good of both, as that of a husband over his wife, and so some kingdoms may be for the benefit of kings, as when they are obtained by a just conquest, which are not to be accounted tyrannical, because they are just; for their may be a just title by conquest, when the war is upon just grounds,

H. Gro. de ju-  
re belli & pa-  
cis lib. 1. c. 8.  
n. 8.

whereas all tyranny is essentially unjust: and some kingdoms may respect the profit both of Prince and people: as when a people not able to defend themselves, commit themselves to a potent prince for protection and safety, against potent enemies, and so become his subjects.

3. Although it be true, that in some kingdoms, especially elective, the benefit of the people is principally regarded; and as *Cicero* saith, *Fruenda iustitia causa Reges constituit*, that kings are appointed for administering of justice, yet it follows not hence, that the people are above their king; for the Tutor or Guardian is for the good of the Pupil, and yet the Guardian or Tutor hath power and authority over the Pupil: and if any say that the Guardian may be removed if he fail in his trust, and therefore the same may be done in Princes; I answer, that this holds in Guardians, because they have some above them; but in kingdoms because there cannot be a progresse in infinitum, there must of necessity be a stop in some, who, because they have no superior, must if they offend be left only to God, who will either punish them, if he see it needful, or else suffer them for the punishment and tryal of his people: for as *Tacitus* saith, as we bear with the barrenness of the earth, or intemperate seasons, and the like natural accidents, which cannot be avoyded, so must they bear with the avarice and lust of rulers. *Vitia erunt donec homines, sed nec hac continua, & meliorum interventu pensantur*; there will be faults in government, so long as there are men: but they are not alwayes nor lasting; and besides they are ballanced by the change of good rulers intervening. And therefore *M. Aurelius* said, that as Magistrates are to judge of private persons, so are Princes to judge of Magistrates, and God alone of Princes. To which purpose is that speech of a French Bishop to their

*Hi. 4. lib. 5.* King, mentioned in *Greg. Turon.* *Si quis de nobis, O Rex, iustitia tramites transcendere voluerit, a te corripitur potest, si tu vero excesseris, quis te corripiet? loquimur enim tibi, sed si volueris, audis; si autem nolueris, quis te damnabit, nisi quis pronuntiavit esse iustitiam?* If any of us offend, O King, thou mayest correct us, but if thou shalt exceed, who shall correct thee? we may speak unto thee, and if thou wilt, thou mayest hear us, but if thou wilt not, none can condemn thee, but he who is justice it self? And that of *Irenaeus* is as excellent, as common: *Cujus jussu nascuntur homines, hujus jussu & Reges constituuntur*; by whose command or appointment they are born men, by his appointment are Kings constituted. Nor doth it make against this, that the people are sometimes punished for the sins of their Princes, as *1 Kings 4. 16.* & *2 Kings 10. 17.* for this was not because the people did not punish or restrain the exorbitances of their Kings, but because by tacite consent, or otherwise, they did communicate in their sins; and besides, God having supream dominion over the lives of all, may make use of it, thereby to punish Kings by taking away their Subjects.

3. Because God hath made by his Commandment a distinction and difference of degrees, as some to be parents, some children, some superiours, and some inferiours; Superiours must take heed that none pervert this order, nor suffer a parity or equality, or to submit to those whom God hath placed in a lower rank.

*Object.* But why did not the Prophet *Nathan* keep this order in his speech to King *David*,  
*1 King. 1. 26.* but said, *I* thy servant, and *Zadok* the Priest, and *Benaiah* the son of *Jehoiada*, and *Solomon* thy son: there *Solomon* cometh last, though the Kings son.

*Ans.* *Nathan* knew well enough in what order to place him. But the businesse brought before *David* concerning *Solomon* (whom *David* had promised, and God had ordained to succeed in the kingdom) he placed him last. as if he had said, *Adonijah* is about to usurp kingly authority, and carried the businesse closely, calling some private friends to him, and not onely passing by Me, and *Zadok* the Priest, and *Benaiah*, but even *Solomon* thy son, beloved of God, and by him destinate to sit on thy throne after thee. So that *Solomon* is put in the last place emphatically, as if the neglect and contempt done to him were most offensive to God and *David*. And yet take this by the way, that the heir of all in his minority, or during his fathers life, differeth little from a servant, though in possibility to be Lord of all.

*Gal. 4. 1.*

Superiours must therefore keep that authority which God hath given them, and not pervert that order which God hath set, as some do by their sloth and negligence, suffering their inferiours to be their equals; and others by their wickedness, whereby they become vile in the peoples eyes, and so as a just punishment from God, lose that authority and reverence, which the people ought to give them. For thus God tells

tells the prophets in Malachy, *that he had made them despised and vile before all the people, the reason whereof is given in the next words, because they kept not his words, but had been partial in his law.* And for the same cause God threatens *Eli*, because he honoured his sons before God, whereas they should have honoured him, he honoured them, and when he should have sharply reprov'd them, for their faults, he intreats them as an inferiour would do an inferiour, though they had dishonoured God by causing the people to loath the Lords sacrifice through their lewd carriage, yet he was not sensible either of Gods honour or his own, and therefore God threatens to take from him the honour of the priesthood, and to make his house poor and base, for *those that honour me saith God, I will honour, and they that despise me shall be lightly esteemed.* And we see also in another place, that God tells the people by his Prophet *that he will give children to be their Princes and babes to rule over them;* the reason is exprest in the next verse, *the child shall behave himself proudly against the innocent, and the base against the honorable.*

4. As this order established by God must be maintained, so must it not be a bare resemblance of authority, without execution, superiours must not be like dumb idols, that have eyes but see not, mouthes and speak not, &c. But they must use and exercise their authority, they must take care with Saint Paul, that they which are under them study to be quiet, and to do their own business. And if any under him break or transgress, then to shew that he hath not his authority in vain, but propter vindictam malorum, to be a revenger of Gods wrath against them that do evil, If they do not well he is to punish; if they do well, then to encourage them, *with an eye serve bone, well done good and faithful servants.*

The wise man tells us, that a king that sitteth in judgement (is not like an idol but) scattereth away all evil with his eyes, his very looks must expel evil. That men may know he sits there, for encouraging of the good, and discouraging of the evil, he must be a terror to the workers of iniquity, saith the Apostle, and the wise man tells us, that the way of the Lord (whose deputies rulers are) is strength to the upright man, but fear shall be to the workers of iniquity. Fear is proper for them, they ought to fear, but some do not fear, because an idol is in place, this is a shame to a ruler, when he is not terror male agentis but much worse it is, if he be terror bene agentis, a terror to him that doth well, if he persecute such above others. In this case we must know, that *potestas non datur nisi adversus vitia, contra que homines nolunt esse potentes, no power is given from God but to correct vice:* he must not tyrannise, God gave no power to destroy, but to prefer mankind.

These are the foure general duties which concerne superiours.

1. The manner of government of a superiour is, first that he be an example to inferiours in himself King David shewed it *I will walk (saith he) with a perfect heart;* psal. 101. 3. he would be an example to his people. Saint Augustine in the place before quoted, *hanc potentiam plane oportet unusquisque appetat, ut potens sit in seipso, & miro modo adversus seipsum pro seipso.* Every man should desire this power over himself, and which is more against himself, and yet for himself, that is, against the rebellious passions and affections of his own nature, that thereby he may bring himself to goodnes.

2. The next is (after he hath thus gifted himself) to govern others with moderation. It was Gods rule in the law to superiours, thou shalt not rule with rigour. He must know, (that as the Heathen man said) this *arx* to rule, was not given him *ut in imperium* nor *ut in imperium* to look stately and to call men as he list, and much lesse for *imperium* to constrain men to his own minde in a proud nature by contumelious words, and tyrannical deeds, in every Christian, all *ex* & *ex* of anger, and *ex* bitterness and *ex* crying out, *ex* and railing, ought to be far from the meanest, and therefore from him that is in the highest place, who ought to be an example to others. Solomon counselleth the governour, that he be not *sanguis leo rugiens, as a roaring lion over the people:* and the son of Syracides advise is, *Be not a lion in thy house nor frantick among thy servants.* The Prophet compares evil rulers to roaring lions, and corrupt judges, to evening wolves, which which leave not the bones till the morrow. Therefore good governours must expresse moderation, for as Saint

Grig.



Grig.in Reg Gregory saith, *Summum in regibus bonum est, in subiectos non sauire*, It is the chief commendation of a governour not to be sharp towards his subjects.

The third rule is, he must not like *Saul* begin well, and end ill. It is said of *Saul* king of *Israel*, that he had reigned two years over *Israel*, when he had reigned far more, because the first two years he reigned well, and after did degenerate, and so now, usually governours are careful to rule well at the first entrance into their government, but afterwards *post quinquennium Neronis*, after *Neros* five years, like the Princes in *Ezekiel*, that account the city as a Caldron, and the people as flesh in the midst of it.

Now for the better enforcing the observation of these four rules upon superiours, and that as it is in *Daniel*, they may know that the most high ruleth in the kinndoms of men, and giveth it to whomsoever he pleaseth. There are six reasons laid down together in the 82. Psalm.

1. The first is verse. 1. God stands among them, he stands in the congregation of the mighty, and judgeth among the gods: from whence he infers the reproof vers. 2. *How long wil you give wrong judgement, and accept the persons of the ungodly*; seeing (as in the precedent verse) God standeth among you, and seeth your actions, and not onely so, but is a judge among you, and will exact an account of you.

2. The second reason (in the next two verses) is grounded upon the end, why this power is committed to them. *To defend the poor and fatherlesse, them that be in need, the poor and weak*: and not to oppresse them, their power is *contra visum non contra homines, not against men, but sin*.

3. The third is from the evil consequences that will follow if they do not execute justice. In the fifth verse he tells them, well, chuse you, if you will be willfully ignorant in *tenebris ambulare walk in darknes*, do so. But this will follow by your ignorance, all the foundations of the earth will be out of course, *concussentur omnia fundamenta*, all things will go to wrack, you will bring all out of order by it.

4. The fourth is because their power is not absolute, but onely delegate verse 6. *I have said you are gods*, indeed you are none. The meaning of this place is expounded by Christ himself, *John 10. 35. They are called gods, because the word of God came to them*, that is, they had commission from God; there came a commission from God to you, it was but a delegate power, therefore you are not to rule absolutely and simply, but by commission, for you have a superiour, and God will have an account from you.

5. And for abusing that commission, *you shall die like men*, there shall be no difference in your death from other, but (he straitway correcteth himself) *you shall fall like Princes*, you shall not die like ordinary men, as it is in the book of Wisdom. *potentes potenter punientur*, mighty men shall be mightily tormented.

6. Lastly, because they have sought themselves by this honour which God had bestowed upon them, therefore God will arise and take his inheritance into his own hands, (which they have neglected) and he will judge the earth himself, as it is vers. 8. which is more fully expressed by the Prophet *Ezekiel*, *they have eaten the fat, and clothed themselves with the wool; they killed them that are fed, but they themselves fed not the flock*, that is, they have bin content to receive the honour, but have not performed the duty, *God will arise and take his inheritance into his own hands*: he will discharge the duty himself.

There are two questionss concerning obedience to superiour to be resolved, before we enter upon the particular duties, necessary for the right understanding of that which follows: because in the handling of those particulars we shall have occasion to treat of obedience.

1. Whether inferiours owe any honour to one that is evil. The resolution of which must be affirmative, according to that of the ninth to the *Romans*, where the Apostle reasoneth in the like case. *That the unfaithfulness of man cannot frustrate the promise of God*: and so it must be said in this case, that the wickednes of man cannot take away the commandment, nor make voyd Gods ordinance. And Gods ordinance it is for the powers that be, are ordained of God as the Apostle speaks. Therefore it is not the evil of the person that can make voyd his ordinance.

Now

Now evil is taken two wayes, it is either *Culpa* or *Pœna* of sin or punishment, and so superiours may be evil in both respects, and yet obedience is due.

1. For the penal evil; as when they are rough and froward. Saint Peter chargeth servants to be subject to their masters, not only to them that are good, but to the froward. We have an example of this in Hagar Sarahs maid. It is said, that Sarah dealt hardly with her, yet the Angel (meeting with her after she fled from her mistress for her hard usage) willed her to return to her mistress, and submit her self to her. And as it was with her in a family, so hath it been in the common-wealth; for we see how roughly Saul uled David, and how he sought his life without cause, yet he departed not from his obedience to him, nor would offer him any violence, when he had him at an advantage in the Cave, his heart smote him for cutting the lap of his garment, and as it is in Psalm 120.8. *He was for peace when his enemies were for war.*

2. For the other of fault. As the froward and curst Magistrate is to be honoured, so the wicked also; for as it is God that in his wrath denieth us a Prince, and as Hoseah saith, they shall say, *we have no king, because we feared not the Lord, what should a king do unto us*, so it is he that in his anger giveth a king, as he professeth by his prophet.

And many times the fault is in the people if the king be bad. It is for their sins that the hypocrite raignes, and the People are ensnared, as Elshu in Job speaks; and therefore where people choose themselves kings or rulers, rejecting the lawful governours, to whom the government rightly belongs; or looking at their own benefit, or liberty, rise against their lawful Princes, and change the government, not proceeding in the fear of God, nor looking at his glory, but at themselves, God punisheth people by those rulers they have set up.

They have set up a king but not by me, they have made Princes, and I knew it not, saith God by the Prophet. And as it is in the same chapter, *because Ephraim hath made many altars to sin, altars shall be unto him to sin*: so God saith concerning wicked rulers, seeing people will have such, God will plague them with the same; people must therefore be subject to evil rulers, because by their sinnes they have brought them upon themselves. And besides though they be evil yet as Solomon saith, *The heart, of the king is in the hand of God, who can guide it as he pleaseth, as the river of waters*; and as he sometimes moves evil kings to make good decrees, as Balthazar and Darius, and so sometimes permitteth Satan in somethings to prevail over a good king, as over David when he numbered his people. And as he may for a time leave a good Prince, so from others sometimes he may quite take away for ever his good spirit, and send an evil spirit as he did to Saul. So that it is all one with God, to make an evil Prince good, and to set an evil prince over the people at first. And though he set an evil king over the people, yet as in the case of Nabuchodonozor, *God hath given him the kingdoms, and it was his will the nations should serve him*. And the king of Assir is called the rod of Gods wrath, as purposely sent by him to correct the people; and because it is his doing, therefore the people are by the Prophet commanded to pray for Nebuchadnezzar, under whom they were captives, and to submit to him, and obey him. So likewise in the new testament, the Apostle willeth, that prayers be made for governours, though they were not Christians then, and Saint Peter commandeth all men to honour the king which then was Nero, to whom saint Paul appealed from his deputy, though he were one of the greatest tyrants that ever was.

But this must be added out of Chrysostome, *Αἰμίον ἢ τῷ τῷ ἀδελφῷ, ἀλλὰ ἡ δαταμένη τῷ Θεῷ*, that whatsoever honour we attribute to such evil Princes, is not to them as men; but to God himself, and in reverence and obedience to his ordinance, not barely to the person, but to the vizard that God hath put upon him: or if to the person (as it cannot well be conceived otherwise, for the person and office must not be severed) yet not to the person barely for it self, but to such a person as it is vested and clothed with authority from God.

We may see this in the case of Mordchai, when Haman advised the king, what should be done to the man whom the king would honour, which was to put on the royal apparel. &c. upon him. It is plain, that the honour done by the people to Mordochai was in respect of the kings robes upon him; and so are we

1 Pet. 2.18.  
Gen. 16.6.

9.

1 Sam. 24.4.

Hoseah. 3.10.  
13.11.

Job. 34.30.

Hof. 8.4.11

Prov. 21.1.  
2 Sam. 24.1.

1 Sam. 16.14.

Jer. 27.5.7.  
Esa. 10.5.

Jer. 29.7.1

and. 27.7.

1 Tim. 2.2:

1 Pet. 2.17.

Act. 25.11.

Eth. 6.3

to conceive of evil judges, governours, rulers, and Princes, that they weare but *Gods robes*, and *Gods crown*; for which onely we are to give honour to the person.

The heathen embleme was *an asse laden with the Image of the Goddesse Isis*, to which the people fell down and did reverence; but the inscription was, *non tibi, sed religioni, not to the Asse, but to the Goddesse*. To this we may adde in the last place, that be a government never so bad, yet it is far better then to have none at all: as, *Tyrannie* is better then *Anarchy*, where there is no ruler at all. And better it is to live under one *Tyrant*, then under many, under an *Oligarchie* then in *Anarchy*; for though as the prophet saith, *God gave his people a king in his anger, yet he took him away, and left them no head or ruler, how? in his wrath or fury*, which is the extremity of anger. The punishment is greater to that land, where there is no king at all, then where there is a bad one.

Hos. 13. 11.

Quest. 2.2.

The second question goes a degree further, and that is, *utrum malo, in malo, aut ad malum sit obediendum*, whether a man is to obey an evil man in an evil thing, or whether a man oweth absolute obedience (as they call it) to an evil superiour? The answer to this is negative; for that which they call absolute obedience is due to God onely. For the clearing of this point, it is first to be considered, whether he that commands be *nobis Rex*: for every one is not a *Ruler*: the robes qualifie him not so far, but as he is our king, and no farther, then *quatenus nobis imperat, as he rules over us*, or hath right to command us.

1. For the first entrance into this question, we are to embrace the rule of the fathers. They say, that *lex charitatis* the law of *Christ* did not abrogate *legem naturae* the law of nature, and therefore it is good reason, that the law of nature, upon which the authority of fathers and mothers is grounded, should not weaken; but strengthen the law of God. We cannot say, when we do evil, that the law of nature is the cause, or that the law of nature which requires obedience to parents, can warrant our disobedience to the law of God.

Prov. 8. 15.

2. The second thing is this. That because, as we shewed before, *Princes are called Gods*, because the word of God came to them, *Ioh. 10. 35*. Therefore their authority is not absolute, but by commission, as delegated from God, and therefore in the Proverbs, the wisdom of God, which is the word of God (the second person in Trinity) saith, *per quod, per me Reges regnant, by me kings raigne*: now *id per quod res est, that is the essence of it*; so every superiour hath somewhat that giveth the essence to him, as he is a superiour, and that is the word which gives him *commission*. Now as in the case of *Saul*, *Samuel* tells him, *because thou hast rejected the word of the Lord, the Lord hath rejected thee*. When a Magistrate wholly casteth aside the word of God, if it be cleere and evident, that his command is contrary to his *commission*, he ceaseth in that particular command to be our *superiour*, because his *commission* extends not to command against God: and therefore though in other things he must be obeyed still, and his *commission* continues in force for other matters, yet in that wherein he acts without or against his *commission*, he must not be obeyed.

1 Sam. 19. 26.

Now for the better and more conspicuous handling of this, we shall do well to take notice of the word in the original, *שִׁלְבִיבִי* *Shelabim*, which signifies *degrees*, and in Greek *συντάξις* and *order*.

3. In order there are two things: there is *summum* or *principium*, the *top*, in respect of which all the rest are but as *steps* or *stayers*. So that *step* is better which is neerer to the *top*: and then there is a *series* a line coming down from the *top*, wherein every one is placed in their distinct order or rank, according to their calling, as on several steps or stayers, one under another, God being the highest, and on the next step under him kings and Princes, and so others in their order; and in this *series* there are bounds to limit all persons, beyond which if they exceed, they transgress. (For God onely is without bounds being infinite and superiour to all.) Now these may be referred to two.

1. When a man goeth aside from that *summum principium*, the *top*, and that is, when he doth *accedere* or *recedere*, go up neerer so it, or down further from it, then his rank, then he breaks the *series* or order, and exceeds his limits, in which respect we are still to keep our *station*, and rest in our *places*, and so we shall



be *immanis*, such as keep order, though the Superiour do not.

2. Because every step hath a certain breadth or latitude, set and limited by bounds on both sides, then he transcends the nature of a Superiour, that prescribes any thing beyond those bounds: as if the Prince of this land shall command any thing to be done in those countreys, where he hath nothing to do. Or if I be bound to obey a man, whose power is onely in *spiritual* things, I am not by the same reason to obey him in temporals, whereof he hath no cognizance, he is not to command out of his *series*, he must not *recedere a principio*. But if a king or ruler observe these two points of order, that he do not leave his *series*, nor *recedere a principio*, we are absolutely to obey him.

It is said in the Gospel. *No man can serve two masters, God and Mammon*; because their commands are contrary; but the case here may be thus reconciled, *Dominus & servus*, God and the Prince his minister, are but one Agent; because there is a subordination. In this case there is but one master, till the Prince break the order himself, and be a master against order, and *do erigere altare contra altare, erect one altar against another*. For it is in order as it is in nature. The Prince is the chief mover and Commander, others command under him. Now in nature heavy things descend: and if on any occasion *ad conservationem universi*, they do break their natural course and ascend, this is out of order, yet is requisite for a greater good of the universe. So is it in matters of the Commonwealth. If the inferiour Magistrate command one thing, I must not obey him, if a superiour Magistrate command another, for a greater good of the whole land. Some are of more honourable estate then other, and the higher place any one hath, the more honour he hath, and in that respect the greater duty belongs to him. *Festus* was honourable, yet *Nero* more honourable, and if *S. Paul* Luke 14. 8. fear that *Festus* will break order, he will appeal to *Nero*. And we see, if a man be before a Judge of an inferiour place of judicature, he is free from him, if a *superfedeas* Acts 25. 11. come from a superiour Judge to take the matter into his hands. And so when the first mover of all, God, and his word or command cometh, it gives a *superfedeas* to all other commands, and appeal is to be made to him.

Our Saviour in another place saith, *Be not afraid of them that kill the body*. In Luke 12. 4. which place it is plain, that his meaning is, that though we should not break off our obedience from those that have that power, as long they keep within their *series*, yet if once they break order, then *fear them not, but him that after the body is killed, hath power to cast the body into hell*, which is God; otherwise the caveat were needlesse. And the conclusion in this point is, to say with *S. Peter* and *S. John*, when the Priests commanded them to preach no more in the name of *Iesus*, *Whether it be right in the sight of God, to hearken to you more then unto God*, judge ye. And when they Acts 4. 19. would not take this for an answer, but urged them as before, they plainly told them, *Deo potius quam hominibus, we ought to obey God rather then men*. 5 29.

The reason of this standeth thus. God hath taken order for the inaugurating of every son of his, into his *politia* or government; for our *politia* must be *ciuitas*, our conversation must be in heaven; as the Apostle speaks: and in another place, *we should be fellow Citizens with the saints*. A childe is no sooner born, but *fertur ad baptismum*, he is carried to baptism, so that he is no sooner in the world, but he is presently sent out again: for there he renounceth the world, and giveth it over, and consequently he is to receive his laws from heaven, his first oath being *sacramentum militare*, to fight against the world, flesh and Devil. And in this respect it is, that men cannot recede or go backward from their first vow.

If therefore a superiour command *extra seriem suam*, out of his order, we must remember our first vow, and disobey him; but in regard of that which hath been said, that God and he are but one Agent, in whatsoever lawfully he commands, we must give him chief and especial honour and obedience. Let him command out of his line, then God and he are two Masters: and God of the two is to be preferred.

We have examples in this kinde. For the first Commandment which requires the love of God before and above all others, if father or mother, or any superiour command any thing contrary to our love we owe to God, we are not to obey; for our Saviour saith, *He that cometh to me, and hateth not father and mother, is not worthy of me*. He expounds himselfe elsewhere by *plusquam* Luke 14. 16.

- Matth. 10. 37. *me; he that loveth father or mother <sup>supra</sup>, above me, &c. they are to be loved, but lesse then Christ; for as minus malum, a lesser evil, is called good in respect of a greater, so minor dilectio, a lesser love, is called hatred, in respect of major dilectio, a greater love: for bonum quod impedit majus bonum, in eo minus est diligendum, that good which hinders a greater good, is lesse to be loved: and so if superiours prove a hindrance to keep us from God, our love to them must give place to our love to God.*
- Dan. 3. 18. *2. For the second Commandment. God the great superiour took order, men should not bow to any image: Nebuchadonozar a superiour, a Prince, commandeth the contrary, and his command is out of order, for he commanded that every man should fall down before the golden image, at the sound of the trumpet. There was a disobedience to his command, which was no disobedience at all; for disobedience is not but ~~in~~ <sup>in</sup> order, when things are commanded in order; and Nebuchadonozar had transgressed that order. Darius also signed a decree out of order. For God commands that prayer should be made to him, and Darius commands, that no prayer be made to God for thirty dayes space. Daniel (contrary to the kings decree) prayeth to God: the king brake order, and Daniel did not. This was not disobedience in Daniel, but obedience to the second commandment, the disobedience was in Darius.*
- Dan. 6. 9. *3. In the case of the third Commandment. The Gibeonites obtain (though craftily) a league with Joshua, confirmed by solemn oath, and he and the Israelites preferred the religion of their oath, before their oversight, to the time of Saul, who made the Israelites to break it; but this was unlawful, and irregular obedience, and therefore the people were punished for breaking this order with three yeers famine, and seven of Sauls sons were put to death for it.*
- Josh. 9. 15. *4. For the fourth Commandment. God commanded the Jews to sanctifie the sabbath. Antiochus commandeth the prophaning of it. Mattathias and others disobey his command and prospered, but Antiochus died miserably. So God gives command for honour and maintenance of the Priests, Ahab commandeth them to be slain: but Obadiah obeyeth him not, but hid them in caves by fifty and fifty, and he thought himself not disobedient.*
- 2 Sam. 21. 2. *5. This fifth Commandment enjoyns honouring of father and mother, yet we see, because Maacha mother of Asa had gone out of her order, usurping the crown, which of right did not belong to her, he, taking occasion from her idolatry, deposed her from her dignity, without disobedience to this Commandment. The Scribes and Pharisees ( notwithstanding this Commandment ) go out of order, and say, that though a man honour not father or mother, if he offer to the Corban, he shall be excused: but our Saviour condemns their breach of Gods law herein.*
- Macc. 1. 45. *6. In the sixth Commandment God saith, Thou shalt not kill. The king of Egypt commands the midwives to kill. They disobey and are rewarded by God. Pharaoh commands the people to cast their males into the river, but Moses parents keep him by faith, and hid him three moneths, and were rewarded for it. And Saul commanded his servants to kill the Priests; but they refused, and their refusal justified. Here the Superiours went out of the line; and therefore no obedience due to them in these particulars.*
- Exod. 1. 16. *But on the other side in obeying them out of order; we see that Joab is condemned for putting Uriah in the front of the battel to be slain, though it were upon the receipt of King Davids letters. So are the souldiers for putting the children to death at Herods command. And the minister of Ananias for smiting S. Paul contrary to justice at the command of Ananias.*
- 2 Sam. 11. 16. *7. To the seventh Commandment. David having gotten Bathsheba with childe, commanded Uriah to have gone to her, that he might have been thought to be father of the childe, but he would not obey. On the contrary, Absalom went in to the Concubines of David.*
- Matth. 2. 16. *8. In the case of the eighth; we see no blame or imputation laid upon Naboth for denying his vineyard to Ahab: but Ahab is threatned by Eliab the Prophet.*
- Acts 23. 2. *9. In the ninth it is plainly recorded to posterity for a grievous sin in the Elders and Nobles that obeyed Jekabiel in Naboths case, in bearing false witness, or procuring some to do it against him. And in those that at the command of the high Priest bare false witness against our Saviour.*
- 2 Sam. 16. 22. *11.*
- 2 King 21. 3. *Mark 14. 55.*

We will add one example more. We see may the practise of preferring God before Parents in our Saviour, who most perfectly fulfilled the Law. And that in two answers of his. The first to father and mother, when his mother at her return finding him, in a manner reprehended him, saying, *Why hast thou so dealt with us?* His answer was, *Wote you not that I must be about my fathers business?* not meaning Josephs, but Gods: he was to prefer his first, and then theirs. *Ubi nihil impediunt, ibi conveniens est, sed quando impediunt, cave ne, &c.* when our earthly fathers and governours be not our hindrance in executing Gods commands, then it is but meet and convenient to do theirs: but when they shall hinder us from doing them, take heed how you neglect one to do the other. In this case obedience is disobedience.

Luke 2. 49.

His second answer was to his mother alone, when he being with her at a marriage, and she telling him there wanted wine, answered, *Woman what have I to do with thee?* which as *S. Augustine* saith, at the first sight may seem to be harsh; but making this objection to himself, *Nunquid venerat ad nuptias ut doceret matres contemnere?* Did our Saviour come to the wedding to teach children to despise their mothers? He answers himself by another question. What did Christ take of his mother *Marie?* wherein was he subj. to her? he took from her his flesh, and she would have him do a miracle; could he have wrought a miracle by his humane nature? No, but as he addeth, *Miraculum facturus non potuit facere secundum infirmitatem humanam, sed secundum majestatem divinam,* bring to work a miracle, he could not do it according to the infirmity of his humane nature, but according to his divine majesty, and that was out of her latitude. And therefore goeth on, *quod in me tu genuisti non potest facere miraculum,* a miracle could not be done by vertue of any thing I had from thee: yet afterwards when he suffered on the crosse, he acknowledged her to be his mother, as he was man, and so provides for her.

John 2. 4.

To conclude this point out of that which hath been said, *We must submit to our Superiours,* as *S. Peter* saith, how? for the Lords sake: and in that which is right and just. We must not prefer our honour or duty to them, before religion to God. *S. Jerome* saith (upon the words of our Saviour) *He that loveth father or mother more then me, is not worthy of me. Ne quis pietatem Religioni anteferveret, &c.* lest any man should prefer love before religion, Christ addeth, *He that loveth father, &c.* Order is necessary in all our affections. After God, love thy father, thy mother, thy children. But if there comes a necessity that the love of parents or children come in competition with the love God, and both cannot be observed, we are to prefer the love of God before the rest: and concludes, *Honorandus generator, sed prapondendus Creator,* our parents are to be honoured, but our Creator is to be preferred, &c.

1 Pet. 2. 13.

Ephes. 6. 1.

Math. 10. 37.

But withall, lest we go too far on the one side, it is very necessary that we search not too narrowly, or inquire too precisely into the commands of our Superiours, but rather, if it be in our power, obey. We see *Joab* being commanded by the King to number the people disliked it at the first, as seeing no reason to do it, yet because it was a thing indifferent, he did it. And in doubtful matters or indifferent this is the rule, rather to obey then oppose.

2 Sam. 17. 24.

Again in matters unjustly commanded, if they be not expressly against the will of God, there may be a just obedience. We see it in our Saviours own case. The tribute gatherers demand tribute of him, though of the lineage of *David*, and in that respect exempted. He asketh *Peter*, *Do they use to receive tribute of strangers, or of their own children?* when *Peter* had answered him, that they used to receive it of strangers, Christ replied, then are we free: but lest we offend them, go and cast thy angle, &c. and pay for thee and me. So when men will take from us, it is better to yield, and to redeem our peace (as he did) with yielding just obedience to an unjust command, *Ut illum reum faciat* (saith *S. Augustine*) *iniquitas imperandi, me innocentem reddit aequitas parendi;* my readinesse to obey, makes me innocent, when his unjust commands make him guilty.

Math. 17. 25

Concerning this point of obedience to superiours, the resolution of all Casuists and other Divines is, That as absolute obedience is due to God alone in all things without exception, because his will is the rule of what is just, so to other Superiours, obedience is due in all things, which are not evidently contrary to the Command of a higher power,

Annotat. 30.

Of obedience

to authority

in things

doubtful.



Rom. 13. 5.  
1 Pet. 2. 13.

or evidently without the limits and bounds of their authority. Thus Thom. 2. 2. q. 104. a. 5. Cajet. *ibid.* The Summits in verb. Obedientia. Cessius de iustitia & iure lib. 2. cap. 6. dub. 4, 5, 6. Valent. 2. 2. disput. 7. q. 3. p. 2, &c. Whence it follows, that the highest power under God being in Kings and Princes; therefore Obedience is due to them in all things which are not evidently forbidden by God. So that Subjects are not to busy themselves about the thing commanded, to know particular reasons for the lawfulness; but, if after moral diligence fit to be used in all actions of weight, it appear not unlawful or forbidden by God, they ought to obey; and the reason is evident; because the Superiour hath his commission from God, and so his commands are to be looked upon as proceeding from God whose Deputy he is; and therefore they are sufficient ground and warrant for our obedience (God having commanded us, so frequently in Scripture to obey our King) unless it appear clearly that he exceeds his commission, and that his commands are crosse to the immediate commands of God.

Deut. 17. 8, 9, 10.

I say clearly and evidently, because in things doubtful we ought to obey (the command of a Superiour being a determining of the doubt) for though it is true that no man ought to do any thing with a doubting conscience, for whatsoever is not of faith is sin, Rom. 14. yet the Command of a Superiour is sufficient cause to remove the doubt, he being Gods deputy to resolve us in doubtful cases, so that his command is a resolving of the doubt, after which we ought no longer to doubt. For as S. Bern. saith, *Ipsum quem pro Deo habemus*, in omnibus quæ non sunt aperte contra Deum, tanquam Deum audire debemus: Him who is in Gods stead to us, we ought in all things which are not plainly against God, to obey as God himself. And S. Augustine saith, that a man may justly obey an unjust Prince commanding a thing doubtful; (he instances in war) si quod iubetur vel non esse contra præceptum certum sit, vel utrum sit, certum non est, if either it be certain that his command doth not crosse any command of God, or uncertain that it doth. For herein we more certainly obey God himself, when we obey the certain commands of his Deputy, whereas, obeying a doubtful command of God, we certainly disobey his Deputy, and by consequent God himself; and therefore according to that rule, in dubiis pars tutior eligenda est, in doubtful things its best to go the safest way. Its more safe to obey then disobey, for it is certain, the thing is commanded by Gods Deputy, and uncertain that God hath forbidden it (as is supposed in all doubtful cases) and so by disobeying we run into a certain sin of disobedience to God in his Deputy, to avoid an uncertain sin against God immediately.

Besides, in dubiis melior est conditio possidentis, possession is a good plea when the case is doubtful, and therefore the superiour being in possession of his authority ought to be obeyed, in what he commands, though it seem doubtful to us; for Quisque præsumitur esse bonus, donec constet de contrario, and so the commands of superiours must be presumed to be lawful, till the contrary plainly appear: he that is not against us, is for us, Luke 9. 10. So that they take a wrong course and perplex their consciences that say, this is unlawful, for where is it commanded in Scripture; when as they ought to say, this is lawful being commanded by my superiour, for where is it forbidden in Scripture. For though the command of a Superiour cannot make that lawful in it self, which is forbidden by God, yet it may enable me in a doubtful case to do that lawfully, and acceptably, which without such a command had been sinful and liable to punishment. Conscience indeed is a judge immediately under God, yet as Alex. Halen saith, it is so onely in such things as are immediately commanded or forbidden by God, but in other things which God hath left to authority, it must be guided and regulated by authority: and this doctrine is so necessary in praxi, as Suarez well notes, for the preserving of government, and preventing of sedition, that publick peace cannot otherwise be maintained. Neither let any say It is against my Conscience; for what is onely doubtful, is no more against the Conscience, then with it, and when the scale hangs even, as in doubtful cases, if the weight of authority will not turn the scale, either the authority is made very light, or there is some fault in the beam, as one saith. Nay suppose they do not well in commanding, yet so long as there appears no sin in obeying, Tolle quod tuum est, & vade, (as S. Bernard saith) take what is thine, and go thy wayes, thou shalt not be accountable for the evil that follows. The excellency of Obedience is to look at Gods will represented to us in his submissives, which may make the same act, which is may be was sinful in him that commands, become an act acceptable and rewarded by God in him that obeys.

## CHAP. V.

The first Combination, between man and wife. The special end of Matrimony, implied in three words. 1. Conjugium. 2. Matrimonium. 3. Nuptiæ. The office of the husband. 1. Knowledge to govern his wife. 2. Conjugal love. 3. To provide for her and the family. The wives duties answerable to these, officia resultantia, Duties arising from these. The duties of Parents and children. The duties of Masters and servants.

Now concerning particular duties between superiours and inferiours; first we shall handle the duties of those which constitute a family, and then of others, where in the family both Heathen and Christians make three relations or combinations. 1. Of the husband and the wife. 2. Of the Parent and the child. 3. Of the Master and the servant.

1. The husband and wife stand first in order. 1. because the husband is *paterfamilias*, the father of the family, and the wife *materfamilias* the mother of the family. 2. because God kept this order in the Creation, he made man and wife before sons and daughters. 3. Because not onely children and servants, but Magistrates and all other superiours arise from this primitive combination between man and wife, and the first subjection or subordination of an inferiour to a superiour (from whence all other have their rise) is that of the wife to her husband, whom Saint Paul requires to submit or be subordinate to the husband in the Lord. *Unde dicitur in his ad Cor. 12. Ephes. 5. 22. Col. 3. 18. Let them be subordinate to their own husbands.* 4. Because though there be a natural relation or conjunction between father and son; yet there is a nearer between man and wife, she was made of his rib, and God hath commanded a man to leave father and mother and cleave to his wife: therefore we shall give to this the first place.

And because, as the Ethnick said well *sed in prima doctrina videtur* we must first learn when we are young what we must practise when we become men: therefore though we be not now in the state of marriage, yet the knowledge of these duties may be useful to us for the future.

And before we speak of this combination between man and wife, it will be needful first to consider the special ends of *Conjugal society*, which are two. The first concern God, the other the parties themselves.

1. The first is, that 1. Seeing God made a promise to Abraham that in his seed all the families of the earth should be blessed; every *paterfamilias*, father of a family ought to ayme at this, that his family may partake of this blessing. And secondly, that he do *monstrare pietatem, show piety at home*, and labour to make his family godly, this being the way to attain the end, blessednes.

2. The secondary ends, which concern the parties themselves, may be gathered from three words in Latine which the bond of wedlock is expressed by. 1. *Conjugium*. 2. *Matrimonium*. 3. *Nuptiæ*: whereof two signifie what was before sinne came into the world: and the last, what did follow after sinne; and in these ends are some mutual duties implied also, which concerne both.

1. The first is *Conjugium*, which is the fellowship of one yoke, when two draw one yoke together, Hence it appears, that *mutuum auxilium*. The mutual help, benefit and comfort, which the one ought to have by society with the other, is the first end of this conjunction, that they might be better, then if they were alone. And therefore (as you may see) it was Gods purpose before copulation was mentioned, to provide a Help for Adam. And hence it is, that the word *maritare* to marry, or to joyn a woman to a man, came to signifie the setting of vines to elmes or other trees, to make them grow and thrive better. Now we must not conceive, that God in this first institution accounted solitude to be a sin, for then there was no sin; but because it was a lesse felicity, a lesse blessed estate then society, therefore he thought fit to make *sociam a fellow* to Adam, and in that respect he saith, it is not *bonum* not good for man to be alone, as also having regard

Ephes. 5. 22.  
Col. 3. 18.

These lectures were delivered in a Colledge among students

Gen. 12. 3.

1 Tim. 5. 4.

Gen. 2. 18.

gard to the time, when the world was yet empty : whereas in these times, when the world is so well filled; and in some places over full, society is not so needful. In which respect the Apostle seems to set down the plain opposite conclusion to this. *Bonum est mulierem non tangere, it is good for a man not to touch a woman*; which is to be understood in a diverse respect because of the present trouble of the Church, which was then under persecution, and not otherwise : for in several respects that may be good at one time which is not at another; for otherwise when sin entred, there was more need of the help of society, in regard of sin to be avoyded, the imperfections of old age, diseases, and infirmities &c. It was very convenient there should be a *yoke fellow*. And therefore it is that God saith, *that a man should forsake father and mother, and cleave to his wife, and they shall be one flesh*. which shews the necessity, as well as the needness of this conjunction : and hence the Prophet termes the wife a *companion* and wife of the covenant. There is a *league* between them, wherein they promise mutual help. This conjunction, and the indissolubility of it, our Saviour mentioneth in one verse, they are no more twain, but one flesh; what therefore God hath joynted together, let no man put asunder.

Now if they ought to be helpful to one another in the things of this life, we may hence argue *a minori ad majus*, that matches ought not to be made with Idolaters and unbelievers, because they will be rather hindrances, then helpers in the best things, which concerne the soul; and therefore the Apostle exhorts, *not to be unequally yoked with unbelievers, but to marry, onely in the Lord*; not but that such marriages being made, are valid, for as the same Apostle saith, *the unbelieving wife is sanctified by the believing husband, and the believing man may save his wife, and so e contra*; and therefore the same Apostle saith, *that the believing husband ought not to put away the unbelieving wife, nor the believing wife to leave her unbelieving husband*, but when they are free and at liberty to chuse, they should avoyd such unequal yokes : for *multa fieri non debent, qua facta valent, many things ought not to be done, which yet being done, are not void, or null, but are valid and firme*.

2. The second is *Matrimonium*, which imports another end of marriage *viz* that *femina fiat mater, the woman may become a mother*. This was part of Gods institution before Adams fall : for he saith, *Crescite & multiplicamini, be fruitful and multiply, and have dominion over the Creatures*, yet the end is not barely propagation, as of other things, to replenish the world, but there was a higher end ayimed at, to wit, the propagation of a holy seed for the enlarging of the Church, that there might be *semen sanctum*, and for this cause God made but one woman, though he could have created more (as the Prophet speaks) by the plenty of spirit he could have made more helps then one, but he made but one, that he might raise up to himself a godly seed. And this is one especial end of matrimony; not to fill the world, and therefore the Apostle speaking of the woman, and shewing that sinne came into the world by her, yet saith, this should be a subordinate means to save her, that she shall beare children, which may be *semen sanctum, a holy seed*, and even that sanctification shall result to her benefit, as an under means : and so not onely the increase, *populi*, but *populi sancti*, the enlarging of the Church, is the second end.

3. The last is *nuptia*, which imports something which came after sin had entred into the world. For *S. Ambrose* saith, that *nubo* in the first signification hath no other sense, but *tegere, to cover*, as it is plain in *obnubo*, and the rest of its compounds; or it denotes to us, that there is *aliquid tegendum & celandum, some what to be concealed and covered*; and there was some cause of shamefastnes, when the fig-leaves were sowed together. The cause is, that after they had sinned, the inferiour parts, as the appetite, grew to be irregular and unruly. Whereupon, as the Apostle speaks, the devil takes occasion to tempt to incontinency, and therefore he advises, *that to avoyd fornication, every man have his own wife, and every woman her own husband*, that so they may have *Thorum immaculatum, the bed undefiled*. This Solomon calls the avoyding of a strange woman, which he accounts a special part of wisdom; and so this end includes that duty of fidelity, which the one owes to the other; for unlesse fornication be avoyded, there can be no mutual fidelity. Therefore the Apostle saith, that the one of the married persons hath not power over their own body, but the other : the third end then of this *Nuptia* is to avoyd fornication.



So that the three general ends of this duty are first, *Mutuum auxilium*, mutual help denoted by *conjugium*; secondly, *Proles yssue*, signified by *Matrimonium*; thirdly, The avoiding of fornication, implied in *Nuptia*, which includes *fides fidelity* to each other, specified by *Nuptia*.

This for the general ends; Now for the particular duties of man and wife.

1. Now for the particular duties, the first duty of the husband to the wife is expressed in these words by Saint Peter, to live with her according to knowledge, he must know how to govern her. Because as we see in the case of the first wife, she was beguiled by the serpent, and seduced her husband; therefore in the sixteenth verse of that chapter God told her, *that her desire should be subject to her husband, and that he should have the government and rule over her*: therefore she must never follow her own will hereafter, but must be subject to her husband.

His duty therefore is to govern her. yet so, that he must bear with her, being the weaker vessel, and not to be bitter to her, as being heire with him of the grace of life, that their prayers be not hindered, and that thereby he may enjoy his own peace; for who would trouble his own flesh.

That he may rule and govern, he must be able to instruct her: for when the Apostle saith, *that if the wives would learn any thing, let them ask their husbands at home*, it is to be taken for granted, that they must be able to teach them; lest such as creep into houses and beguile silly women, 2 Tim. 3. 6. Intrap the wife. And if she shall be carried away with blinde zeale or affection, or otherwise go astray, he must be able by wife exhortations to rectify her. We have an example for this of *Elkanah*, when *Hannah* his wife murmured and took on for her barrenness, he pacified her with this wife speech. *Am not I better to thee then ten sons*: withal he must so strengthen himself, that he be not seduced as *Adam* was by *Eve*, nor be too credulous of her reports, as *Poriphar* was when he put *Joseph* in prison upon a false accusation of his wife, nor omit any necessary duty required by God, though she be offended at it, as *Ziporah* the wife of *Moses* was at the circumcision of her son. Nor hearken to her in a bad cause, as *Ahab* did to *Jezabel*. Or if she be like *Michol* that scoffed at *David* for his zeal in dancing before the Ark of God, he must by his knowledge and wisdom be able to instruct and reform her in the spirit of meekness.

And as in the first place government with knowledge is required in the husband, so submission consequently belongeth to the wife; not to stand upon her own will or wit, but to submit her self to her husband. For seeing by her own confession she was not wise enough to resist the serpent, but was first in the transgression, therefore justly was it laid upon her, that she should not stand upon her own will hereafter, but should be subject to her husband: and be governed and advised by him. This the Apostle Saint Peter calls *subjection*, and Saint Paul *submission*; which must be as *we are to the Lord*: and in the same chapter he calls it *fear*, *let the wife fear or reverence her husband*, which shews, that as he hath the government, so he hath power and authority, which she must fear: and this Saint Peter vrgeth by the example of *Sarah*, who obeyed *Abraham*, and called him Lord. And this reason is given, because as *God is head of Christ*, and *Christ the head of the man*, so *man is the head of the wife*. Whereupon Saint Augustine saith, that as the sense of seeing is by the head, so a woman ought to see by her husband, who is her head; yet withal he is to remember, that as she was not taken out of his head, because she must not be above him, as his master; so neither out of his feet; because she is not to be his servant; but out of his side, a *latere*, that she might be *semper illi a latere*, as his fellow and companion, almost his equal. The Heathen king *Ahasuerus* and his counsellors saw this duty of wives by the light of nature, when for *Vasthi's* disobedience they decreed, that she should be put from her royal estate, and see the king's face no more, and that her place should be given to another, and that no woman should presume to do the like, at this should be published by a royal decree, and that every man should beare rule in his own house &c.

This for the first duty.

2. The second duty, though it concur with the general affection of love, and be in effect nothing else, yet it hath a pechliar respect whereby it differeth from all other loves, and therefore is to be specially mentioned. It is described in Gen. by

three things . 1. That this conjugal love must make one abandon and leave those to whom he is most bound, or which are otherwise most neer and dear to him, *viz* comparatively; for this cause shall a man leave father and mother . 2. That as they must leave all others , so they must constantly cleave, and adhere to one another, as is expressed by the *רבץ* *anabasis*; *conglutinatorius est*, to cleave, or be glued together 3. This adhering must be such a near union as makes them one, yea, *בשר אחד* *one flesh of two*; so that the love and affection appropriate to this conjunction must exceed all other. In all love there is a kinde of union, but all other union must give way to this, none so neer as this. Neither must this love be onely carnal and outward; of which Solomon speaks: *Rejoyce with the wife of thy youth, let her be as the loving hind and pleasant Roe, let her breasts satisfy thee at all times, and be thou ever ravished with her love*, but also spiritual, according to the Apostles rule, to love her as Christ loved the Church: whose love, as it resembled conjugal love, in the three particulars before mentioned, in forsaking what was dear to him, father and mother &c. In cleaving constantly to his Church, and uniting himself with it, so as his Church is the body, and he the head; so this love of his was spiritual towards the Church, *By which he made it without spot or wrinkle*; and so the husbands chief care ought to be, to keep his wife *sine macula & ruga, without spot or sinne in the sight of God*.

And as this is required on the mans part, so the woman, to make her self amiable, ought to resemble her, that the wiseman speaks of; *Many daughters have done vertuously, but thou excellest them all*; for favour is deceitful, and beauty is vain but a woman that feareth the Lord she shall be praised. This commendation had *Lydia*, whom the Apostle sets forth for a pattern to other women; that she was one that feared and worshipped God, whose heart God opened to attend to the things spoken by Paul. This makes a woman truly amiable: for as there must be love in the husband, so there must be *Amibilia*, amiableness on her part, thereby to draw love which consists in modesty and other virtues, for as Solomon saith, A gracious (or as some read it) a modest woman obtaineth honour: for beauty or favour without grace and fear of the Lord, is but as a ring of gold in a swines snout. And therefore immodest outward allurements ought to be far from them: according to the Apostles rule, they ought to adorn themselves in modest apparel, with shamefastnes and sobriety, not with broidered haire or gold, or pearles, or costly array, but (which becometh women professing godlines) with good works. And *S. Peter* requires, that their adorning be not in plaiting the haire, or wearing gold &c. but in the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. And the Apostle Paul in another place commands, that yong married women, beare children, guide the house, and give no occasion of offence. And lastly Saint Peter would have them be of such conversation, that even without the word, the adversaries beholding them may be won and converted. So much for the second duty.

3. The third duty of the husband or *Paterfamilias* is *economical*. To provide for his wife and them of his family, which if he do not, he is worthe then an infidel, as the Apostle saith. There must be in him an honest care by just and true dealing, *per prudentiam economicam* by *economical* prudence, to provide sufficient maintenance for his wife and family. It was the Patriarch *Jacobs* care, as we may see in his conference with *Laban*; for when *Laban* urged him to tarry still with him, his answer was, that he had done sufficiently for him already, he had by Gods blessing encreased his estate from a little to a great deale, and if he should still follow his busines, when should he provide for his own house. It is the Apostles counsel, that men should labour for that which is good, that they may have not onely for themselves, but also to give to others, and so rather to be beneficial to others, then chargeable. And the wiseman in a Metaphorical way adviseth the like. He would not have a man to come alwayes to his neighbours well when he is dry, but to drink waters out of his own cisterne, & fontes sui deriventur foras, let thy fountains be dispersed abroad: and to this end in the next chapter he urgeth the example of the *Ants* wisdome in laying up against the hard winter; to whom he sendeth the sluggard for a pattern, and calleth him wise that gathereth in Summer, that is, while he hath time. We have an example

example of it, allowed by God and rewarded by man in the Patriarch *Joseph*, who laid up against a dearth, while the years of plenty lasted. What a man obtains this way by his honest labour and industry is accompanied with a blessing from God; even this blessing that he hath true peace of conscience in what he enjoys, his conscience shall not trouble him for unlawful gains; according to that of *Solomon*, *The blessing of the Lord maketh rich, and he addeth no sorrow with it, viz. no inward grief of conscience*, but rather peace and comfort. And for the wives duty it is answerable to that of the husband. The Apostle saith, that he would have her guide the house; not so much to provide for the house, (which is chiefly the husbands part) but to order and dispose well of what is brought into the house; which is in effect the same with that which Christ commanded the Apostles, *to gather up that which remaineth, that nothing be lost*. And this is a good quality in a woman, for though our Saviour reprehendeth *Martha* for being too much addicted to worldly cares, yet it is said by another Evangelist, that he loved her well. And it is well said by a Father: *Felix est domus ubi de Martha Maria conqueritur, sed non e converso, ubi Martha de Maria*; that house is happy, where *Maria* complains of *Martha*, but it is not so on the other side, where *Martha* finds fault with *Maria*. The Wise man at large describeth the several duties in one Chapter required to qualifie a woman in this kinde, and saith; that he that shall finde such a virtuous woman is happy, for her price is far above rubies. And to the same purpose doth the Apostle advise women, and in the midst of his lessons to them, as a special means to observe the rest, he bids them to be as snails *inven, domi-porta, keepers at home*. In this point following the example of *Sarah*, of whom we read, that she was for the most part, either in the tent, or at the tent door.

4. The last thing is, There must be from each of these duties, *officia resultantia*, duties resulting and arising, viz. to each others kinred; for by reason of this conjunction between the parties themselves, there is mutual love and honour to be given to each others kinred. We see the example on the mans part for this duty in the man of God, *Moses*; who when his wives father *Jethro* came to him, went out to meet him, and made obeysance to him, and entertained him and *Astin*, and all the Elders of *Israel*. And at another time, we finde what kinde of kinred he offered to *Hobab*, his wives brother, that if he would go with him into the land of promise, he should partake of what good soever the Lord should do to him. Come with us, and we will do thee good. And for the womans part, we have an excellent example in *Ruth* toward her mother in law, *Naomi*, that by no means would be perswaded to leave her, but would accompany her into her countrey; professing, that she would not forsake her till death. And for the shame of those that shall neglect this duty, we have an example of *Caiaphas*, who (though he were a wicked man, yet) honored his father in law, giving him the prehemine in examining our Saviour first, though he were the high Priest.

The second combination is between the father and the son, the parents and the child. And as the first duty of parents is *generatio prolis*, the begetting of issue, so the first end of it is for the propagation of Gods church, that there may be *semen sanctum*, an holy seed, a constant succession of Godly posterity, to praise and glorifie God; for as the Psalmist saith, God appointed his laws in *Israel*, that the fathers might make them known to their children, that the generations to come might know them, even the children that should be born, and that they also arise and declare them to their children. A second and subordinate end the wise man describes, that children might be, *corona senum et gloria patrum*, the crown of their age, and the glory of their fathers, that they may have comfort in their age. We may observe divers excellent children in the Scripture when the parents looked up to God, and regarded that first end of generation. *Isaac* was born by promise, as the Apostle speaks, and his elder brother, was but the son of nature. In the next generation, *Joseph*, who was the blessing of *Jacob*, was better then the rest of his brethren. And so *Samuel* being vowed to the Lord, and begot in his mothers lamentation, was endued with wisdom, and became a comfort to all *Israel*. *Solomon* in all qualities the wisest of all, none was ever like him among the sons of men. And we may consider his birth, *David* after he had composed the 51. Psalm in penitence for his sins, God blest him with this seed. So that it is not generation, but regeneration, it is to be respected, not the brutish appetite, but the propagation of Gods Church which is principally to be regarded in begetting of children, and the nurture and bringing them up (being born) in the fear of the Lord, for there are other generations mentioned by *Solomon*, of which parents can have little comfort if the end be neglected.



Now for the duty of children answering this, they cannot parallel that of the parents in this point: for the father begets the son, the son cannot beget the father, *quoniam nisi per eos non fuissent, because they had not had their being, but for their fathers.* Therefore because they cannot perform any duty answerable to that of their parents in their procreation, they must honour them as instruments of their being, both by hearkning to their instruction, as the Wise man counsels, *Hearken to the instruction of thy father, and forsake not the law of thy mother*; and by honouring them *tantum, Dominos.* The father must be honoured in what low condition or estate soever he be. We see the disobedient son called his father *sis, Sir or Lord.* And the obedient son likewise professed, how *obedient and dutiful* he had been to his father. **1 Sam. 14-33** for many years, though he had not done so much for him, as for his prodigall brother. **1 Kings 2.19.** Wicked *Absalom* coming to his father, *bowed himself on his face to the ground*: and King *Solomon* rose up and bowed to his mother. And the reason why they are to perform the greatest honour to them (next after God) is, because the greatest part of excellency **Prov. 19. 26.** is *esse causam, to be a cause of our being.*

Now if any shall be so far gone as to reject his parents, as ashamed at them, or mock at his father, and despise to obey his mother; if he look with a scornful eye, or with a crabbed countenance, if he do *vultu ledere pietatem,* mark what punishment the Wise man saith shall befall such; *The ravens of the valley shall pick out his eyes, and the young eagles shall eat them.* We may see this in the heavy punishment of *Cham* for deriding his father *Noah*, a great curse was laid upon him. The curse reached not onely to himself, but to all his posterity, being cast out of Gods favour, **Prov. 20. 20.** for the blessings both of this life, and the life to come.

If any shall go further, and give evil language, and reproach or curse them, *Hu Exod. 21. 17, lamp shall be put out in obscure darkness,* that is, he is *filius mortis,* but a dead man. **15.** It was Gods will by a special law enacted by him in this very case; and much more he deserves to die, if he be one that *smites father or mother, &c.* such a person was accounted by the very Heathen to be a greater malefactor then a murderer of others.

2. The second duty of parents, is *nourish,* to nourish them continually as the word signifies, and not as beasts, for a months space. They are not onely to take heed of **Exod. 21. 22.** procuring abortive births (which was a capital crime under the Law) but if alter the birth there be *expositio, an exposing of the childe to the world,* which *Hagar* was about to do, when she cast the childe under a tree; the bottle of water being spent, if the Angel had not recalled her. If through negligence it happen to die, as the womans **1 King. 3. 19.** son, which was overlaid in the night; or if it come to be lame, or to lose any limb, as *Achiphoborah,* who was lame of his feet by a fall of his nurse, it is a sin contrary to that duty which parents owe to their children; for nature teacheth every one to nourish their own flesh, (as the Apostle hath it) which is implied in that which he **1 Tim. 5. 8.** ureth in another place, of providing for their family, and not be so unnatural, as **March. 7. 9.** when they ask them bread, to give them a stone, which our Saviour counted an unnatural thing.

Not is this nourishment all that is required of them, but they must also provide for them for the future, according to that of the Apostle, *Children lay not up for the parents, but parents for the Children.* There is an inheritance mentioned under the law. If a man be not able to leave an inheritance, or means when he dies, he must take order to leave him an *Ans,* which (as *S. Augustine* saith) is all one with an inheritance. In the choice and fitting the children to which, the discretion of the father must discern and judge of the inclination of his children, to what art or profession they are most apt and fit by nature, as *Isaac* did when he blessed his sons, with this proviso **1 Sam. 8. 12-13.** *beaven, that they allot not the worst to God,* who in his Law commanded the first-born to be sanctified to him, which *Plannah* performed in her vow of *Samuel.* **Exod. 13. 2.**

The duty of a childe answerable to this, is *remuneratio, requital of benefits.* This the Apostle expressly requires, *that children shew piety at home, and requite their parents,* affirming that it is good and acceptable before God; and for those that requite evil for good. The Wise man saith, *That evil shall not depart from their house.* This requital must nor be only *non subtrahendo, by not making away, wasting or pilfering their fathers goods* (which is condemned as a great fault) such a son, saith *Solomon,* causeth shame and reproach, and is a companion of a destroyer; but by aiding them, if they want ability, for so the Apostle requires, *to requite their parents, and as it follows to take order*

order to relieve them, that the Church be not charged, that so it may relieve those that are Widows indeed, viz. which have no children able to maintain them. Our Saviour would rather have the *Corban* go without, then the father should want. And the Council of Gangra hath a severe Canon, which doth anathematize those which shall neglect their parents in this case. And we have the example of our Saviour Christ performing this part of duty, and taking care for his mother, even at his death.

Mark 17. ii.

Canon 18.

John 19. 27.

This the very Heathen saw to be a duty by the light of nature; for at Athens, Children after they came to be thirty years of age, were called *neishun*, *Cherishers* of their parents in their old age: and they had laws which were called *nourishment*, the *Stork Laws*; and the story tells us, that it was taken from the *Storks*, which (as writers testifie of them) bring every morning and evening meat to the old *Storks*, when by age they are not able to fly; and the young ones (when the old would drink) take them on their backs, and carry them to a river. And the neglecters of this duty in their laws, are called (*anous*) not capable of honour; and were pronounced short lived: *Homer* gives the reason of one that died suddenly, that he did not nourish his parents.

To this may be added the duty which the godly have performed to their parents in their sickness, and at their funerals. An example we have in *Joseph*, who, though he were in a high estate, yet came to his father *Jacob* in his sickness, and when he was dead, honoured him with solemn funerals. And we may see it even in the ungodly; for though *Ismael* and *Esaú* were wicked sons, yet they thought it so great a *piaculum* to neglect their duty in this point, that they concurred with their brethren in the entering of their deceased fathers.

Gen. 49. 30.

25. 29.

35. 29.

3. The third duty of parents, is to bring up their children in the fear of God; *Ephes. 6. 4.*

*in disciplina, et in domo Domini, in the fear and nurture of the Lord*, as the Apostle speaks. The former dutie *nutritio* and *educatio*, to nourish their bodies, most parents are careful enough of, but this of *disciplina*, which concerns their souls, they are careless in. Men are apt enough with the mother of *Zebedees* children, to take care for their preferment, which is but a worldly care; but for the care of their souls, it is many times, and with many the least of their thoughts. Let them see their son break a bone, or the like, and they are presently much moved, but though they see them break the Law of God, it much troubles them not. If their children come to any temporal punishment, or shame, or if they be disfigured in body, or the like, they will grieve and sigh, but for any deformity in the soul, or sinful practises, whereby they incur the displeasure of God, they are not troubled. Therefore their duty is, 1. in the first place to follow *Abrahams* example, to incorporate them into the Church as soon as they can, else, as the Apostle speaks, their children are not holy.

Ephes. 6. 4.

March. 20. 21.

Gen. 17. 24.

Deut. 4. 9.

1 Cor. 7. 14.

2. After their initiating followeth their instruction: because that *non recedat ab eo cum senex fuerit, quod didicit juvenis*, he will not depart when he is old, from that he learned when he was young. And this instruction must not be curious or difficult, but after a familiar sort, and in a plain way, that may acquaint them with the principles of religion before they come to be auditors in the Church; lest otherwise that which they hear there may seem strange to them: wherein they have the examples of *Abraham* and *David*. It was also the practise of godly parents in the new Testament. *Timothy* knew the holy Scriptures from a child, as *S. Paul* testified of him.

Gen. 18. 19.

1 Chro. 28. 9.

2 Tim. 3. 15.

1. The best way to make instruction profitable is example: for as one saith very truly, *Validiora sunt exempla quam verba, & plenius opere dicitur quam voce*; examples are more prevalent then words, and a man may speak more by his action, then his voice. I saw and considered it well, and looked upon it, saith the Wise man, and so I received instruction. Therefore parents example must not be repugnant to what they teach; for then, *armatur natura exemplo: corrupt nature is armed and strengthened by example*: if their example be repugnant to that they teach, little profit will arise by instruction. When the parents set the children a good example, and say, *Go thou, and do likewise*; or *learn of me*, (as Christ to his hearers) their speech and pattern together, will be very prevalent with their children.

Leo in serm. de

jejun.

Prov. 24. 32.

2. Another way to help instruction is by Discipline, which the Wise man calleth the rod and reproof. And this it is which puts wisdom into the soul, which is kept out by folly: which as it ariseth by impunity, which the Rabbines call, *Magna venefica* a great bewitcher, so the rod of correction shall drive it away. *Solomon* answereth one objection

Prov. 29. 15.

22. 15.

in this point, which is, I cannot love and correct too. That is not so, saith he, *He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes.* If you correct him not, you love him not. And indeed, in another place he scoffs at the lenity of those that make such objections. *Withhold not correction from thy child; for if thou beat him with the rod, he shall not die: there is no fear of that, but assurance of two great blessings by it, as it followeth. 1. It shall liberare animam ab inferno, it shall deliver his soul from hell. And 2. Afferre solatium animo patris, bring joy and comfort to the fathers heart.* But with this caveat, that it be done *dum spes est*, while there is hope, else the twig will grow so great, that it will break before it bend. *S. Augustine* proving out of our Saviours words to the Jews, that we must do the works of Abraham, tells us how we shall do them. *Omnis qui trucidat filiorum voluptates, tale sacrificium offert Deo, quale Abraham: he that kills pleasure in his children, offers such a sacrifice to God as Abraham did.* If he kill *non vici: vicius*, which the Apostle speaks of, those lusts which bud and spring up in young men: this will prove an acceptable sacrifice. It is recorded as a blemish to David, that he never displeased Adonijah, 1 Kings 1. 6.

To conclude this point, the last part of his duty towards them, is prayer, and that particular kinde of prayer, which we call *benedictio*, blessing them, which makes the rest effectual and fruitful; else God will curse them. We see the practise of getting this blessing for Jacob by his mother, which took effect in all his off-spring. And we have the example of Jacob blessing his children, and Davids blessing and prayer for Solomon. And the curse of Noah which took the contrary effect in Cham.

The childrens duty answerable to this, is to obey and hearken to the instructions of their parents: for as the Heathen saith, *Pudor est, pudorem esse ei &c. it is a shame that we should be a shame to them, to whom we ought to be a comfort:* and seeing that the Holy Ghost saith, that children should be a crown to their parents, it were a great shame to be a crown of thorns to them. The Wise man saith, that a wise son maketh a glad father; whereas contrariwise he tells us; that a foolish son is a grief to his father, and bitterness to her that bare him. And he that begetteth a fool, doth it to his sorrow, and the father of a fool hath no joy. And therefore he would have this precept laid as a foundation in their hearts: *My son keep thy fathers commandment, and forsake not the law of thy mother: and perfwades children, to receive instruction and knowledge, preferring it before silver and gold.* This is the first part answerable to the fathers.

The next is, they are to imitate the fathers example being good. It is said of Solomon, that he walked in the steps of his father David: and the Prophet Esay exhorteth the people to take Abraham for a pattern.

And in the last place, that they subject themselves to discipline, according to that of the Apostle, where he saith, *we have had fathers in the flesh, which corrected us, and we gave them reverence:* this is it which puts a difference between a natural son and a bastard. This also we are to take by the way, that as the regarding of that we are taught is one part of our duty; so another is obedience in the practise of it; not in regard of that which the law of God expressly commandeth, for that is not thanks-worthy: but in matters also of indifferency. The Rechabites were forbidden by their father Jehonadab to drink wine, (a thing indifferent) and they kept it, and are commended for it. The Heathen man could say, that it was a great honour to parents, *cum referimus actiones nostras ad arbitrium parentum*, when we refer and submit our actions to their will and disposal. This is therefore a special part of childrens duty to their parents, as when they take their assent, in the entering to a vocation, or in not marrying without their approbation. For if a vow of a childe must not be made in the fathers hope without his knowledge or approbation, then much less a covenant for matrimony. Again, if it be the part of a parent to give his childe in marriage, then is it the duty of a childe to yield to it: else it is no true childe, but a Bastard, or such a one as Esau, who, to the grief of his father and mother, married against their mindes.

Now against disobedient children, there was a law enacted by God worth the observation: *That if a man have a stubborn and rebellious son, that neither by fair nor foul means would be reclaimed, his parents were to accuse him before the Elders, and their accusation must be, This our son is stubborn and rebellious, &c. and is a glutton, or a drunkard, or hater of fathers.* Then follows the judgement and execution, that



that he shall be stoned. And there was little less favour to such in the laws of the Heathen: for the father of such a person was to bring his son to the judge of the province, who was not to give what sentence he pleased in favour of the accused, but *dicturus erat sententiam quam pater voluerat, he was to pronounce such a sentence as should please the father.* Solon being demanded, why he left out of his laws, a law against disobedient children, answered, because he thought there would be no such; yet (saith he) I confesse I found some of that kinde, but by diligent search I discovered that they were but Supposititii; not true sons but changelings, and I thought that no true son would be a delinquent in that kind. And the Philolophers were of opinion, that every father had his *Erynnis*, a fury of hel to torment his son that should be disobedient.

There is a notable example of Gods vengeance (I am sure) against *Elis* two sons in taking his grace from them, in that they hearkened not to the voice of their father, and his vengeance brought them to an untimely death. Nay we see, that though *David* gave strict charge, that no man should put forth his hand against his rebellious son *Absalom*, yet God made *Joab* executioner of his wrath to kill him. I can end no better then with the Greek saying, *in idcirco filii patris, cruciuntur patrum.* If a man will not be obedient to his parents, he shall obey him that is not his parent, that is, the hangman, he shall come to an untimely end. 1 Sam. 3. 28.

Now besides the duties between natural parents and children, there are others like those *officia resultantia*, of which we spake, to which the father and son respectively are bound: and first of the father.

1. Because God oftentimes takes away the father from the son, that chief duty can no longer be performed by him, therefore God taketh order, that there be *officia resultantia*, performed by others to them, in the stead and place of fathers. And in this respect it was, that *Laban* called the children of *Jacob*, his sons and daughters. and this as he was their Grandfather, and if *Jacob* had died, the care of their education would have layen upon *Laban* in part. Gen. 31. 43.

In the law it is more plain, for God there giveth charge, that if any one for poverty should sell himself; his brother, his uncle, or his uncles son were to redeem him. If the next of kin was by the law to be *vindex sanguinis*, the avenger of blood and so to be concerned in case of death; much more are the next of kin concerned in case of life. We have an example of the care of kindred to the children of the deceased in *Terah*: for whereas *Lot* father was dead, *Terah* (his uncle by the fathers side, and father to *Abraham*) departing out of *Caldea* into the land of *Canaan*, thought it his duty not onely to take his own son *Abraham* and *Sarah* his wife along with him, but his Nephew *Lot* also. The like did *Abraham*; for his father *Terah* being dead in *Haran*, in the way, he took *Sarah* and *Lot* his fathers brothers son, and brought him into the land of *Canaan*. The same care tooke *Mardocheus* of *Esther*, who though she was but the daughter of *Abihail* the uncle of *Mordecai*, yet her father being dead, he took her for his daughter. And for default of kindred, where there was none to take care, God took order under the Law, appointing every third year, after the people had paid their tithes to the priests and Levites; that the remainder should be tithed over again, there must be a tenth for the fatherlesse and widow, that they may eat and be satisfied. This is for *hon* and *honor*. Levit. 25. 48. Num. 35. 15. Gen. 11. 31. 12. 5. Esth. 2. 15. Deut. 26. 12.

2. In the next place, as there is a duty in fathers to the children of their kindred, so likewise is there a duty of children to the kindred of their father, and their elders. We see this most excellently described in the story of *Ruth*; who though *Naomi* were but her mother in law, yet she would not forsake her, but accompanied her into her own country, and there was very careful to relieve her. Thus the Kenites the posterity of *Hobab*, *Moses* his father in law, dealt friendly with the Israelites, delivering *Sisera* to them. And for spiritual duties we see, *Cornelius* his care, he sent for all his kindred, who were ready to heare what *Peter* had to deliver from God. And the Apostle professeth his great affection to his countrymen, the Jewes, his brethren, his kinsmen according to the flesh, that he was in continual heaviness and sorrow of heart for them. Ruth. 1. 2. &c. Judg. 4. 11. Act. 10. 24. Rom. 9. 2. 3.

3. And yet there is one rule more concerning this duty; which not onely should extend it self to kindred, but stretch it self to our own friend and our fathers friend, as the wise man tells us, we see the example for this in King *David* when *Sauls* sons Prov. 27. 10.

sons were executed to stay the famine, yet King *David* (as the text saith) spared *Michobeth* the son of *Jonathan*, because of the league of friendship between him and *Jonathan* his father.

And thus much for the duties of Parents and children.

3. The third Combination is between the Master and the servant, the master being in the family, as the magistrate and superiour is in the Civil body; only here the institution was from man, but the approbation was from God, whereas the institution of the supreme Civil power in kings was from God. And the warrant of calling a master father (and so honouring him) is cleere from that place, where *Namans* servants call him father.

The scope and especial point to be aymed at in this Combination is. 1. That all masters are to have respect to the chiefest good; that salvation, as with *Zacchaeus*, should come to their whole family. So also it was with *Lydia* and her family, *Act. 16. 15.* So with *Cornelius*, *Act. 10. 27.* With the Iayler, *Act. 16. 33.* And with *Rahab*, *Jos. 2. 13. 2.* That the master do *dominari in hano*, govern his family for their good and his mutually; not as he, of which the Preacher took notice, that ruled over another to his own hurt.

For the first institution of this relation, we read of no servants at the beginning, for if man had continued in his innocency, there should have been none: and there were none, we read of, till the time of *Cham*, who for dishonouring his father, was changed from a son to a servant of servants, by the curse of *Noah*, and the confirmation of it by God. So that *propter malitiam* or *maledictionem*, by sin it was first brought in. And the like change happened afterward to *Esau*: because he had behaved himself lewdly towards his father, and unreverently towards God, in neglecting and contemning his birthright, the blessing was translated from him to *Jacob*, to whom *Esau* was made a servant.

Servitude is of three kinds or sorts. First by nature. Secondly by war. Thirdly by Covenant.

1. The first way is *depressio intellectus*, by a defect in nature, want of gifts of the mind. And men of this condition are ever fit to be employed rather in the execution of other mens commands, then to command others of themselves, and are more meet to be ruled, then to rule. And this was *Solomons* opinion of natures order, *insipiens eris servus sapientis*, the fool shall be servant to the wise. And indeed he cannot be better sped then so to be. We see this in the Gibeonites, which became servile, and found safety and ease by it, and that service was good for them: there was in them *depressio intellectus* a defect in understanding and knowledg of God, and his service, and therefore they should be the fitter to serve in mean works, and to be governed by the Levites: when *Jacob* prophesied of *Jissachar* that he should couch down and submit himself to the burden, and finde ease by it, he sheweth, that in that son, and in that Tribe there would be *depressio intellectus*, above all the rest, and consequently that he was fit to be a servant. And the Heathen man considering this point saith, that God sheweth who are fit to serve, by defect of understanding in some, or making the body deformed or crooked, fit for burdens, and not giving that proportion, that it should be fit *dominari* to beare rule. And this is the first way, whereby servitude came in, defect of natural parts.

2. The second way was by force or war. Thus the Posterity of *Cham* were hunters of men: and which is strange, though the curse of God was upon him and his posterity, that they should be servants, yet they were the first that began to hunt men, and to make servants of others (thereby drawing that curse upon themselves afterwards) and thus came in *servitus belli*, service of necessity; necessity being that which *dat legem legi*, imposeth a law upon the law: as in the case of *Joseph*, who being sold to the Madianites by his brethren, and by them to *Potiphar*, was by constraint become a servant. And so we see in the story of *Ecedorlaomer* and his crew *Lot* was taken prisoner, and became a captive or servant for the time, till *Abraham* rescued him. This is the second way.

3. The last way is *servitus Pacti*, servitude by Covenant; and this came upon the necessity which the other brought with it. For because men were desirous to be freed from the cruelty of the Sovereignty of tyrants, they willingly gave themselves to such as would use them well, and were able to defend them from the

tyranny

tyranny of others. And the Jews say, that the great number of servants that *Abraham* had, came to him by this means: for they seeing the equity of his government, and comparing it with the harsh dealing of those Lords they were subject to, came willingly to him, and became of his family.

And this proved to be a great benefit to them: for when he himself had received the seal of the covenant, the *Sacrament of Circumcision*, the very same day he made all his servants partakers of it. So that though their bodies were in subjection, their souls were made free, and were set at liberty by it; and therefore it was a good exchange for them. And in this respect it was, that it was prohibited the Jews, to take any bond-servants of the Israelites, but out of the heathen, that thereby more might be brought into Gods covenant. Afterwards this kinde of service was established upon other respects, which drew Godly men to it, and made it, lawful: for though that other servitude by war, whereby one is forced to be a servant, may be unjust, so that such servants, if they can escape, they may with a safe conscience, especially when they are taken in an unjust war, and have not bound themselves by a free promise, as those that are slaves to the Turkes; yet no doubt but a man may by his voluntary Covenant make himself a servant, and this Covenant binds him, as *Jacob* was by covenant to serve *Laban* seven years for his wife, and seven years for sheep and cattel. Thus in case of poverty a man may make himself a servant, that he may have a subsistence, and in case of ignorance he may serve to learne an art or trade (it being all one as was said before to have an art, and to have a portion) and thus did God allow servants among the Jews, even of their brethren. Deut. 15. 12.

And thus came service into the world, first by the justice of God; as a punishment of sinne, though afterwards this *malumpene* is by Gods goodness become a benefit, and vieful for mankind, and therefore God hath taken order for duties to be performed both by *Masters and Servants*. In general the Apostle speaking of servants, requires every man to abide in that vocation wherein he is called; and at the 21. Verse he comes to speak of servants, and gives this rule, *art thou called being a servant? care not for it, but if thou mayest be made free, use it rather; yet let it not trouble thee, be willing to beare the yoke of this service.* A servant if he be a Christian is the Lords freeman. 1 Cor. 7. 20. *1. Cor. 7. 22.* And Jew and Gentile, bond and free are all one in Christ. *Gal 3. 28.* They that do service to their masters in the Lord, therein serve the Lord who hath placed them in that calling, yea though the masters were not beleiving, yet they must think them worthy of all honour and obedience. Yet in the Epistle to *Philemon*, Saint Paul having sent *Onesimus* (whom he had converted) back to his master *Philemon*, whose servant he was, and from whom he had run away, he exhorts his master to receive him now, not as a servant, but above a servant, as a brother beloved &c. Shewing, the unfinnes and inequality of that servitude (introduced at first by war) among beleivers; and hence it was, that as the Gospel prevailed in any kingdom, because Christians were all brethren, and among the Jews none were forced to be bondmen to their brethren; therefore this state of bondmen began to weare out and vanish among Christians, though the other two services, by nature, and covenant, still remained. 2 Tim. 6. 1.

Now for the particular duties of master and servant, and first of the Master.

1. The first is, that he have *artem imperandi Skill in governing*, art to enjoyne his servants what they should do. This Skill, the fathers have placed and limited to these four heads. His commandments must be. Ephes. 6. *1. Lawful. 2. Possible. 3. Profitable. 4. Proportionable to their abilitie.*

1. They must be lawful, according to the will of God, as the Apostle speaks. No obedience must be commanded preposterous: for as there is *Pater in Caelis*, as well as in *terris*, a Heavenly, and an Earthly father, so there are *temporal* and *spiritual* Masters according to the flesh, and according to the spirit, as Saint Paul distinguishes, a master in Heaven as well as masters on earth, a spiritual as a temporal master: and the last ought not to command any thing derogatory to the first; for if he depart out of his line, his *series*, therein he is not to be obeyed, we have an example of this in *Joseph*, who refused to performe the command of his Mistress when she tempted him to lie with her; *How can I do this and sin against God? not against?* Gen. 39. 8.



against Potiphar, but against God. And therefore Davids conditions with his servants were, that they that were to be his servants must *lead a godly life, and walk in a perfect way*. This is to be observed, for we see, that in the worship of God, the fourth Commandment requires obedience from the master as well as the servant; Thou and thy servant, it makes them  *pares*  in this, the servant hath an interest as well as the master, and the master no privilege or exemption in Gods worship above the servant. Though they be subordinate, and under one another in the Civil society, yet in respect of that *universum regim* that Heavenly Commonwealth, they are both equal.

2. Their Commandments must not onely be *lawful*, but possible too. A thing may be lawful, yet not possible for a servant to effect. The command of Abraham to his servant to get a wife for his son, was lawful, but the servant wisely objected to his master, *how if she will not come?* and therefore Abraham in that case acquits him in these words. *If the woman will not be willing to follow thee, then thou shalt be cleave of this oath.*

3. Their commands ought to be *profitable or useful, not vain and impertinent*. It is said, that David being in war against the Philistims, *longed for water in Bethlehem*, and it could not be obtained, but by breaking through the host of his enemies. Now there were three of his host so ready upon this bare intimation of his desire (which they took for a kinde of command) that they ventured through the enemies camp, and brought him water; but he considering what an unprofitable thing he had commanded, and how dangerous also; because there was no profit in it, and yet it was gotten with the price of blood, would not drink it, but powred it out before the Lord, acknowledging thereby, that it had been better he had been disobeyed.

4. They must be proportionable; that nothing be commanded above his servants strength, above that which they are able to do; nor any thing that is prejudicial to their health, or at unreasonable times. It was a great fault in Pharaoh and his Taskmasters, to enjoyne the Israelites their tale of bricks, (which was hard enough of itself, for they were oppressed with that) but a greater it was, to force them to performe that, and yet they must finde straw themselves, which was wont to be brought to them.

The servants duty answerable to this, consists of two parts. 1. *fide, in faith or fidelity*. 2. *Prudentia, discretion*. Both these virtues are joyned together by our Saviour, in that question, *who is a faithful and wise servant, whom his master may make ruler over his household &c.*

1. The command of the master is to be performed faithfully, the servant must frame himself thereto. The Heathen man could say, that he which is a servant is *totus alterius, wholly his whom he serveth*. Whatsoever he is able to do, he must do it for his masters good. The fathers upon the words of our Saviour [No man can serve to masters] give this for one reason of that speech, *Quia servi officium est infinitum, Because the servants duty is infinite*. It is as much as he can do to serve one master, as he should; and he is *totus heri, wholly that masters whom he serves*, also his time, all his strength is his masters, and he cannot divide it to another. He shall work all day in the field, and at night his service is not ended: the master faith not to the servant, gird thy self, and dresse thine own supper, but *gird thy self and make ready my supper, and serve me*: according to the example of Abrahams servant, who though he had travelled far, and had meat set before him, yet he would not eat till he had done his masters business. Opposite to this *faithfulness* in a servant are two ill qualities. 1. *Purloining*. 2. *Lying*. For which servants heare ill in the Comedian.

1. Saint Bernard faith, *De Domini substantia ne exant a te, sed transant per te, ne aliquid bareas in digitis. Let not thy masters goods passe from, but by thee, lest something stick to thy fingers*. This purloining is utterly condemned by the Apostle. And so is wasting of that which is committed to a servants charge, and the ordinary means of it is set down by our Saviour, eating, drinking, and keeping ill company.

2. The other opposite is lying. We see that the false suggestion of Ziba was very prejudicial to his Master Mephibosheth. and though the first lie of Gehazi, which he

he made to Naaman got him somewhat, yet the last to his Master *Elisha*, brought a 2 King 5. 22.  
 leprosy upon him and his seed for ever. The Prophet tells us, that God will destroy all 25.  
 them that speak leasing. And therefore he would keep no servant in his house that should Psalm 5. 6.  
 tell lies. 101.10.

There are three other opposites, from which the Apostles *S. Paul* and *S. Peter* would have servants free: 1. Slothfulness, 2. unwillingness, 3. eye-service.

1. And the first of these is a part of the first [unfaithfulness;] for he that is idle, not faithful in using all his strength, and mispending his time is a kinde of robbery. And therefore it is, that *S. Paul* counsels men, not to be slothful in business. The Heathen man would not have a servant to be *glia*, a drowsie; but accurate agere, to do their Rom. 12. 11.  
 work accurately, as the word in Hebrew imports: they must follow *Jacobs* ex- Gen. 31. 40.  
 ample in his service. The sleep departed from his eyes, he could not sleep for the Prov. 31. 18.  
 care he had to his Masters business; as the careful woman, that lets not her candle Mat. 25. 22.  
 go out, that is, she sits up late upon action to do her Master service. And there-  
 fore we know, that the Master called that servant evil and slothful, that used  
 not his talent well. To close up this, take the Wife mans judgement upon both  
 diligent and slothful: The hand of the diligent shall bear rule; but the slothful shall Prov. 12. 24.  
 be under tribute.

2. The second thing that a servant should be free from is, an unwillingness to do his duty. For there are some that serve indeed, but how? they serve with an ill will, and so do their work by halves. And in so doing they do very unwisely; for seeing that serve they must, (it being not every mans case to be a Master) they were better to do it cheerfully, then to be forced to it, and so lose their just reward and commendation.

Therefore it ought to be with animus, with a cheerful will, and in animus, from the heart, as the Apostle counselleth, as if they served the Lord, not being responders, answering Col. 3. 23.  
 answerers again, or replying, or giving word for word; but be like the Centurions March 8. 9.  
 servant, that when his Master said to him, do this, and he did it.

3. The last is *indolentia*, eye-service, or a deceitful diligence, which must be far from servants. Not to do their work, but while their master stands over them, and no longer: as soon as their Masters back is turned, then to give over. This the Apostle calls eye-service, and condemns it, exhorting servants to obey with singleness of heart, as fearing God; and he gives diverse reasons for it, as that they shall by this means adorn the Gospel; and that they shall receive from the Lord according to what they do, whether they be bond or free, and lastly, that besides their reward by covenant with their Master, they shall by their hearty service receive the reward of an inheritance in heaven. So much of their fidelity. Now to their discretion:

2. The Philosopher makes a distinction of two sorts of servants: one that can do nothing but what his Master dictates him, can go no further then he is directed; and the other that hath forecast in himself, to know what is to be done, and can prevent his Masters commandments. The first are but as *lippi oculi*, bleareyes, and but that they must see by them, their Masters had as good be without such as have them. The other are such as the Psalmist speaks of; their eyes are upon their Masters hands, psalm 123. 3.  
 they can perceive to what their Masters will endineeth to; they know their Masters Luke 12. 47.  
 will, and what he is best pleased with, and what his humour is most inclined to.

And though he have this wit, yet if either with him that had the Talent, and knew his Masters humour he neglecteth to do his business, or with the wicked Steward, he employ his wit to his own advantage, and not to his Masters benefit, in either of these cases, he breaks the rule of obedience. They follow not the examples of prudent servants, such as were *Jacob* to *Laban*, and *Joseph* to *Potiphar*; they do not prudenter, with discretion. It is said of *Joseph*, that all he did prospered under his hands. The Hebrew word is significant *prudentem egit*, or cum intelligentia, he did all with prudence and wisdom, and so all prospered: for of wisdom comes prospering; and therefore the same word signifies both.

2. The 2<sup>d</sup> rule or duty of the Master is, not to govern a slave, severely, or rigorously; but according to justice and equity. It was Gods command under the law Col. 4. 1.  
 to Masters, Thou shalt not rule over thy servants with rigour; and the Apostle advieth Lev. 25. 43.  
 to deal justly, and equally with them: and his reason is, because they are conservi, fellow-servants of God with their Master. The Master hath a Lord too: and Gods Col. 4. 1.  
 reason in the law was, because Masters themselves had been servants in Egypt, Deut. 5. 15;  
 and

and thereby knew what it was to be under an hard service. Therefore, *quod tibi vis fieri, alteri ne feceris; do as you would be done by: or as you would have other men do to your children, when they happen to become servants.* It reflects upon the general before mentioned, *Diliges proximum sicut te ipsum, thou shalt love thy neighbour as thy self.*

Yet a Master is not so restrain'd hereby, as that he may not use his power of correction upon servants that shall offend: for the Wise man saith, *there is a servant that will not be corrected by words, for, though he understand, he will not answer: for such a one stripes are needful.* For there are three things needful for a servant, *Cibus, opus, disciplina, meat, work, and correction* when he is negligent; and this last is as necessary as the other. For as *S. Bernard* saith, *Impunitas est incuria sibi, insolentia mater, transgressio nutrix; want of punishment breeds negligence, is the mother of insolence, and the nurse of offence.* And the Wise man saith, that he that bringeth up his servant delicately (that is without discipline) shall have him become his son at length, yea, and his Master too. And therefore tells us, that stripes are for the back of fools: they that will not learn and do their Masters will, are so to be corrected; and *qui blando verbo castigatus, non corrigitur, acius necesse est ut arguatur, saith Isidore; he that amends not by fair means, must of necessity be forced in a sharper way.*

Lib. 3. de considerat.

prov. 29. 21.

19. 29.

De charitat. serm. 7.

Lib. 5. Mor.

prov. 31. 24.

27. 27.

March. 24. 47.

Levit. 19. 13.

Deut. 15. 13.

prov. 17. 22.

Now in this point of discipline three respects are to be had: one to amend those which are disobedient; the second to preserve the dignity of the Master, lest the conniving at offences cause or breed contempt in the servant towards him; and the last is for examples sake, that others by fear of punishment may be terrified from the like disobedience. And no Wise Master (saith *Seneca*) *punit quia peccatum est, sed ne peccet, punitur, only because a servant hath offended, but lest he offend again.* He therefore that thinks he loves his servant when he corrects him not for his faults, is much deceived. For *S. Augustines* rule is, *Non putes te amare servum, quando non cadis, non est ista charitas: be not of opinion, that thou lovest thy servant, when thou sparest him: for it is not love.* But take this caution by the way, which we mentioned before. Be not too rigid or severe in thy Discipline, but according to *S. Gregory* *Regat disciplina virga mansuetudinem, & mansuetudo rigor, sit astringit commendatarius ex altero, ut nec sit rigor rigidus, nec mansuetudo dissoluta: let the rod of discipline govern thy mildness, and thy mildness moderate thy rigour, so one shall be commended by the other, that neither thy severity be rigid, nor thy mildness too dissolute.* Rather offend in the best part, and deal as gently as thou mayest; for *lenior castigatus exhibet reverentiam castiganti, asperitate nimia increpationis offensus, nec increpationem recipit, nec salutem, as Prosper lib. 2. de vi contemplat. he that is gently corrected will reverence the correctour, but if a man be exasperated with too much severity, he will neither receive more correction, nor be bettered by it.*

3. The third duty of Masters is, to provide food and apparel, things necessary and convenient for his servants, according to the Wise mans direction, and to prefer them according to their deserts: And if one be a *conditarius* or hired servant, he is to pay him his wages duly and truly, according to the law of God: Besides, if he have been a faithful servant, he ought not at the expiration of his time, to send him away empty, but with a reward answerable to his service. Nay the Wise man goeth further, he ought to much to consider of him, as *parent hereditatem cum filio, give him part of the inheritance with his children, at his death, in some cases.*

The duty answerable to this is, that the servant must return a thankful acknowledgement to his Master, for his education, instruction, and whatsoever good he hath done unto him, and that after he shall be manumitted, for then also this duty cleaves to him, and he cannot think himself free from thankfulness, though from service.

Some servants being made free forget all, for as he saith, *a servant made free is a burdensome thing: and Solomon* makes him one of those things which disquiet the earth. A servant when he reigneth, and a fool when he is filled with meat, &c. Therefore a servant must be thankful, and not do as *Jeroboam* did (which *Solomon* prophetically foretold) who thrust out his masters son *Rehoboam*. He that delicately brings up his servant from his youth, shall have him become his son at length. This speech of his proved true for *Jeroboam* his servant, became as his son, when he deposed his son *Rehoboam*, and got the inheritance of the son, viz. the kingdom of Israel to himself. And thus much for the duties of Masters and servants.

19. 21.



## C H A P. VI.

Of Tutors or Schoolmasters, and their Scholars or Pupils: The original of Schools and Universities. Mutual duties of Teacher and Scholar, as the choice of, such as are fit and capable. The particular qualifications of a Scholar: Solertia, Docilitas, Diligentia, &c. About instruction. Instruction helps the natural and infused light, to doth prayer and reading the word, &c. The Scholars duties, answerable to these: The particular duties of a Teacher. The duties of those that are to be taught: The resultant duties of both.

SO much for the duties of those within the familie; now for those *extra familiam*, *Sons of the family*: whereof some concern the spiritual, some the civil ordering and regulating of men. The first whereof we styled *divine ordinance*, because it immediately concerns the soul; the other *humane ordinance*, as looking properly at the things of this life.

For the former, there are two callings especially appointed, and in them their duties to be handled. 1. The Tutor or Schoolmaster. 2. The Pastor or Minister. And they which are to answer reciprocal duties to these, are, 1. The Scholar, 2. The people in general.

The first of these is preparatory to the other: for schools and universities are the *seminaries* both of the Church and Common-wealth; and in that regard are compared to the optick nerve, which conveys spirits, and therewith sight to both the eyes, for they give sight, both to the right eye of the Church, and to the left eye of the Common-wealth. And therefore before we speak of the duties of those that govern in either of those societies, we must first speak of those that govern and teach in schools and universities, and of the honour due to them.

1. That the first sort come within this Commandment appears out of that Chapter of the 2. of Kings, where the sons of the Prophets call *Elijah, Master*: and that a Master should be a Father, it is in the same Chapter confirmed: for *Elisha* called *Elijah, My father, my father, &c.* The very like to which we finde among the Hebrews; who had their *Magisters*, the Physicians, and the sons of the Physicians, their *Philosophers*, and their sons of the Philosophers, answerable to the Prophets, and the sons of the Prophets. And as *Elisha* a Prophet calls *Elias, father*; so *Joas* a Prince, brought up under *Elisha*, calls *Elisha, father*, because of the benefit which comes by them to the Common-wealth, as well as to the Church, in which regard they are fathers to both: and for that cause they have maintenance from both.

And therefore to justifie Colledge livings, and their other endowments, we finde the first fruits which belonged ordinarily to the Levites, bestowed upon *Elisha* and the Prophets, because they were beneficial to the Church, which was their principal and first end: and likewise that great presents and gifts were bestowed upon them by the civil Ruler, because of the benefit to the Common-wealth in the second place, as by *Hazael*, sent by *Benhadad* king of Syria to the same *Elisha*.

And the principal scope of God in this was, 1. That the Law (as the Prophet speaks) might be sealed among the disciples, that so it might be kept among them sacred and inviolate: though some among them, sometimes by negligence of Rulers, will set counterfeit seals upon it, for as *S. Peter* speaks, *unlearned men* sometimes pervert the law: and among the learned *unstable men*, that is, floating shallow headed Scholars, who are not grounded and settled, though learn'd, do pervert the law and break the seal: against both these, *viz. men unlearned, and floating unstable men*, God hath bound, and sealed it up among grounded Scholars, that it might not be perverted.

2. And secondly, that men hereby might be fitted for publick employment in the Church and Common-wealth. The Scripture expresses it by carving and polishing *Dolabi per Prophetas, I have carved them*, (which is improperly translated, I have hewen them) by the Prophets, as a piece of wood, or stone is carved, and polished by the

Ephes. 4. 18. hand of the Artificer. For there is naturally in men *cacitas cordis*, as the Apostle speaks, the taking away whereof is a special part of this function: the manner we may best see by Balaams speech; who, saith he, was a man born *clausis oculis*, *blinde in understanding* (as all men are) *brutish in knowledge* (as the Proph. hath it) but afterwards *audiendo verbum*, by hearing the word, he came to knowledge, and so ad *visionem*, so heve his eyes a little opened, and then he was *pauco oculatior*, somewhat better sighted. And hereupon it was, that they which were afterwards called Prophets, were at first called Seers, **חֹזֵי חָזוֹן** *speculantes*, seers in a glasse; from which word *Tsophim*, it is very probable the Greek word *σοφισται* *wise men* came, because such could see afar off; and plainly it is said of some when they prophesied, *mutabamur in alium virum*, they were changed into other men, as it is said of Saul, when the spirit of God came upon him, and he prophesied. It makes a man wiser then when he was born, and fit for church or Common-wealth.

For the institution of this, we finde about the time when the law was given, that God appointed not only Moses, but the seventy Elders to be placed about the Tabernacle, to be taught by Moses (for that is meant by taking of the spirit of Moses, and putting it upon them) and then they prophesied. So that there was a kinde of *Universitie* about the Tabernacle; for when one teacheth another, the Jews call it a taking of the spirit; and putting it on him: And by the word *Prophecie* I was not meant at first, *prediction*, or foretelling things to come onely; for neither the Greek **προφητεία**, nor the Hebrew **נְבִיאָה** do properly signifie more then to teach, and instruct, or declare to others. As it is in the Prophet, *I create the fruit of the lips, peace*, that is, by having learning, to bring peace. For, as he saith, God gave him the tongue of the learned, that he might know how to speak a word in season to the weary; *Esay 50. 4.* And as the Wise man, *The mouth of the just shall prophesie*, that is, shall bring forth wisdom: for that other gift which was to foretell things to come, was bestowed upon men afterwards, to oppose the forcerers, sooth-sayers, and Augurs, &c. among the Heathen, and was extraordinary.

And it is plain by that of the Apostle, that *prophecie* at the first was taken for teaching. *He that propheseth, speaketh unto men, to edification, exhortation, and comfort*: and if by prophesying were meant onely foretelling or prediction, then we were in an ill case now, (having none that can foretel things to come) seeing the Wise man saith, *Dempta prophetia perit populus*, where there is no prophecie the people perish. And this it was, which the Prophets did by their ordinary function, viz. teach and instruct, but when it pleased God to shew them things to come, it was extraordinary.

When the Elders were thus placed about the Tabernacle, the Levites, and certain called *Nazarites* were added to them: and of these two sorts consisted their Colleges, when they came into the land of promise: for before they were about the Tabernacle, and therefore it is said of Josua, who was so good a student, that no Prophet or Levite could compare with him, and therefore having profited so well Moses at his death chose him for his Successor by Gods appointment, *That he departed not out of the Tabernacle.*

Being come into the land of promise, they found a City well situated which was *Kirjath-Sepher*, a city of books, which Josua; that it might not be thought they came to their knowledge by the books of the Heathen, but by divine assistance, and studying the law of God, called *Debir*, which is Oracle. When this city was not sufficient, they had three other places, *Mizpeh*, *Bethel*, and *Gilgal*. As also *Gibeah Elothim*, (i. e.) *mons Dei*, 1 Sam. 10. where two things may be observed. 1. That the land was called the land of *Tsoph*, from **חֹזֵי חָזוֹן** *speculatores*, or Seers, of which we spake before, which the Targum expounds to be *Ramah Prophetarum*. And 2. that when Saul prophesied, being not brought up in the schools of the Prophets, they began to wonder at it, so that it became a Proverb, *that Saul was become a Prophet* upon the sudden: knowing that the ordinary way to become a Prophet, was to come and study there, for some time, unlesse God would raise up some, and make them Prophets extraordinarily.

When Samuel afterwards was dismissed from governing, he returned to his calling which himself best liked, and at *Ramah* he built a College, whereof he was Master himself. And thus stood the state of this profession till near the end of the kings, though

though sometimes encreasing, sometimes decreasing. For in *Israhel* time, don long before the Captivity, we read that *Huldah the Prophetess dwelt in the Colledge or Schoole at Jerusalem.* 2 Chr. 34. 22.

After the people were led into captivity, they had a *Nehar-Diang* near the river *Euphrates*, in which *Daniel* was educated with other, from whence (this Jew report) that *Solon* and the wisemen of Greece derived their knowledge. And when they returned (that were left) out of captivity, they had divers schooles of exposition; such as were not to be found, neither in Greece, nor at Rome, nor in any other place of the world. If we come down to Christs time, our Saviour was pleased to be called *Rabbi*, or *Master* and those about him were *Scholars or disciples*, and saith, that they are his brothers, and sisters, and that his father had great glory that his disciples bare much fruit, and that he which gave a cup of cold water to them in the name of a scholar or disciple should not lose his reward. Joh. 15. 8.

After Christs ascension it appears by the Apostle, that they had use of *books and parchment*, and that they had *various forms or draughts* of divine learning, like to common places, that they had need of teaching, and reading, and meditation, and meditation on these things, and of writing, whence came the *various* Scribes, and of teaching and enquiring, and search the Scriptures, and in this there must be *constant* attendance, and *constant* abiding in it, and *constant* abiding, or whole intending of it, so that the learner must be as the Apostle speaks of himself. *In labours, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the holy Ghost, by love unfeigned.* That for his *reward* his *fruit* *may appear unto all men.* And though the Apostle confesseth of himself that he was rude in speech, yet not in knowledge, which *Fellow* attributed to him with such excess, as if it had set him besides himself. And our Saviour as he took *John* and *Mark* from mean callings, being men illiterate, so he made his family as it were a School or Colledge, where they were taught some years before they were made Evangelists; and though he gave them the Spirit after, which had bin sufficient without any other instruction, yet Christ to shew the necessity of teaching and learning, would have them learn of him in his School for some years, and therefore he tooke some learned men, as *Luke*, who was a Physician, and *Saint Mark* who was governour afterwards in a great Colledge in Alexandria. And when he took order for the conversion of the Gentiles, he employed *Barnabas* and *Paul* chiefly, who were both learned men; *Barnabas* was a chief teacher at Antioch, and *Saint Paul* brought up at the feet of *Gamaliel*. There were five *exemption* or free gifts, and helps. 1. natural abilities. 2. Domestical education. 3. Education in Schools. 4. Exercise of prophetic. 5. Imposition of hands: by which men were fitted for the sacred function, besides the extraordinary gifts. Act. 13. 12. 22. 3. 2 Tim. 5. 4. 5. 1 Tim. 4. 14. Act. 13. 3.

Until the death of *Saint Stephen* the Colledges or Schooles remained at Jerusalem, but afterward they were transfared to Antioch, wherein were diverse learned men, as *Paul* and *Barnabas*. But when the persecution came upon all Jewry, they removed to Alexandria in Egypt, and there *Saint Mark* began, *Paulinus* and *Clement* succeeded and others, who were famous men even among the heathen. Since which time was the law sealed among the disciples and children of the prophets in Schooles, Monasteries, and Universities. So much for the historical part. Now we come to the duties of Teachers and learners.

And first for their qualification. They must be *decently squared and fitted*. Every piece of wood is not fit for this employment. And they must be *decent* too, men that have gifts sufficient for teaching and instructing youth.

And the first thing required in a teacher, which must be laid as the ground work for all his other duties, is to choose fit persons for his Scholars, by judging of their disposition, whether they be meet for publick employments in Church or state; we see, when there were three offered themselves to follow our Saviour, he perceiving their *indoles and disposition* and that some of them were not fit to endure persecution, or to leave the world, chose onely one of them, and rejected the other two. And though he had many Disciples, yet knowing all of them not to be fit for the governing and instructing of his Church, he therefore chose out of them first 12. whom he called *Apostles*, and out of the rest afterwards he chose seventy two, which



whom he sent forth, but with lesse power then the Apostles, (for the twelve and the seventy two were distinct orders) and in choosing them Christ shewed he never intended to have equality in his Church, but that there should be different degrees, according to the diversity of gifts and abilities, and that those of the best gifts should be set first: and hence the Church afterwards had diverse offices in the Church, as so many several steps, as the *Levites, Acoluthi &c.* By which their gifts and abilities being tryed they might ascend, and be chosen to higher employments. As under the law among the Levites, who were under the Priests, there were several orders and ranks, as the *Netophathites, Korathites, Meiarites &c.* Now in the choice which our Saviour made he looked partly at the *Indoles and natural aptitude* of his Scholars, for the employments which he intended for them; as we see in *Saint Peter*, whom he made chief among the Apostles, there were in him three signes by which the brethren would have wits to be chosen; as first, *Constancy and unweariednes* in taking paines, whereupon Christ when he beheld him, said, he should be called *Cephus* a stone; secondly, *love to his master*, as appears both by his counsel he gave him, to save himself, which argued his affection, and his offering himself to die for him; and lastly, his *indoles mansuetudo, his gentle tractable nature*, being willing to heare of his faults, though it were by his inferiour, as when he was reproved by *Paul*. So in the choice of the sons of *Zebeder*, he considered their fervent and hot disposition, whereupon they were named sons of Thunder; upon which *Chrysostom* observed, that those whom Christ chose were like pretious stones which that skilful lapidary knew how to discern, and though they were then unpolisht, yet by his instruction and discipline he polisht them afterwards. So that we see disciples fit for those callings, are not to be promiscuously taken, but a choice must be made with judgement, especially he that must be fit for the sacred calling, must be *unus inter mille, one of a thousand*.

As there must be a choice in the teacher, so the duty lies upon him that offers himself to be taught, if he know himself naturally unfit, he ought not to offer himself for those high callings, nor aspire to them, when he is naturally fitted onely for inferiour employments. The Prophet saith, that though in his time many that were unfit would needs be Prophets, yet in the times of the Gospel he foretells, they should acknowledge their infirmities, and say, *I am no prophet, but an husbandman, and therein have been brought up from a youth*, intimating, that such as were fitted and brought up for other callings, should not seek to be prophets &c. The wiseman asketh the question, *why fools should have a price in their hands to get wisdom, seeing they have no hearts to it*. It is but time and money spent in vain. And in another place he compareth a parable in a fool's mouth, to a man with lame legges, set him on his feet and he falleth down. And as no doctrine will enter into him, so neither will any discipline work upon him; for as he sheweth further, if he be silver, the fining, if gold, the furnace will do him good, if there be any mettall in him, he is like to prove well: but if he be a fool or unfit, bray him in a mortar, and it will be to no purpose. And the prophet complains of those that he had to do with; they were brasie or iron, refuse mettall, inasmuch as he had burnt his bellowes, and wearied his armes to no purpose. Therefore *Plato* insists upon this, that those that are to be trained up in learning, must have gold in them or silver at least, they must not be *plumbei ingenia, leaden heavy wits*. And *Esay* asketh the question, *Quem docebis scientiam, whom shall he teach knowledge?* It is not those that must be continually sucking, that must have precept upon precept, line upon line; tell it now, and tell it again to morrow; but such as are weaned, and can take meale after meale, and are apt to take instruction, which is strong meate.

As the teacher then must examine the disposition of the scholars, so the scholars must interrogare seipsos ask themselves, whether they be able to undertake this; and if not, to take another course of life. It was the opinion of the fathers of the primitive Church, that in making this choice of men in their schooles, that were annexed to their principal Churches, that a man ought rather to be too strict, then too loose; and their reason was, It were fitter that a wiseman should be in a calling without the Church, then a fool within it: better to spare the one then to take the other.

The neglect of this, by taking into the Church all commers; was the cause, that as the Prophet complained, *the Sun was gone down upon their Prophets*, that they were such ignorant lots. *Bards, such stupid, blinde guides, which caused the people to erre*; and brought such darknes into the Church, that as the Prophets *Jeremy* and *Jer. 23. 13.* *Micah* complained in their time before the captivity and destruction of the city; *The people perished because prophecy failed.*

As the first and fundamental duty must be performed by making a fit choice; so the particular vertues and qualifications which teachers must look to in their choice are three, *Solertia, Docilitas, diligentia.*

The wiseman speaking of the Anr, besides her industry faith, that she hath a natural quality, that without guide, overseer, or governour, she provideth her meat in summer, and in harvest for winter, and this is the first endowment, *Solertia naturalis, a natural cunning, or ability of nature*, which ought to be in them, that are intended to be leaders of others. And this ability is by the *active part of the understanding*, the *intellectus agens*, whereby they are apt to *dilate and enlarge* what they heare, and to work upon what they are taught, and thereby become *without* able to learn of themselves, by improving those principles they have received from others. This appeared in Saint *Augustine*, *Erasmus*, and others, who in many things were *without* and without help of teachers in those things became excellent.

2. Then they are to have *possibile intellectum, ability to conceive what is taught*, which is that we call *docilitatem*, and is termed in holy writ *cor latum, a large heart*, such a one as God gave to king *Solomon*, whereby the active part of the understanding by that *Solertia* we spake of, may have matter to worke upon, and to deduce one thing from another, which was termed forecast in the duty of servants. 1 Kin. 4. 29.

3. To these the wiseman addeth a third; they must *instanter operari, by working diligently and instantly*. Saint *Paul* by labouring more abundantly then the other Apostles, became most fruitful to the church. And where it pleaseth God to bestow this *solertiam naturalem, a natural understanding*, and *possibilitatem intellectum* a large heart to conceive; and lastly *instanter operari, diligent working, to serve in the morning, at noon, and in the evening*, (as the preacher speaks) and never to let the hand rest, there is hope of such persons, that they may prove profitable instruments in the Church or Common-wealth; and therefore such persons, and so qualified are principally to be chosen. Ecc. 11. 6.  
1 Cor. 15. 10.

Thus it must be presupposed, that the choice is rightly made, els *difficultas subsequens arguet errorem ab initio, the hardnes in proceeding between Master and Scholler will argue, that there was a fault in choosing at the first*, and then no instruction will amend it, as in physick, if there be a fault in the first concoction, the second cannot help it.

2. Now the choice being rightly made, in the second place we come to the instruction it self: of which we are to conceive, that as we see in other things, diverse things are effected by an exterior agent, as things artificial, and some things must have *interius principium* a foundation within, as things natural have their principle within them, and in some things there must be both, as in Physick. For though in a body ill affected, sometimes the strength of nature alone of it self is able to concoct the humour, and make digestion, and so many times it falleth out, that some become extraordinarily learned without paines taking, as *Anas*, yet in some bodies to help concoction, Physick is to be applied, something must be given from without, to comfort and help nature. So we must conceive in teaching, every one hath not those natural parts which are sufficient, nor is every mans supernaturally and extraordinarily inspired and qualified by God, but must have teaching and instruction by the ministrie of man from without, every man must not look to be *without* taught immediately of God, but must in ordinary course have a teacher which doth not adde any thing to the soul, but minister to it, and help it: as Physick doth not adde to nature, but ministers to it, to comfort and strengthen it, though indeed they that are instructed by men, may be said to be taught of God, as they are said to be healed of any infirmity by him, which are cured by Physick:

ohn. 1. 9.

And in this we say, *that the natural light works; which is lumen naturale, and that lumen infusum* is supplied and holpen by the teacher, of whom we are to conceive, that he is not the giver of infused light, but the minister, that supplies matter, as oyle whereby the light burns, which he doth partly by making things plain, by similitudes and examples, and sometimes by Antithesis. And not onely so, but being able to see how every conclusion depends upon the *premises*, and how the *medium* ought to be disposed with the *subject* and *predicate* in every proposition, is able in the same course whereby he learnt, to shew others how to bring things into method and order. In which two things. 1. by making dark things known and discerned. Secondly, by a perspicuous disposing and ordering of things confused teaching chiefly consists, and by these the light is holpen, whether it be naturally or supernaturally given.

This being premised, we will come to mutual duties or qualities of teacher and hearer.

Jam. 1. 17.

John 3. 27.

psal. 36. 9

2 Cor. 4. 6.

Ephes. 1. 18.

psal. 119. 66.

99.

19. 8.

psal. 119. 6.

104.

105.

130.

Ephes. 5. 14.

Rom. 13. 11.

Sap. 24.

pro. 22. 20. 21.

1. The first is, they must be perswaded, as Saint James saith, *That every good gift is from above, and cometh down from the father of lights*, and therefore that this light of knowledge cannot be had but *desuper* from above, as John Baptist told his schollers. *A man can receive nothing, except it be given him from heaven*. Neither knowledge nor any good thing els can be had but from God, and therefore we must be thus perswaded, *That all the light we can have, is from Gods light*, as the Psalmist hath it, *in thy light we shall see light*; we have no light of our own, but as the Apostle speaks, *God who commanded the light to shine out of darkness hath shined in our hearts to give the light of knowledge*: and by this light being supernatural we shall be able to see further into mysteries then by the natural.

1. The first means to attain to this light, is by prayer. To pray to God (as the Apostle directs) *to enlighten the eyes of our understanding*. King David by praying to God to be his teacher, attained to this *perfructum rationis & scientia*, this *excellency in skill and knowledge*, that he professed himself to have more understanding then all his teachers.

2. Another means to come to this light is, to attend to the word and statutes of God, which as the psalmist saith, giveth light to the eyes. Hereby he professeth that he got understanding, they were a light to his path. And not onely to him that was a man after Gods own heart, but to them also that were naturally ignorant, they gave light and understanding to the simple. We finde this true by experience, for since the light of the Gospel came, and was received into the world, learning and knowledge did never so flourish, either among the Grecians or Romans, as it hath done in the christian Church. The greatest lights that ever were in the world for all learning divine and humane have been christian Bishops, and the truth is, there is no excellent thing worthy to be known, to be found in any Heathen Authors, but the same or something more excellent may be had from the word of God.

3. The third means is, to follow the Apostles counsel. *Awake thou that sleepest, and arise from the dead; and Christ shall give thee light*. And what this sleeping is the same Apostle tells us in another place, it is high time to awake out of sleep that is, out of sinne. If we mean to have this light we must forsake our evil wayes. And indeed, as the Book of wisdom speaks, *in malevola intellectus sapientia non habitabit, wisdom will not enter nor dwell in a malicious soule*. Sinne must be removed. This makes the difference between us and the fathers of the primitives times; for albeit we have more means of knowledge then they, yet they being holy men, had this light more plentifully bestowed upon them then we have, and far exceeded the wisest and learnedest among us.

Having thus shewn the mutual duties that concern both Teacher and Scholar, for attaining of knowledge, we are to proceed to that first duty of instruction already mentioned, as it concerns the Teacher alone, and the manner how he must instruct, which may be gathered out of Solomons words, *Have I not written to thee three times, (so the vulgar Latine reads) in counsels and knowledge, that I might make them know the certainty of the words of truth*. Where we see he made all known to them, that is, by reading to them, and not onely so, but also did write the same for them, and that



that not once, but often, and not onely declared unto them what they must learn, but countelled them also, that is, gave direction how to profit by hearing and reading: so that the Teacher must both read to his scholars, and write, and give counsaile and direction how to learn.

More particularly in his manner of teaching three things are to be observed. 1. *Facilitas, to explain and make easie* to them what he delivers. Thus our Saviour that his doctrine might be better understood taught by parables.

And being thus prepared, that as Saint Augustine saith, *Magister sit intus, our master is within us*, we shall heare a voice behinde us (as the prophet speaks) saying, this is the way, walke in it, when ye turne to the right hand, and when ye turne to the left. Esay 30. 21.

This being done, we shall know that it is not the teachers labour alone, his building and watching is in vain, his teaching without this *lumen infusum* is to no purpose: and that the scholars study, except God gives a blessing, avails nothing, and with his blessing *dabit in somno, he will give it in sleep*. In the first place therefore, (as we said before) we must pray, and that instantly, that he will vouchsafe this *lumen infusum*, that he will enlighten us. Psal. 127. 1, 2.

1. Our Saviour taught by parables (which practise had been used from Balaams and Moses time) shewing things above sense by sensible things. 2. *Metaphor*, order: we see when Christ was to make it plain to the Disciples, that he was to suffer, the Evangelist saith, *that he began with Moses and the Prophets*, and so deduced the Prophecies in order to his time, to confirm his doctrine: and the same Evang. himself makes this protestation in the preamble of his Gospel, that he intended to write all things, as they fell out in order. So the Apostles observed an order in teaching the Gospel, they first taught the principles, and laid the foundation of faith and repentance, and then proceeded by steps and degrees to other doctrines. Matth. 12. 3. 23. 25. Luke 24. 27. 1. 3. Heb. 5. 12, 13. & 6. 1, 2.

3. The third thing is, *proportio* or proportion the doctrine to the capacity of the hearer, which requires judgement and discretion in the Teacher. Thus we may observe this in Christ, who having taught his Disciples many things, and yet had many more to teach them; yet he forbore, because they were not able to bear them. These three are good rules for a Teacher. 1. To help the *lumen infusum* by sensible things. 2. In a good method and order: 3. and that in a good proportion with discretion and wisdom. John 15. 12.

And whereas there be four wayes, as we toucht before, by which a man may be taught. 1. By precept. *Doce me mandata tua, teach me thy statutes*, saith David. *Thou hast made and fashioned me, to what end? that I might learn thy Commandments*. 2. By example. *Exemplo didici disciplinam*, I looked on it, saith the Wise man, and received instruction: and I have given you an example, saith our Saviour, *that ye should do as I have done*. 3. By experience. *Experimento didici*, were the words of Laban to Jacob, I have learned by experience, &c. 4. By discipline. Christ himself learned Obedience (saith the Apostle) by the things which he suffered: and it is a common saying, *moderata correptione*, correction gives instruction. The teacher must instruct by all these wayes, as Christ the perfect pattern of a teacher did. Psal. 119. 23. Prov. 24. 32. John 13. 15. Gen. 30. 27. Heb. 5. 8.

1. By precept; it is said, that Christ did never teach any thing by parable in publick, but he expounded it afterwards to his Disciples. Mark 4. 34.

2. By example. Christ saith, *Exemplum dedi vobis, I have given you an example how you should do*. That in all things they should do as he had done before them. There was no exercise to be done, no way to be followed, but he had set them a pattern for it. John 13. 15.

3. By practise. Christ after he had taught, examined, and questioned his Disciples, and he exercised them, as in baptizing, and in casting out unclean spirits, so in disputing in preaching. First he sent out the 12, and afterwards the 72, whom he preferred after to higher places. And the difference between the 72 and the 12, the Apostle distinguishes. The chief were Apostles, they were the Architects, or chief builders, and the 72 did build upon their foundation which they had laid. And these were to make or give account how they discharged their callings, as the Disciples did to Christ. Matth. 16. 3. John 4. 2. Matth. 17. 16. Mark 9. 14. Matth. 10. 1. Luke 10. 1. 1 Cor. 3. 10. Mark 6. 30.

4. For teaching by discipline, we shall finde that Christ was not defective in this, neither, but that by reproof he taught his Disciples many things. In St. Matths Gospel he reproves them for non-proficiency, *that having been so often taught, they were not able to understand*. And in another place he reproveth them for not understanding what he meant by the leaven of the Pharisees. And soon after he giveth Matth. 15. 16. 16. 11.

S. Peter a bitter check, saying, *Get thee behinde me Satan*, for dissuading him from his passion, telling him, *that he savoured not the things that were of God, but of men*.

17.17. As also when his Disciples could not cast out the Devil, he calls them a *faithlesse and perverse generation*. Lastly, when they would not suffer little children to come to him, *he was offended with them*. So the saying of the Wise man was verified in them;

19.14. *Reproof entrencheth more into a wise man, then an hundred stripes into a fool*. And our Saviour knew what *flagellum* meant too, when the house of God was turned into a den of thieves.

Prov. 17. 10.

John 2. 15.

So is it with those that mispend their friend; maintenance, and their time, which ought to be spent in studie at the Universities. These are a kinde of thieves too; for there is a theft in time and in studie, in not labouring, as well as in not paying; and Colledges and houses erected for learning are houses of God also. And certainly if Christ were again here on earth, he would scourge and whip these *luyterers* and thieves, out of these houses. So much for the teacher.

Heb. 5. 11.

Prov. 22. 19.

We will now come to the duties of them that are to be taught. The Wise man giveth a *Twigitur* to the Hearer. *I have made known to thee this day, thou therefore, and there endeth the original, and leaves the rest to be supplied, that is, take heed that you observe, it is your part to give regard to it.*

Luke 2. 46.

The duty of a scholar may best be learned of Christ, who when he was in the state of a scholar, loved to hear what others said, he would not let one wise sentence escape him, and was ever asking questions. He was 1. *avidus*, 2. *curiosus*, ready to hear and to ask questions: which two qualities are to be in every learner.

Luke 24. 25.

prov. 2. 2.

4. 20.

Ecel. 7. 2.

1. For the first, *avidus*: the opposite to this is *dulnesse in hearing*, either not to hear at all, or having heard, not to regard what they have heard. he effect of this is that which Christ taxed his Disciples with, *O amentes, & tardi corde, O fools and slow of heart*. Therefore the learner must be studious in hearing, that so what he hears may come into his heart, according to that of the Wise man, *Inclina aurem tuam, & oppone cor tuum, encline thine ear, and lay it to heart*. It must come in at the ear, and down to the heart. And when it hath been there, it must come to the lips, to expresse it in our speech, that thereby we may be able to shew, that it is settled in the heart.

prov. 7. 3.

And because the memory of man is brittle, it must be supplied by writing: the greatest scholars were called *scribae*, scribes. they must first write what they hear in Tables, and then by often reading and meditation, bring it into the tables of their heart.

Exod. 12. 26.

27.

Deut. 6. 20.

32. 7.

Job 8. 8.

John 16. 18.

March. 13. 10.

36.

17. 10.

19.

Luke 9. 46.

March. 19. 10.

25.

John 9. 2.

March. 23. 9.

36.

Ecel. 6. 36.

2. And for *enquiring or asking questions*, it hath been a perpetual practise. In the Law, children were to ask their fathers, and they to answer about the observation of the Passover. So also concerning other Laws and statutes. And it is Gods command that they do so, *Ask thy father and he will shew thee, thy Elders, and they will tell thee*. And this was *Jobs* counsel, to ask of their fathers, and enquire of the former age: We may see it also under the Gospel. The Disciples not understanding Christs speech intended to ask him the meaning of that he had spoken to them. And at another time they asked him, *why he spake to the people in parables*. And his Disciples prayed him to declare the parable of the tares. Again, Christ speaking of John Baptist, they make an objection to him, *Why then say the scribes, that Elias must first come?* And in the same Chapter, they asked, why they could not cast out the Devil. When there was a contention among them, who should be the greatest, they came to him to be resolved. Many other questions we finde they propounded, as about marriage, about the difficulty of being saved, about the man that was born blinde, & that excellent sermon concerning the destruction of Jerusalem, and the end of the world, was occasioned by a question which they propounded to him. Thus by questions they drew much from him, which the Church could not without much danger have wanted, and many things now would not have been known, which are very necessary for us to know. And therefore it is that the Wise man counselleth him that wants wisdom, to go to a man of understanding, and that not once or twice, but even till he hath worn out the threshold of his door. When Abel was besieged, a wise woman called to Job, and said, *They were wont in old time to enquire or ask counsel at Abel* (which some think had been of old a place of learning) whereby she intimates, that learners must be *curiosi*, such as ask questions.

3. The third duty is *Conferencie* with his fellow-hearers. And this the Wise man

com-

compares to the whetting of two pieces of iron, whereby the one sharpeneth the other. *Prov. 27. 17.*

2. Another duty of the teacher is, according to S. Augustines rule, in the instruction of a son, *Volui docere filium meum vitare vitia morum, magis quam sermonum. Et auctorum, he would have his sons tutor to teach him to avoid follies in manners rather than in speech and words.* And Quintilians rule is concerning Schools, *postior mihi ratio bene vivendi, quam vel optime dicendi habetur; it is better to live well, than to be able to speak well.* When our Saviour had given his Disciples power to cast out Devils, he bids them not to rejoice so much in that power, as that their names were written in heaven. And the Apostle confesseth, that though he were never so learned, yet if he wanted charity, which is the soul and life of a Christian, all would not be available to him. Our Saviour also saith, *Si scitis hac, si ye know these things, happy are ye if ye do them.* Your blessedness consists not in the knowing of them, but in doing them. So that knowledge in its self brings no blessedness, but practise of that we know. And S. John saith, *I have no greater joy, than that my children walk in the truth; not talking, but walking is required.* *3 John ver. 4.*

1. The Scholars duty proportionable to this is that which the Prophet mentioneth, *It is good for a man that he bear the yoke in his youth: to lose no time, but if he do, to have a care to redeem it.* S. Bernard saith to his scholars, *Nemo vestrum parvus est tempus, quod in verbis consumitur, id est, volat verbum irreducibile, volat tempus irremediabile; let none of you lightly esteem the time, which you idly spend in words, for lates words are irrevocable, and time is not to be recalled.* *Lam. 3. 27. Ephes. 5. 16.*

And withal, because it is necessary that all things be done in time, he is to be persuaded, that as there was a time prefixed before consecration of a Nazarite, in which time he was to fit himself for the service of the Lord, and after the time of his separation was ended, he was to come to the door of the Tabernacle of the congregation; so there is a certain requisite time, before they can bring their studies to any perfection, so as to be fitted for the work of the Lord; whil h time they must not mispend, but employ it in study and labour, to fit them for that high calling. They must not look to be Prophets on a sudden like Saul. When an Apostle was to be chosen in place of Judas, they would choose one that had accompanied with them all the time that the Lord Jesus went in and was among them, beginning from the baptism of John; and S. Paul saith, that a novice must not be permitted to step into the Teachers chair; for the fathers say, that those Schollers, those smatterers were they that bring all out of course, and as the Apostle saith, fall themselves soonest into temptation. *1 Sam. 10. 11. Acts 1. 21, 22. 1 Tim. 3. 6.*

2. They are to be at the direction of their Teachers. They must follow when he commands; this makes them Disciples, when they do sequi, follow their Teacher, they must ask leave to do any thing *permite mihi, give me leave to bid my friends farewell.* They must be obedient, that is the second. *Luke 9. 55. 61.*

3. They must live soberly and honestly; according to the Apostles rule, *fly youthful lusts: they must be sober and of good behaviour, as the same Apostle.* Not onely sober and not drunken with wine; for as there is ebrietas a vino, drunkenness with wine, so also without wine, as the Prophet tells us; *Hear this thou miserable and drunken, but not with wine; but also not drunk with pride, or self conceit of our own abilities.* The last of these the Apostle means, when he saith, *Be sober minded; and of the other the Wise man speaks, Be not among wine-bibbers for the drunkard and the glutton shall be poor, and the sleeper shall be covered with rags: Nunquam sapit amator vini, he that loveth wine shall never be wise.* And for those which Esay mentioneth *Drunken but not with wine, as when a man is drunk with conceit of himself* (which commonly is in them that know least) such a man hath a fume risen up in his head, and thinketh (just as a drunken man) that he can overcome all the world. And these are they of which the Wise man tells us, *There is a generation* (saith he) *that are pure in their own eyes,* (and yet God knows they are not so) and *There is a generation, O how lofty are their eyes! and their eye-lids are lifted up, very supercilious.* But as the Wise man tells, it is not with these proud men, but with the lowly, that wisdom inhabiteth. And our Saviour saith, *Discite a me, learn of me, for I am meek and lowly,* (which S. Augustine observed to be Christs first discite) *The servant is not greater then his master,* saith Christ elsewhere, and therefore disciples must not check their Master. The Heathen said that those scholars are



*protervi & petulci, that will calcitrare kick against their Masters or Teachers. If two Scholars be taught together, the one conceited of himself, the other a fool, There is more hope of the fool than of him that is too highly conceited of his own learning. Multa hoc decipit, qui ante tempus sapientes videri volunt, ut jam simulere incipiant quid non sunt, & quid sum arnebere, saith one, many are deceived by this; that they would willingly be accounted wise before their time, and begin to counterfeit what they are not; and are ashamed of what they are.*

The conclusion of this point is, that because, as the Preacher tells us; *There is a time to keep silence, and a time to speak; and in that he placeth silence before speaking,* every one is to be a learner, before he be a teacher. We may see it in our Saviours example, who was in the Temple among the Doctors, how *hearing first, and then asking questions;* and both before he taught himself. He that doth not take this course, will in the end be forced to take up this complaint. *How have I hated instruction, and my heart despised reproof? And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me.*

3. A third duty of the teacher is, *That he defend his pupils,* according to the sense of the word, their name *Tutores;* being derived from *tueri*. It was our Saviours practice, as in the case of his Disciples not fasting, when *Jahns* disciples, and the Pharisees fasted. And in their plucking of ears of corn on the Sabbath day. As also for their not washing their hands, when they did eat. In all which cases, Christ made their defence; thereby shewing, he would be ready to defend them in all matters, wherein they did not transgresse.

1. The first duty of the Scholar answerable to this is, according to the law of the Nazarite. He must bring his offering, as he is able. So did Hannah when she dedicated her son Samuel, that he might not be chargeable to Eli. When Saul sent his servant to the Prophet, he made *Quilts*; *that is, the fourth part of a forkel to give him. Shall we come to the Prophet and bring him nothing?* And *Levi* made a feast for our Saviour. In a Council the Fratricides were condemned for holding one opinion among the rest) that our Saviour lived by begging, and not of his own, for he had of his own, as we may gather by Judas bearing his bag.

2. Another duty is to minister to his Tutor, as Samuel did to Eli. And we read that *Elisha* though the eldest scholar, yet poured water on *Elias* hands. We finde that *John Baptist* sent two of his Disciples on an errand to Christ. And our Saviour himself sent his Disciples to make ready the passover. At another time he commanded his Disciples to provide a ship for him. He also sent two of his Disciples (when he was to ride into Jerusalem) to provide an asse for him. Lastly, he sent them to provide victuals to eat. So that the duty of ministering belongeth to a scholar.

3. The last is *resultant officium*. Our Saviour being towards his end, giveth charge to one of his Disciples, (that he knew was able) *to maintain his mother.* And not onely so, but after his death some of them brought *condiments* to embalm him. Some bestowed a Tombe upon him, and some buried his body. So did the Disciples of *John Baptist*. They buried his body. And yet here ended not this *resultant officium*; for after Christs burial the Apostle forgate not his memory, *but spake honourably of him.* *Jesus of Nazareth was a Prophet mighty in deed and word before God and all the people.* shewing that death takes not this duty away from the Scholar to his Tutor, he ought to speak honourably of him after death.

Besides all this, there is a duty which all Scholars owe to teachers, though they be not under their charge. If they be of that calling they are to honour them. Sauls servant counted Samuel an honourable man, and Gamaliel was honourable among all the people. He was a teacher of the Law, and not onely those under his charge, but all the people honoured him.

These things being performed, that will come to passe which the Apostle aims at, we shall have men faithful, such as shall be able to teach others, and the Universitie shall breed such as shall be fit to serve the Church and Common-wealth. And indeed this was the end of the erection of schools and universities. 1. To bring forth men able to teach in the Church. 2. Men fit to govern the Common-wealth. Of which we are now to speak.

of hanging spiritual fathers in the Church. The excellency and necessity of this calling. Four sorts of ministry in the Church. 1. The chief. 2. The preaching. 3. The writing. 4. The good shepherd, whose duties are. 1. To be an example to his flock. 2. In himself. 3. In his family. The peoples duty answerable to this. 2. To use his talents for their good. Rules for doctrine and conversation. The peoples duty. 1. To know their own shepherd. 2. To obey and follow him. 3. To give him double honour. 1. Of reverence. 2. of maintenance.

And first, of those that are to instruct and govern the Church. These are called *fathers*. The Apostle calleth himself a *father*. And so they are called not only by the Church of Christ, but by *Mattab* an idolater. He hired a Levite to be a *father* and a *priest*. The idolatrous Feith of *D* made the very same words; they bid the Levite to come and be their *father*.

And because, as was said before, all *paternity* is originally in God; and from him communicated to Christ; whose fatherhood towards the Church is no other but as he is the only *priest* and *prophet* of the new Testament, and because God is *fons omnia boni*, the fountain of all good; therefore he must needs have this property of goodness, to be *communio communicative*; that others may partake of his goodness; and therefore he made the world by creating it at the first, and not only so, but by a second creation renewed and restored all by Christ, into whom they that are mystically incorporated, are admitted to that *social city or corporation*, where they shall be partakers of all that goodness and glory, which is in God.

And God having purposed to create the world for their purpose, made it with three divisions, or distinct places. 1. Heaven to be his *dwelling*, or place of reward. 2. Earth to be his *workhouse*. And thirdly Hell his *prison*. To the end that men exercising themselves here in this world, which is the *workhouse*, according to the grace received, and the talent given them, might either be rewarded with eternal felicity in Heaven, or punished with eternal misery in Hell. So that the earth being made for a place of exercise, and Heaven for a place of reward, the world was made for the Church, and consequently all those *paternities* the natural to beget a holy seed; and the Oeconomical also for education, and this last, the fatherhood of the Prophets and teachers in schools and universities, are all of them ordained to prepare and fitter men for this fatherhood in the Church, and for the furthering of their paternal power in the work of the ministry, this being the principal *paternity*, and other fathers being but as poles and rayles to the Church, to keep all within their due bounds, thereby to set this worke the better forward. For we may see, that the Apostle setteth them in this order, all that Christ did by his descending, his passion &c. was to this end. First, to gather together the Saints; which was to be effected. Secondly by the *work of the ministry*, by which they being gathered, then cometh the third thing, which is, to build them up by faith, knowledge and virtue, as in verse 13. they being as *S. Peter* calls them, *living stones*, and so consequently they are to be partakers of *the growth or increase* till they come to the fulnes of the stature of Christ, being joyned together with Christ the head, here by the spirit, and hereafter by perfect fruition of his presence; and this was the chief and great work of all other, for which all others are ordained, for which schooles were founded, and the ministry ordained, and commonwealths established. And therefore Saint Paul saith, let no man glory in men, for all things are yours, speaking of the Church, things present, and things to come &c. And you are Christs, and Christ is Gods.

Thus we see the institution, ordination, and (withall) the end of those which be lawfully called to become fathers in the Church; and what account we are to make of this work, seeing that families, schooles, and commonwealths were established, yea the whole world created for this which is effected by the worke of the ministry, the building up of the Church. And it is the want of due consi-

deration

1 Cor. 4. 15.  
Judg. 17. 10.  
18. 19.

Eph. 4. 12.

Eph. 4. 12.

15.  
1 Pet. 2. 5.1 Cor. 3. 21.  
22.  
13.

deration herein that hath brought that confusion and disturbance into the world, which we daily see.

For whereas this ought to be the thing which we ought all to breathe after; and the Prophet sayes, that *Reges erunt nutritii & Regina nutritrices sue, Kings shall be thy nursing fathers, and Queens thy nursing mothers*, that is, of the Church, and that their duty is *nurture*, whereby the churches estate might be the more glorious. Some according to *Ezekiels* Princes think, that when they are preferred to high places, that the end for which they were to be preferred is, but to soake in the broth, to live at ease, or to do what they list, as *Jezebel* said, and all their care is but to have *pacem in domum suam, peace in their houses*, and that outward peace, that invasions, tumults, and broyles may not hinder them in their ease and pleasures. And on the other side, when subjects are such, as king *David* speaks of, men (indeed) made to be in honour, but become without understanding, that they know no other good but *bonum sensibile, their bellies, tables, furniture for their houses* &c. set their affections (in the Apostles phrase) on earthly things, and so make that commutation which our Saviour speaks of, gain the world, and lose their soules, they would soon bring this purpose of God to none effect, if he laid not his helping to hand by this work of the ministry.

Col. 3. 2.

Math. 16. 26.

2 Cor. 4. 5.

Coloss. 2. 9.

Esa. 53. 2. 3.

Luc. 23. 11.

2 Kin. 1. 9.

9. 11.

psal. 51. 9.

2 Cor. 10. 18.

Heb. 5. 1.

And because they look onely at the *bonum sensibile*, hence is their base account they hold of this ministry; and that because of the outward appearance by which they judge: we see, that after Saint *Paul* had given forth great words concerning the power of his ministry, that it was mighty through *Christ* to cast down strong holds &c. yet as appears by his words after, the *Corinthians* contemn all this, because they looked on things according to the outward appearance. In our Saviour himself was all the fulnes of the Godhead, his power was infinite: so full as in him; yet because, as the prophet speaks, when he was seen, *there was no beauty in him that he should be desired*, in respect of the outward appearance. We see how he was handled on earth, scorned and despised by the *Scribes* and *Pharisees*, and the rest of the *Jews*, and by *Herod*, and his men of war, they did *not* set him at nought, and *scorned* at him, so that this calling which God had so highly advanced, the world set at nought, and scoffed at it. And so the prophets were used before; for *Abaziah's* servants in derision called *Eliab* the man of God, els why should he have called for fire from heaven to consume them? And *Ababs* courtiers were likewise pleased to vent their scorn upon *Elisha*: why came this mad fellow to thee?

But in this point the comfort is, there is a good distinction observed by *David*, I will hope in thy name, saith he, for thy Saints like it well, (as the common translation hath it) but the new (which is better) saith, I will wait on thy name, for it is good before thy Saints. There is *bonum coram Sanctis*, & *bonum coram mundo*; the Saints have one thing good in their estimation, and the world another. The world would think it an idle humour in a man to praise God by singing to him, but the Saints like it well. So that it is not the good conceit a man hath of himself (as the Apostle speaks) that shall help him, nor others commendations of him, but he whom the Lord commendeth may comfort himself in Gods approbation.

We will now come to the particular duties of the minister.

The Apostle when he speaks of *vicarius Dei* the things appertaining to God, he shews the end of the ministerie or priesthood of the Gospel, viz. That he is to stand and appear for us in the things which concern God, or when we have to deal with God: therefore he saith, that the priest is taken from among men, that is, being fitted by education (of which before) he is selected out of the ordinary sort of men, and ordained for men in things pertaining to God, that is to execute the offices of the Church in our stead before God. so that this being a place of honour, no man ought to thrust himself into the ministry, but to expect till he shall be thought fit, and be thereunto lawfully called. No man taketh this honour upon him, but he that is called of God as *Aaron*. Now Gods calling is known by his gifts, whereby he fits men, by the talent he bestowes, which when we have, then we are inwardly called of God; and then having the gift

that is, the power to administer holy things, by imposition of hands, as the Apostle

Apostle



Apostle speaks, we are then outwardly called by the Church. And being thus called, we are to performe the duties that belong to us, of which I shall now speak. 1 Tim. 4. 14.

The duties of the ministers of the Gospel we shall finde set down in several places of Scripture, as *John* 10. 1. *Tim.* 3. *Tir.* 1. from which we shall deduce them.

In the tenth of Saint *John* we finde four sorts of shepherds mentioned, three bad, and one good. 1. The thief. 2. The hireling. 3. The wolfe. 4. The good shepherd. Jo. 10.

1. They are distinguished by our Saviour. 1. By their calling, which is either lawful or unlawful. The thief hath no lawful calling, as the second and third have; for he hath no lawful entrance, he wants his inward calling, when he wants his talent to enable him, and then being admitted by favour or reward, he hath no outward calling, he comes in by vsurpation, which cannot give any man a right. And thus he that comes not in by the ordinary way settled in the Church, comes not in by the door, nor according to Christs institution; for he that entresth not in by the door into the shepfold, but climbeth another way, the same is a thief. Of this sort Gods speaks by the prophet, I have not sent them, yet they ran; I have not spoken to them, yet they prophesied. Jer. 23. 21.

There are two ways whereby such men creep in. First *per gratiam* by favour. Secondly *per munus*, by gift or reward, both mentioned and prohibited in one verse.

1. *Per Gratiam*, by favour, is when a man is admitted either at the suit of some great man or friend, or for alliance or kindred sake: this is respecting of persons without regard to the qualities of the men, which in *Leo's* opinion was very absurd, that men of quality should be neglected, and ignorant preferred. And this must needs be when any are admitted upon these respects; *multa nos iniqua facere cogit affectus dum propinquitatem respicimus*, saith Saint *Jerome*; when by affection or alliance we look on men, we are forced to do many things unjustly. But if we will follow Saint *Chrysostomes* rule, *Qui vult alterum ad officium sacerdotale pervenire suscitare non iudicio testimonium quod opinione collegerit, sed ut ejus animam qui eligitur noscat diligenter*, he that will make a minister, must not only go by opinion, but his knowledge of him. And the reason he gives is, *Qui ordinat indignos eisdem subiacet poenis, quibus illi qui indigne sunt ordinati*, he that ordains unworthy ministers, is liable to such punishment as the party is subject to which is unworthily ordained. Deut. 16. 19.

2. *Per munus*, by reward is the other. The first must be the fault but of one, that is, the admitter, this is the fault of two, of him that admits, and him that is admitted. 1. The Bishop that by or for reward lets in any such, that ordaines such as have not the gifts of the minde, but the gifts of the hand. 2. To such as attempt to come in that way, Saint *Ambrose* denounceth this curse, *Lepram cum Giezi a sancto se suscepisse credens Elize ore, qui gradum sacerdotalem se estimans pecunia comparare*, let them be sure to have taken the leprosie of *Giezi* from the mouth of holy *Eliza*, that think to obtain the Priesthood by money. Therefore it becometh Bishops, according to S. Pauls counsel to *Timothy*, to take heed of *cisa impositio*, lay hands suddenly on no man, neither be partaker of other mens sinnes; for (as is said before) he that brings unworthy men into the ministry, is accessory to the offences they commit, and liable to the punishment they deserve. This is the first thing, that there be a lawful entrance, by the door, a lawful calling, not a coming in at the window, like a thief; for *quocunque malo incipiantur principia, difficile bono perficiuntur exitu*, whatsoever hath an ill beginning can very hardly have a good end. God never blesteth the labours of such as come not in at the door. And Saint *Augustine* hath this observation; *Diligendus est Pastor, tolerandus est mercenarius, sed cavendus est lairo*. The good shepherd is to be beloved, the hireling to be tolerated, but the thief is to be taken head of. 1 Tim. 5. 22.

2. They are distinguished by another mark, which puts a difference between the other two, the hireling and the wolfe, and the true shepherd: for though they come in right, yet they want that *animum* or *sententiam* that purpose and intention when they enter, which was in the Apostle, and is in every true shepherd, thou knowest

- 2 Tim. 3. 10. est (saith the Apostle) *my manner of life, and my purpose &c.* Which is well expressed elsewhere to be *provisio impiorum a natural care of the flock*, as if there were some that had *spuriam curam*, a *bastard care*. They that have not this purpose of heart, are called *Mercenarii*, which have no care of feeding the flock, but of feeding themselves, and therefore when they see the wolf, they flee because they care not for the flock. Their tooles or instruments, are as the prophet calls them, *instrumenta pastoris stulti*, the instruments of a foolish shepherd, which the fathers terme *forcipes & muletrum*, a *pair of sizers for the fleece, and a payle for the milk*. And therefore when the flock is in any danger, they regard it not, but if there be the least danger of the milk or wooll, then they bestir themselves with the instruments of a foolish shepherd. The Jews call them such as draw neer to the Ark for the Corban, for the offering box; they cared not what became of the law, so the corban sped well. It was prophecied of the stock of *Eli*, that they should say, put me into the Priests office, that I may eate a piece of bread, and get a piece of silver, this was their end. *Abiahah* a wicked man was of his seed, and was displaced by *Solomon*, and *Zadok* put in his room. And for want of this care of the flock it is, that others turne wolves, such as are all false teachers who for lucre or ambition, or some such sinister ends, pervert the truth, and instead of feeding the flock, poison them with heresies and errors contrary to the received doctrine of the Church; such, if a persecutor or false teacher come with authority, will flie, nay, as the Apostle speaks, they will not onely fly, but also become wolves themselves, for of such he prophecied saying, that grievous wolves should enter, not sparing the flock. The Apostle would have us to mark the issue or end of their conversation that speak the word of God to us. Now this is *curis* or issue, marrs all, it discovers the mercenary, and the wolf; for if the wolf come, if persecution arise, either they will flie, as the mercenary, or turn wolves too, and help to worry the flock; for even among your selves (saith the Apostle) shall men arise teaching perverse things, such of you as have been shepherds shall turn wolves. So that whether he be for his belly, as the first, or degenerate to a wolf, as the last, they are both distinguished from the good shepherd. Yet they are to be obeyed as pastors, because they come in the right way, *obediendum est malo*, an evil man must be obeyed, though not *ad malum*, in that which is ill: of which before in the Magistrate. But the end of these, is woful according to the prophet; woe unto the shepherds that feed themselves. Ye eate the fat and cloth you with the wooll, yee kill them that are fed, but yea feed not the flock.
- Ezek. 34. 2. 3.

4. The good shepherd is the last sort, who as he comes in the right way, *Math. 22. 12.* So he is not to abuse his place after he is entred, as the evil shepherd doth, but to perform the duties of it, which duties are. 1. To shew his flock a good example. 2. To employ his talent for their good. 3. To converse with them, as he ought.

- 1 He must be an example. He must lead the flock, as our Saviour expresseth it after the manner of the Easterne countries, who drive not their sheep before them, but the sheep followed them. The Apostle describeth it more plainly by the word *Typus*: he must be *Typus*, as the iron that gives a forme to the mony by making an impression on it. As the iron hath the same forme in it, which it stamps on the coyne, so must the minister by his example, represent what by his doctrine he would have the people to be. The same word is used in other places, it is used by Saint *Peter*, bidding such men to be enamples to the flock. It was *Moses* his order, in the first place the priest was to have *Thummim* integrity of life, and then *Vrim* light or learning. And it pleased God to make it a signe of *Aarons* calling to the Priesthood. That his rod was *virga fructifera* a fruit bearing rod, to shew, that the priest, when he uses the pastoral rod for government and discipline, must not be unfruitful himself, but must be an example in holy life, and good works, which are the fruits of the spirit. So was it in Christ our Prototype, as Saint *Luke* speaks, *Cepit Jesus facere & docere*, *Jesus began both to do and to teach*; to do first, and to teach after. The like Saint *Paul* (when he handleth this point *ex professo*) tells both *Timothy* and *Titus*, that a minister must be blamelesse by his example, without spot and unreproucheable. So then he must be *exemplum* or *dux gregis*, he must
- Jo. 10. 3. 4.
- 1 Tim. 4. 12.
- Tit. 2. 3.
- 1 pet. 5. 3.
- Deut. 33. 8.
- Numb. 17. 8.
- Act. 1. 1.
- 1 Tim. 3. 2.
- Tit. 1. 6.

must be *typus*, a pattern or example, he must do, and then teach. This example he may be two ways.

1. In himself, which is as you see before in *S. Pauls* direction to *Timothy*, and *Titus*, to be *immaculus*, without spot; which hath relation to that in the law, *No man* Levit. 21. 21.  
*that hath a blemish, or is misshapen in his body; of the seed of Aaron the Priest, was to come nigh to offer the Lords offering.* This was required under the Law, to preserve the outward honour and dignity of the Priesthood the better, and though in that regard it may be of moral use, yet withal hereby was typified, that innocency and freedom from all spiritual blemishes of sin which should be in the Ministers of the gospel. 1 Cor. 6. 3.  
*They should be free from all spot, because no offence should be given; that no scandal should be given to the weak brother within, nor to the adversary without.* This made the Apostle so careful to avoid not only scandal, but all occasion of scandal, 2 Cor. 8. 20.  
*that when alms were sent to poor brethren, by the care of the Apostles, he would not carry it alone, but would have one go with him, that there might be no suspicion of fraud, that so he might provide things honest, not only in the sight of God, but before men also, and that the adversary might have no occasion to speak evil.* Therefore the Disciples marvelled, when they found Christ talking with a woman alone, because it was not his custom to do any thing which might cause slander or suspicion. Thus much for the general. We will now set the four virtues which the Apostle requires to be in him, and the four spots which are opposite.

1. The first is, that he be *temperans*, temperate or continent, temperate and chaste, Tit. 1. 8.  
 whether in a married or single estate. The opposite to this is in *Tim. 3. 2.* *not to be content with one wife; so continency or single life is the virtue: incontineny or polygamie the thing forbidden.*

2. The second is, that he must be *modicus*, vigilant, or *in modum*, not given to wine. The opposite is in the next verse, *one given to wine, transiens ad vinum, a tavern-hunter: for the lust of the body, and the pleasure of the taste, must both be qualified in him.*

3. The next is, he must be *sobrius*, sober: which *Chrysostome* distinguishes from the former, and is opposite, not to the inordinate desires of meat and drink, but to the passions of the soul, which are called *supinus*, irascible, it moderates the passion of anger. The virtue required is mentioned, *2 Tim. 3. 24.* *mildenesse; he must be no striker, not furious, but one that will bear injuries, and labour with meeknesse to reclaim those that erre.* 1 Tim. 3. 2. 3.  
Tit. 1. 7.

4. Lastly, he must be *severus*, grave and modest, of good behaviour; which the Councils refer to *habitus*, his apparel, *gestus*, his gesture, *incessus*, his gate, he 2 Tim. 3. 2. 3.  
 must not be light in his behaviour. The opposite to which is, *not to fly youthful lusts and light carriage.* To these four, we must adde that which the Apostle mentions, he 1 Tim. 3. 7.  
 must so carry himself, that he may have a good report of them that are without; for it is not enough to be commended by those of his own profession or religion, by birds of his own feather; but so, that his very enemies may say, He is a man fit for this sacred calling, and may be converted by his example.

2. He must be an example in his household by his example; for according to *S. Paul*, he must rule well his own house: which must be in 3 points. 1. They must be brought up by him in the true faith. 2. He must keep them in subjection, that they be not unruly, but obedient; for if he be not able to keep his own under, but that they will be refractory, it argueth, that he is either negligent, or remisse and fainthearted, and therefore unfit to rule the Church. 3. Lastly, he must make them examples of reverence, gravity, sobriety, and modesty, *utrumque omnino vitare*, that they be not accused of riot, surfer, and excess. And in these two respects the Pastor must be *exemplum gregis*. 1 Tim. 3. 4.

The duty of the people must be conformable and answerable to that of the Pastor. If it be his duty to be *Typus gregis*, a pattern to the flock; it is the flocks duty to be *antitypus pastoris*, *antitypus*, the Pastors antitype, by following his good example, as the iron that gives the stamp, and the coyn stamped, have the same figure. They must become imitators of them, as the Apostle adviseth, *Remember them that have the rule over you, whose faith follow, &c.* Have an eye to them that teach, and Heb. 13. 7. imitate their example, *ut domus presbyteri sit Magistra disciplina publica*, that the house of the Priest be the rule of publick discipline. 2. The next duty of the Minister, is the employing his talents, or the use of those gifts which he hath gotten in the schools;



- for *Nemo accipit dona propter se*, no man hath any gifts for himself onely; but to use them, as appears by the Parable of the talents. 1. He must be *διδασκός*, able to teach others: now it is well observed that the Verb *docere*, to teach, governeth two accusative cases: as in the Prophet, *Quem docebit scientiam? Whom shall he teach knowledge?* There is a *quem*, whom they shall teach, and a *quid*, what they shall teach. For there are many in these times, that have the *quem*, a people to teach, but not *scientiam*; many are teachers, but want the knowledge to teach: these were never sent by God. It is strange what hatred God did beare to the Ass. He would have the first born of all creatures to be offered, but the foal of the ass might not come within the Sanctuary, but the neck of it was to be broken. *Hesychius* and others, interpret the ass to be *illiteratum*, the illiterate man, and surely he that is such ought not to come into the Lords Sanctuary. The Prophet saith in the person of God to such, *Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me.* And *Moses* saith of the Levites, *They shall teach Jacob thy judgements and Israel thy Law.* And the Prophet saith, the Priests lips should preserve knowledge, that is, he should have ability to teach. *Aquinas*, and some of the latter Schoolmen, handling the question, what is meant by ability to teach, distinguish between *competentem*, & *eminentem scientiam*, competent and eminent knowledge, and resolve that a Pastor must have *competentem scientiam* at least, though not *eminentem*. Now what this *competens scientia* is, the Apostle determines in one place, *Tit. 1. 9.* viz. He must be *διδασκός*, able to hold fast the true doctrine, when any Heretick shall seek to take it from him: and this he must do *καὶ ἐκ μάθησιν*, by learning. 2. He must be *ἐντολίζων*, able to exhort and comfort. 3. He must be *ἀντιπαρστήν*, able to confute and convince all gain-sayers, and opposers of the truth, and this is the Comment on that place, as I take it.
- 1 Tim. 3. 6. Now unto this is opposite a *Novice*. He must not be a *Novice* that enters into this ministry; but as the Apostle elsewhere saith, he must be nourished up in the words of faith and good doctrine: and after his ordination he must not rest there, but *προσφύγων*, proficere, study more and more, and stir up his *καύσιν*, till they burn brighter, stir up the gift of God which is in him. And the practise of this is that which getteth him honour: for *ἐργαζόμενοι*, they that labour, are worthy of double honour, by putting their gifts to use. He must preach the word in season, and out of season; and that upon necessity (as the Apostle tells us) for, *ὡς μοι nisi evangelizavero, vae* unto me if I preach not the Gospel: yet we must know that the Apostles *ἐν καιρῷ*, be instant in season and out of season, is not meant, as people would have it, as if a Minister must preach continually, or when soever the people will: but as in season is upon ordinary dayes and occasions, so out of season is upon extraordinary occasions, when the necessity of the Church requires: when either some great calamity, or affliction, or benefit calls upon us; not (as some would have it) to make the duty of the Pastor infinite; for it is one thing to be instant, and another thing to preach: a man may be instant, and yet not preach always.
- 2 Tim. 4. 4. 2. Concerning the manner of doctrine, there were three faults (mentioned by the Apostle) crept into the Church. 1. *ἐπιπορεύς*, Desire of novelties or fables, which ariseth out of a fulnesse in men, that they cannot abide to hear a thing often, but must have novelties; another *Iesus* must be preached to them. 2. The next is *curiositas* about questions of no profit, *ἀκαταστάτοις* they will have high points or unprofitable handled, in which they are so intangled, that they cannot get out, and neglect practical points. 3. The last is *pruritus aurium*, itching ears, a desire to hear a declamation out of a Pulpit, to hear a sermon with fine phrase, pleasing the ear, but doing the soul no good. Against all these the Apostle prescribeth a form. 1. That they teach sound doctrine that cannot be condemned. It must be *ᾠκεία καὶ ἀσφαλής*, sound and sincere, not corrupt with fables or false doctrine, and they must not strive about things that profit not. 2. Against the second, *ἀκαταστάτοις*, he prescribes, that as his doctrine must be sound and true, so he must teach those things, *Qua sunt bona & utilia hominibus*, good and profitable unto men. 3. Against the third, though he must not affect the pleasing of itching ears, by too much nicenesse about words, yet 1. his matter must be such as that he need not to give place, in regard of the stuffe, to any, and that the expression be grave and decent, not light nor neglected. The Apostle saith, that though he were

rude in speech, yet not in knowledge. 2. And for keeping of his Auditors together he must have *vetera & nova*, both new and old, not new doctrine, but new wayes of expression: the doctrine may be al one, yet the manner of delivery may be diverse; he must have new parables, new arguments. 3. He must have a perspicuous and methodical way, an orderly delivery, *id est* like a cunning workman, rightly dividing the word, which as the Apostle saith, *is like a two-edged sword*. Preaching must have two edges; for it was a fault complained of by *S. Augustine*, against Preachers of his time, their preaching had but one edge, and the back did as much harm as the edge did good; they meet not with two extremes, as when they speak of obedience, they so speak of it, as that they would have a man never to disobey: and when they speak of peace, they seem to take away all differences, though the cause be just, and necessary, as if we must be at peace with the wicked. 4. Lastly, he must deliver that he speaks with *authority, gravity, and modesty*, knowing that the word is not his own, but the everlasting truth of God. Tit. 2. 7.

2. The next point after doctrine is *exhortation*. And in this there is a common fault, that teachers are impatient of their hearers amendment, if they tell them of their faults twice, and they amend not, they give over, whereas the Apostles counsel is, *to exhort with al long-suffering and doctrine*. They are to convince the judgment *with doctrine*, and then with long-suffering to expect their conversion, *waiting if God at any time will give them repentance*. 2 Tim. 4. 2. 2 Tim. 2. 25.

3. They must first *arguere, prove the fault*, and then *redarguere, reprove the person*; not as the common fashion is, first reprove, and then prove. Now in regard of the persons to be reprov'd, these rules are to be observed.

1. If the person be onely drawn into a fault by infirmity, then to reprove in *meeknesse and humility*. Galat. 6. 1.

2. If it be done in *contempt*, then to rebuke him, (as the Apostle directs) *with all authority*. Tit. 2. 15.

3. If he be slow of nature: then to rebuke him *sharply and roundly*. 1. 13.

4. If he sin openly, if a publick fault be committed, then rebuke him *openly*, that others may fear.

4. For disproving or confuting the adversary, in w<sup>h</sup> there are 4 ends to be aimed at 1 Tim. 3. 20.

1. To convince him, and so stop his mouth if it may be. 2. If that cannot be done, yet to confound him and make him ashamed. 3. If not that, yet that he may condemn himself, his conscience may tel him that he is an error. 4. If yet he persist, then however his folly will be manifest to all men by reproving him, hereby others may be warned to take heed of him. Tit. 1. 9. 2. 8. 3. 11. 2 Tim. 3. 9.

The Application of all this may be gathered from what we finde in *Ezekiel* and *Zacharie* against the evil shepherd, whose properties are by them described, opposite to those which *S. Paul* requireth in a true shepherd, and from all of them we may gather how a good Pastor ought to apply himself to the several necessities of his flock; of which some are infirm *weak spirited*, these must be comforted; some are *broken hearted*, and these he must binde up; some he calleth *novices*, these must be overcome their corruptions, these must be upholden and borne withall; some are *depulsi*, strayed away, which are either *unruly men*, and these must be admonished, that they may hear of it; or such as are led away into heresies and schisms, and these must be sought out and reclaimed. Ezek. 34. 4. zach. 11. 16. 1 Thel. 5. 14.

5. The next point is concerning his conversation with other men, *id est* for herein likewise is *communication of spiritual things*, which people have from their Pastor: it is not only in doctrine and sacraments, but also in his conversation with them. Wherein he must be, 1. *hospitable*, *hospitally given to hospitality*. 2. *very friendly* to all that are well given. 3. *a just dealer towards all*; and because there may be *summus ius, rigour of justice* in holding or exacting his own, therefore he must be *no brawler*, and consequently *patient*, or rather one that is *equitable*, and stands not upon strict right; the opposite to which is forbidden by the Apostle, who saith, he must not be *self-willed or obstinate*, that will not remit or yield any thing. And because questions of right are usually about temporal things, therefore in order thereto, he must not be *a lover of money*, so as to intangle himself in worldly matters that he cannot attend his calling, nor one that seeks them by unlawful gain, he must *not be avaricious*. And thus much for the Pastors duty. Gal. 6. 1 Tim. 3. 2. Tit. 1. 8. 1 Tim. 3. 3. Tit. 1. 7. 2 Tim. 4. 2.

1. Now the duties of the people to the Pastor, are. 1. They must be (according to the mark of true sheep, set down by our Saviour) as sheep knowing their own shepherd, and able to discern him from a stranger. And thus knowing him, to keep with him in his fold, and not to wander after other shepherds. They must (as the Apostle speaks) *know them which labour among them*. For it is a great disheartning to a Minister, that though he take much pains with his flock, yet if they hear of another, that is *valubili lingua operarii*, hath a *valuble tongue*, though he have onely *spumam verborum*, the froth of seeming good language, and little substance, yet the last shall be preferred, and they will forsake their own and follow the other. They must not give ear to sectaries and schismatics, and be seduced by them to the by-paths of error.

2. The second duty is obedience to their Pastor, whether it be by following him, as our Saviour, speaking of the good shepherd, saith, *The sheep follow him*; or by being persuaded by him, *as* (as the word signifies) which is, when they profess they will submit to be ruled in their judgement and practise by him, and will all do *what he says, submit or give place*, though they be not persuaded, till they be better persuaded; when they will suspend their own judgement, till they be better informed; for without this the other is but feigned obedience. For he that said he would not go, and yet afterward went, did his father more honour, then he that made as if he would go, but did not. To follow a Pastor therefore is another thing, then to profess and say we will follow him; there is more required, *viz. to follow him in our practise, and to submit our judgement to his*, knowing that he is set over us by God, to direct and guide us in matters of our souls: *Discrimen operis erudere*; it is true in all arts and sciences: and if we will be scholars in Christs school, we must not oppose our judgement to the judgement of the Church, but submit thereto, and to our own Pastor in special, unless it appear evidently that he is in an error, (which may easily be known) for without this, we can never obey or follow in our practise: It is most true which *S. Augustine* saith, *Pertinet ad nos cura, ad vos obedientia, ad nos vigilantia pastoralis, ad vos humilitas gregis*; The care belongs to us, and obedience to you, pastoral watching is ours, the humility of the flock is yours. When *Joshua* was substituted in *Moses* his room, he was to come to *Eleazar* the Priest; and at his word he must go out, and at his word he must come in, for *Eleazar* must ask counsel of God for him. This was Gods order which was never abrogated, though now it be neglected: and though men ask the counsel of the Lawyer for their estate, and of the Physician for their bodie, and follow their directions, yet the Minister is not thought fit to counsel them for their souls, but here every one can give counsel as well as the Minister.

3. They must give the Minister honour, double honour. *They which labour among them, which take extraordinary pains in the word and doctrine* (for the emphasis lies in that word) let them be counted worthy of double honour, saith the Apostle.

1. The honour of reverence, which extends both to our judgement and affection. In our judgement, by having a reverent esteem of them, *animatum*, *Phil. 2. 29.* honour them highly; and then in our affection, a singular degree of love is due to them, The Apostle saith, they must be esteemed highly in love. We beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly for their works sake.

2. The honour of maintenance. Let him that is taught in the word communicate to him that teacheth in all good things, saith the Apostle. God threatens in *Zachary*, that whereas he had broken one staff, if the Prophets wages were not mended, he would break both, and what can then follow in the Church, but Barbarisme and Ignorance, and by consequence Epicurisme and Atheisme. When men are sick, they can send for the Minister to comfort them, then they think of Heaven, when they must leave the Earth, but when they are recovered, there is no further use of him, or when they are in health, they regard him not. It is well expressed by the Prophet, when there were great droughts or rains, or unseasonable weather, they remembered God and called to him, but when they had what they desired, when they had got in their corn & wine, they rebelled against him. But God protests against this dealing, he will not be so mocked. Remember me in the dayes of thy youth, and in thy wealth, lest thou shalt have no answer of me, when the evil dayes come. *S. Augustine* commenting upon the words before recited [they which labour in the word and doctrine, let them be counted worthy of double honour] saith, *Scilicet ut in spiritu aliter obediunt, & exteriora bona ministrant*,



*difficult. Rami enim dispensationes & factas non solum habere sublimi promissi alient sed et terr. n. ut non consistant in indignis sumptibus, et gaudere alicuius spiritibus.* This double honour is not only to obey in spiritual things, but to minister to them in temporal. For good dispensers of the word ought not to be rewarded with high honour only, but with earthly benefits too, that they may not be made sad and anxious in the want of means to defray their charge, and may also rejoice in their flocks obedience in spiritual matters. Know ye not (saith Saint Paul) that they which minister about holy things, live of things of the temple, and they which wait at the Altar, are partakers with the Altar, even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. It is Gods ordinance, not our benevolence. We are not at our liberty, but tied to it by necessity; and the minister hath power from God to demand it as his own. And therefore it is that Saint *Apostolus* (speaking of Saint Paul in this very point, saith, *Quamquam eligere manibus suis laborare, nec opum lar querere ab hominibus, tamen a beatis provisionem habere se dixit, et dixit alios cooperatos suos, utraque facere potestatem, non in superbia, sed data, that though the Apostle chose rather to work with his hands, and did not require milk from him (saith, yet he told the Corinthians that he had power to have taken it, and that his fellow Apostles used this power, not as usurped, but as given them, viz. by God. And indeed it is but reason, as the same Apostle saith, If we have so much unto you spiritual things, is it a great thing if we reape your carnal things. But to conclude this point. The want of this double honour performed is from the want of faith. It was Saint Pauls hope of the Corinthians, that when their faith increased, his means would be enlarged. And so may it be of ours, if your faith encrease, we shall be crowned and maintained, and where this is wanting, we cannot expect it.*

Concerning the difference of Bishops and Presbyters, that they are distinct orders; and that the Bishop is superiour not only *Gradu*, but *ordine*, and that by divine right, the reverend author hath fully proved it in his Epistle to *Adrianus* published first in latine, and lately translated into English, wherein any rational man may finde full satisfaction. And concerning the power of the Priest or Minister of the Gospel in binding and loosing, read a learned sermon made by the Author on this subject, on *Iohn 20. 23.* published among his other sermons.

## CHAP. VIII.

*Of fathers of our country, Magistrates. The duties of all towards their own country. God the first magistrate. Magistracy Gods ordinance. Power of life and death given to kings by God, not by the people. Addition. 31. That regal power is partly from God, proved out of the authors other writings. The ends of magistracy. 1. To preserve true religion. 2. To maintain outward peace. Magistrates compared to shepherds in three respects. The duties of the supreme power, viz of kings, and of inferior our officers. The duties of subjects to their Prince.*

**A**fter the fatherhood of the Church order requireth, that we treat of those, whom even nature and the Heathen by the light of nature have reputed and termed *Patres patrie*, fathers of the country; which are Magistrates. Of which sort the chief (as hath been shewed) are in Scripture called fathers, as *Joseph* and the women mothers, as *Deborah*, a mother in Israel. And because their title is *Pater patrie*, God hath commended the countries care especially to every one. For this end it was, that when God commanded *Abraham* to leave his fathers house, he gives the country precedence, and sets it before kindred and fathers house: and we see what tears the people of God shed when they were carried out of their own country into a strange land; and when the Babylonians required them to sing the Lords song in a strange land, they would not. And *Nehemiah* hearing of the misery of Jerusalem and his country men, sat down and wept. On the other side, when the Lord turned again the captivity of *Sion*, when the people were restored to their country, they were so overjoyed, that they feared

in Tit. 1. 5.

1 Cor. 9. 13. 14.

In lib. de pastorib. c. 2  
2 Thess. 3. 8  
1 Cor. 9. 14.

2 Cor. 10. 15.

Gen. 45. 8.  
Judg. 5. 7.Gen. 12. 1.  
psal. 137. 4.  
Neh. 1. 4.

psal. 137. 1.

to be in an extasie, they were like to them that dreame, they would scarce beleve that which they saw. And indeed a mans country and the good of it being *bonum totum*, every mans good, a general blessing, it ought to be preferred before *bonum partis*, a particular good; every man, especially the prince and Magistrate ought to have a chief care over it. We see, that when the body is in danger, men are willing to endure the searing of a member, opening of a vein, or scarifying, for the health of the whole. We may see this care in the very Heathen, both in word and deed, as first what they say in matter of profit; *unicuique; plurius faciendum est utilitati communis, quam propria*, the common benefit is to be regarded before a mans peculiar commodity. And for matter of danger; *Publica saluti privata intoluitur est postponenda*, private safety is to be neglected, when the common comes in competition. And they go a little further, that men are tied in such an obligation to their country, *ut nemo patriam parem refert gratiam, etiamsi vitam impendat*, a man can never be grateful enough to his country, though he lose his life for the good of it. And this they made good in deed as well as in word: as appeareth by *Cadmus* king of Athens, that to save his country from the conquest of the Dorians, willingly lost his life: and by *Horatius Cocles*, that to save Rome from *Postumus* Army adventured his life to the admiration of all ages. This being their Maxime in this point, *pro patria mori honestius ducitur, quam vivendo patriam & honestatem deserere*. That it was far more honourable to die in a good cause for the country, then by living to leave the country and honour both.

Now concerning Magistracy it self, we finde it to be properly and originally in God, and that he exercised it by himself at first immediately, as we may see in three several cases.

1. In judging the Angels that kept not their first state. 2. In sentencing *Adam*, *Eve*, and the serpent. 3. In the doome of *Cain* for murdering his brother. All which make it evidently appeare, that Magistracy properly is Gods own prerogative. Afterwards it came to man by Gods institution and ordinance, *omnis enim potestas a Deo est*, there is no power but of God.

When *Cain* had been censured by God for his cruel fratricide, and (as the text saith) *went out from the presence of the Lord* (his native country) and began to encrease in his issue, he built a City, and the first that we read of, and his posterity encreasing and inventing Arts, they began to be a common-wealth in it. *Lamech*, by reason that his sons *Jubal* and *Tubal* were inventors of arts useful for the common-wealth, grew to that insolency, that he would beare no injury at any mans hands, but would be his own judge, and oppresse others at his pleasure. This city of *Cains*, where *Lamech* and his sons lived, made the godly first to band themselves together, and to take order for their defence; for after *Enos* *Seths* son, when *Seth* also began to be generative, and to encrease, they made open profession of the name of God, being a distinct body by themselves; so that here was City against City, and this was the first occasion of civil government.

And indeed *ecclesiastica potestas* the ecclesiastical power had been sufficient to have governed the whole world; but that (as the Prophet speaks) some men in proceesse of time were like the horse and mule, whose mouthes must be held in with bit and bridle, which produced another larger government, which should be more powerful to rule such kinde of unruly people, which was by giving *potestatem vite et necis*, power of life and death to one man; which because the people could not give, for *nemo est Dominus sue vite*, no man hath power over his own life, and therefore none can give that to another, which he hath not in himself; therefore it is, that God, who hath absolute dominion and power of life and death, put the sword into the hand of the supreme Magistrate, and appointed that the people should be subject to him; which was well liked by all upon this ground, *præstat timere unum quam multos*, It is better to feare one, then many. Better one wolf then many, to put mans life in continual hazzard.

And now came in magistracy with power of life and death, to be Gods own ordinance. For when after the flood people began to multiply, and that God foresaw that wickednes would encrease among men, even to cruelty, he made an edict for Magistracy, and gave the sword into one mans hand, to execute vengeance, and to do justice, in shedding his blood, that shed the blood of other men: which

Sigon.  
Liv.

Judg. 6.  
Gen. 3. 4. 11.

Rom. 13. 1.

psal. 32. 10.

Gen. 9. 6.

which power of life and death, we do not finde to be granted by God before the flood. And soon after we read that Melchisedech (whom diverse writers agree to be Sem) took upon him the title and power of a king, to defend Gods people from Nimrod and his fellow hunters.

14.12.

This power of life and death, manifestly proves, that kings never had nor could have their power from the people, or from any other but from God alone. And that this was the positive opinion of this learned Author, is manifest by his late and accurate sermons, perfected by himself, in many of which he expressly proves this point, and purposely insists largely and learnedly upon it: especially in his sermon upon Pro. 8. 15. By me Kings raige P. 933. &c. Which is nothing else but a large tract upon this subject. Among other things he speaks thus: Per me regnant, and that is not per se regnant, another person it is besides themselves, one different from them. And who is that other person? Let me tell you first, it is but one person, not many; per me, is the singular number, it not per nos, so it is not a plurality, no multitude they hold by. That claime is one by per me, one single person it is, per quem. The other is Philosophical conceits it came from, from those that never had heard this wisdom preach. In this book we finde not any soveraigne power ever seated in any body collective, or derived from them. This we finde, that God he is King. That the kingdome be his, and to whom he will, he giveth them. That ever they came out of Gods hand by any per me, any grant into the peoples hands to bestow, we finde none. This per me, will bear no per alium, besides; he that must say, per me reges, must say per me coelum & terra.

Addit. That  
Regal power  
is onely from  
God.

psal. 93. 97.  
99.  
Deut. 5. 14.  
Jer. 27. 5.

After he saith. There is a per of permission, as we say in the Latine, per me, but you may for all me; but this per we utterly reject, for though the latum per may beare this sence, yet the Greek and the Heb. will by no means, the phrase, the Idiom of the tongue will in no wise endure it. How take we per then? What need we stand long about it, having another per, and of the same person to pattern it by. Omnia per ipsum facta sunt, saith Saint John, and the same saith Solomon by and John 1. 3. by after in this chapter. Then as by him all things made there, so by him kings raige here. The world and the government of the world, by the same per both; one and the same cause Institutive of both. That was not by bare permission, I trust, no more this.

Per ipsum, then, and if per ipsum, per verbum, quia ipse est verbum. For how were they the creatures made?

Dixit & facta sunt, by the word, by him. And how these Kings? by the same. Ego dixi; even by the same, that he himself, Dixit Dominus, Domino Deo: as by them; they. And so doth Christ himself interpret, Ego Dixi; as it is written, a word came to them. And what manner was it? Saint Paul telleth us it was divine ordinance, a word of high authoritie, the imperial decrees have no other names but *imperial*. This now then is more then a per of Permission, a per of Comission, it is a special warrant, an ordinance imperial, by which kings raige.

psalms. 145. 6.  
82. 6.  
110. 1.  
John 10. 35.  
Rom. 13. 2.

Expressed by his word: his word onely I say his deed too, his best deed, his gift, Dedi vobis Regem: gift of grace, as even they acknowledge in their stiles, that gratia Dei sunt quod sunt. Given by him, sent by him, placed in their thrones by him, vested with their robes by him, girt with their swords by him, anointed by him, crowned by him. All these by him's we have toward the understanding of per m, so by him as none are, or can be more.

1 Cor. 15. 16.  
Job. 8. 6. 7.  
psal. 118. 39.  
89. 20.  
21. 3.

By him, nay more then by him. There is not by in the Hebrew, and yet the word is *by* but that in true and exact propriety rendred is not by me, but in me. The meaning is, that they are first in him, and so come from him. And yet so from him as still they be in him, both Corona Regis, saith Esay, and Cor Regis, saith Solomon, their persons and estates both in manu Domini. And in him, as he saith, my father in me, and I in him, so they in him, and he in them. For as it is true, They raige in and by him, so it is likewise true, he raiges, in and by them. He in them as his Deputies, they in him, as their Author and Authorizer. He by their persons, they by his power.

Esa. 62. 3.  
Prov. 21. 1.  
Jo. 17. 21.

Now I weigh the word Reges, what? any by him? any in grosse qualification? what without any regard of religion at all? sure if none but true professors had been here meant, it must have been but per me Rex, for none but one, but this Solomon, was then



then such, of all the Kings of the earth; but in that it is Reges, the holy Ghosts meaning is, to take in all the rest. Hiram, and Pharaoh, and Hadad, they are in too, in this Reges: for where the Scripture distinguishes not, no more do we, be their religion what it will, by him they are.

Numb. 16. 3.  
Hos. 13. 11.  
8. 10.

But what if they take too much upon them, (Corahs exception) Then it is Dedi vobis Regem in ira, saith God by the Prophet. Angry I was when I gave him, but I gave him though; per me iratum, it is but per me still.

1 Sam. 8. 18.

But this opus principis, say they in the Prophet, how may we be rid of it? is there any other per me to go unto, to deprive or depose them? sure where the worst is reckoned that can be of them, Clamabunt ad Dominum, is all I finde. No per to do it but be, by him, and by none but him these be; by him, and by none but him, they cease to be. In nature every thing is dissolved by the same means it came together. In law, institution and destitution belong both to one. In divinitie, the Prophet in one and the same verse saith, Dedi vobis Regem, (in the forepart) and with one breath ab-

Hos. 13. 11.

stulium, in the latter; so both pertain to him. Dominus dedit, Dominus abstulit; and for this new per me, we argue from the text. He makes no King we know, and as he makes none, so he can unmake none.

It is generally true, that the main frame of government, the first raising of it, could be by none but this per me. But I insist upon particulars rather; wherein any that shall but weigh, what difficulties, what oppositions be raised, what plots and practises to keep Reges from Regnant, those from it whose of right it is, shall be forced to confesse, that even by him they have their first entrance. Take him, that next hand Solomon, and he that shall mark Adonijahs plot, drawing the high Priest, Abiathar, and the general of the field Joab, into a strong faction against him, shall finde, Solomon was bound to acknowledge, that per me, he came in, or if he will not, Adonijah himself will, he was forced to do it. That the kingdom was turned from him, and was his brothers, for it came unto him (even per me,) by the Lord. This confession of his is upon record. 1. King 2. 15.

2 Cor. 6. 15.

If per me Reges be from Christ, from whom is the other Per me Rebelles, Per me Regicides, from whom they? If by me Kings raigne, be Christs? by me Kings slain, whose per is that? That per cannot be the per of any, but of Christs opposite; who is that? Quæ conventio Christi & Belial? what agreement hath Christ, and Belial? there he is, you see whose brood they be, that go that way even Belials brood.

He out of his enmity against per me, can neither endure Reges nor Regnant, but stirs up enemies against them both, both Reges and Regnant. Against Reges, Regicides, to assault their persons: against Regnant, Rebelles, to subvert their states.

This and much more to this purpose we may read, learnedly, and elegantly, in that sermon,

The like we may finde in his other sermons, as in that on 1 Chr. 16. 27. Touch not mine Anointed. P. 800: 801. Sec. 807. And in many other places.

The ends of  
Magistracy.

As we have shewed the original of Magistracie, so we shall adde somewhat briefly of the ends of it: which are two.

1 Tim. 2. 2.

1. The chief end of Magistracy is, to preserve religion and the true worship of God, (as was shewed before) that men may live together in all Godlines and honesty. Therefore Abraham not finding this in Caldea, where he was pars patria,

Gen. 12. 1.

one of the country, chose rather by divine warrant to leave his country and kinred, and sojourn in a strange land. And this end is intimated, when Israel, being under a

Exod. 5. 13.

Heathen King in Egypt, one that knew not Jehovak, desired to leave Egypt, and to go and serve God in the wilderness. The want of this end made the Priests and Levites leave their country and their possessions, and depart from Jeroboam to Ju-

2 Chr. 11. 13.

dah and Jerusalem, because Jeroboam had corrupted religion, and cast them out

14.

from ministering in the priests office before the Lord; and because this is the chief end of all Magistracy, God appointed, that the king, as soon as he was settled in this throne, should have a copy of the law to read, for his direction in the exercise of his office. When this end therefore cannot be had, where true religion is not maintained, a man may leave his country, and live elsewhere, where it may be enjoyed.

Deut. 17. 18.

2. After this comes in a second end, outward peace and quietness, That as the Apostles

An Apostle speaks, we may lead a peaceable and quiet life. Hence is the Magistrate called a Pastor or Shepherd; It is true, the Minister is called a Pastor, and much ado there is, in urging thereupon, great and extraordinary pains and diligence in him about his flock; but seeing the title is as often or oftener given to the Magistrate, it is strange, that there should be no such diligence required of him; for we finde, that the Metaphor is given first of all to the Magistrate, as to Joseph and David in particular, and generally to all rulers, who are to be set over the people, that they be not as sheep without a Shepherd. 2 Tim. 2. 2.  
Gen. 49. 24.  
Psal. 78. 84.  
Numb. 27. 17.

Now this Metaphor implies three things required in the Magistrates office.

1. To gather and keep the sheep together, for their better safety against wolves, Ezek 34. 11, 15 that they may not stray: and to this end to provide them good pasture, where they may feed together.

2. Because there may be dissention among the sheep, and as the Prophet speaks, there are fat and lean castel, and the fat do thrust with the side, and push the diseased, and having fed and drunk themselves, do trample the grasse, and trouble the water, that the lean sheep can neither eat nor drink quietly, therefore the shepherd must judge between them. I will set up a shepherd over them, and he shall feed them, even my servant David. So that, to keep the fat from hurting and oppressing the lean within the fold, that all may feed quietly, is the second part of the Shepherds office. Ezek 34. 18.  
13.

3. Because there is a wolf without the fold, an outward enemy, therefore the Shepherd must watch and protect the sheep against the wolf, as well as against the great goat; that is the third part. John 10. 12.

All these are to be in the Magistrate, and they depend and follow upon one another.

1. Princes and Rulers must feed the flock and not themselves onely, they are *nouritici ecclesie, nourishers of the Church.*

2. They must procure peace at home, by protecting the weak against the strong, administering justice equally.

3. They must keep out forreign invasion, protect them against forreign enemies, as appears in the example, *regis non boni, of none of the best kings, Saul*; He takes care, *ne quid sit populo quod flet, that the people have no cause to weep*, that they be not disquieted by *Nahash the Ammonite, &c.* Thus we see the ends of Magistracie. 1 Sam. 11. 5.

Now for the duties. Of the duties of Subjects to their Princes, read a learned discourse of the Author in his sermon on *Proverbs 24. 21, 22, 23. Fear God and the king, &c.* as also what *Casars* right is, which is due from the people, on *Matth. 22. 21. Give unto Caesar the things that are Casars, &c.* And for the excellency of Regal government, and how great a blessing it is to the Church, and what miseries and confusions follow where it is wanting, see the Authors sermon on *Judg. 17. 6. In those dayes there was no king in Israel, &c.*

1. As there was usurpation in the Ministry, by unlawful entrance and intrusion into that calling, so is there also in the Magistracy. It is said of the people of Laish, *that they lived carelesse, because they had no Magistrate.* Therefore the Danites fell upon them and slew them, and usurped authority over them. But to prevent this, men are not to take upon them a government uncalled; for as our Saviour in the case of the Ministerie said, *I am the door*: so in the case of Magistracy he saith, *Per me Reges regnant, by me Kings reign, and Princes decree justice.* If once it come to that which God speaketh by the Prophet, *Regnaverunt, sed non per me, they have set up Kings, but not by me; they have made Princes, and I knew it not*: If once God be not of their counsel, and they assume this honour to themselves, not being called of God (as the Apostle speaks) or (as the Prophet) *take to themselves horns, [that is power] by their own strength*, these are usurpers, not lawful Magistrates. An example we have of an usurper in *Abimelech*, and of his practises to get a kingdom. 1. He hireth lewd and vain persons, 2. maketh himself popular, and 3. committeth murder, even upon his brethren: And those that had right to it, he either took out of the way, or drove away for fear. For these are the three practises of usurpers, as *Joseph* tells them in his parable. This then is the first duty of a Magistrate, to come in by a just and right title, not to usurp. Duties of Magistrates and people.  
Judg. 18. 7.  
John 10. 7.  
Prov. 8. 15.  
Hos. 8. 4.  
Heb. 5. 4.  
Amos. 6. 13.

2. In the next place, being rightly settled in charge by God, we must consider the division which *S. Peter* makes, into 1. either *benedicere* the king, whom he calls *sup-*

1 Pet. 2. 13. 14 preme: or 2. *by him*, which are under officers appointed by him, as Captains in time of war, and Judges in time of peace. God gives the reason for under officers to Numb. 11. 17. *Moses, Because one man is not able to bear the burthen alone.* And the very same reason doth *Jethro* give to *Moses*, when he advised him to take under officers to help him to Exo. 18. 14 &c. judge the people. So did *Moses* to the people; when the people were multiplied, he Deut. 1. 9. confest he was not able to hear all causes himself.

Now concerning under Officers, this rule must be observed; that there be no more of them then is necessary; that the number of them exceed not so, as that they be a burthen and clog to the Common-wealth. We see in *Nehemiahs* time, that it was not the supreme Magistrate, but the under officers that dealt hardly with the people. The more of them, the more fees were exacted, which becomes *gravamen Republicæ*, a grievance to the Common-wealth, the people cannot bear it; and therefore is it neither safe, nor stands it with the policy or justice of the state to admit too many of them.

1. The peoples duty about the election of the king or supreme Magistrate (where he is elective and not by succession) must be such, as *Quem Dominus Deus tuus elegerit: thou shalt choose whom the Lord thy God shall choose.* According to the same rule must be the election of inferiour officers: if the choice be made otherwise, it is vitious for the manner, but not void; *Multa tueri non debent, quæ facta valent.* 1 Kin. 1. 20. 33 *Bathsheba* urged many reasons to *David* to declare her son *Solomon* to be his successor, and *David* nominated him: but it seems it was not so much by her perswasion, or his own affection, but in a solemn assembly of Peers, he gives the main reason, that as God had formerly chosen himself before all the house of his father to be king over Israel, & *Judah*: so had God likewise of all his sons chosen *Solomon* to sit upon the throne of the kingdom. And indeed the choosing of a man for his gifts, is all one, as if God himself had chosen him. After these two, *David* and *Solomon*, God appointed their heirs to succeed and sit on their throne.

2. The next rule is, the person to be chosen king, or an officer of a king, is to be one of the nation, and not a stranger: and the reasons are. 1. Because he will be best affected to the people among whom he is born. 2. Because he is better experienced with the laws and customs of the nation, then a stranger can be. 3. He best knows the temper of the people, as *Paul* spake of *Agrippa*, in that respect a fit judge. Deut. 1. 13. 17. 15.

Acts 26. 3. For the particular and proper duties and qualifications in a Prince, they are these. Deut. 17. 16, 17. 1. He must not be affected to Egypt, that is, to a false or contrary religion, he must be sound in Religion. 2. Not given to pleasures, especially the pleasures of wine or women. *Solomons* many wives made him lay many burdens and charges on the Jews, which when they could not perswade *Rehoboam* to lighten, they rebelled against their king first, and against God afterward; and at length were captivated. 3. Nor a hoarder of silver and gold, in the same verse in *Deuteronomie*, not covetous; onely he must be so careful as the Heathen directs, to lay so much together, *ut amicos beneficiis obstringere, ac indigentibus suppeditare, bene merentibus remunerare, & inimicos jure ulcisci possit*: by good turns to binde his friends to him, to relieve them that are in want, to reward the well-deserving, and revenge himself upon his enemies.

4. Which is first to be done, because it includes all the rest, as soon as he is settled in his throne, he must provide a copy of the law; out of which he must learn. 1. To fear God. 2. And to see it practised, first by himself, and then in his Court, and lastly, by all the country. 3. He must learn to be humble. 4. To do justice to the people, and then his throne shall be established for ever. *Saul* being made king had another heart given him. 1 Samuel 10. 6. This God gave him when he came among the Prophets. Gods counsel to kings is, *Be wise now, O ye kings.* This Wisdom religion teacheth, and it prevents honours, and riches, and pleasures, from drawing aside the hearts of Princes. He that is thus qualified is meet for a kingdom.

1. Being thus elected and qualified, and placed in his throne, he is to know, that he is not there by his own power, but as we see the stile runneth, *Cæsar Dei gratia, & permissione divina*, by Gods favour and permission. And whereas the law makes this distinction of power, there is *potestas arbitraria*, an absolute power, and *potestas delegata*, a power delegated by another, he is to acknowledge, that he hath onely *potestatem delegatam* from God, the other is invailed in God alone: he is the King of kings, Lord Paramount. *Per me reges regnant, by me kings reign*, saith he. The king must con-

1 Tim. 6. 15.  
Prov. 8. 15.



confesse with the Centurion; *I am a man under authority*, though I say unto one go, *Math. 2. 9.* and to another come, and they both obey me: as he said, I am under *Claudius Iulian*, he under *Felix*, *Felix* under the Emperour, and God over rules us all. And this even the Heathen did see. *Regum in propriis, reges in ipsius imperium est Jouis*; the government over the people is in Kings, and over Kings themselves in God alone.

I have said, ye are Gods, saith God by King *David*, in respect of the government *Psal. 82. 6.* of men; therefore they must rule as if God himself ruled personally upon earth; and how is that? If he did vouchsafe to keep the power in his own hand, he would rule by his word. Princes then must rule according to this word, they must make no laws contrary to this; and because perfect skill in the word is hardly to be expected in Princes, but in those at whose mouth the law of God must be sought, *viz.* the Priests, therefore the Prince is to receive direction at the mouth of *Eleazar*. And this is his first duty. *Numb. 27. 21.*

The peoples duty answerable to this, is to acknowledge, that a King is Gods Deputy, and to submit to his authority, which is done by Gods touching the heart; for obedience proceedeth from the spirit of God, as well as power from God. Our Saviour gives a good rule in this. For there were two sorts of people in *Jury*, one that made an Insurrection with *Theudas* against *Cesar*, about tribute, he and his followers would acknowledge nothing due to *Cesar*, *refractoris spiritus*; spirits of opposition. And secondly, there were *spiritus amici* too, *Herodians*, that would have *Cesar* to have all, even the things that were Gods. And these men came to *Christ*, with the Scribes to tempt him. *Is it lawful to give tribute to Cesar, or not?* They would try which side *Christ* would joyn to; but he goes in a middle way. He condemns the seditious party that denied *Cesar* his tribute: and yet joyns not with the *Herodians*; He saith not, *Omnia sunt Cesaris*, all things belong to *Cesar*; but *Cesar* hath his *Quæ*, and God hath his *Quæ*; so he goes from *Theudas*, but not to the *Herodians*, but stays at Obedience, which is in medio. *Math. 22. 21.*

2. The second duty of kings is, because God hath been so liberal to *Cesar*, as to make him his Deputy, (for *quicquid dicitur de Deo, & creaturis, derivatur a Deo ad creaturas*, whatsoever is spoken of God and his creatures, is derived from God to his creatures, and so that Supremacy which is in kings, is derived from God, who is supreme over all; he was able to have done all alone, and if he had followed the course of the world, conceiving that *author aliena potentia auferret de sua*, or *perderet suam*, he that is author of another mans power takes from, or loseth his own). He would not have bestowed any part of his dignity upon another, as we see he hath imparted to *Cesar*. Now *Cesar* must not r. quite him, by breaking into the pale of Gods power, which he hath reserved to himself: for (as we see) there is a *unum & divisum*: *Christ* makes a distinction between *quæ Cesaris*, and *quæ Dei*; therefore he must be careful to leave God his own: he must not *dominari conscientias*, overrule over the conscience, for none keeps court in the conscience but God alone. Therefore he must not command any against his allegiance to God, sealed in Baptisme. He must not command any thing against the word: for as *S. Jerome* saith, whatsoever is paid to *Cesar* against the word, is not *Cesaris vectigal*, *Cesaris tribute*, but *diabolus*, the Devils. He knowing Gods glory to be his end, must onely be *custos legis*, the keeper of the law, that is, of all the works commanded in the law, by prohibiting outward violence against the law of God. The Minister can but exhort and persvade; and do he what he can, some will use outward violence; to restrain which is the proper work of the Magistrate. When there was no king in *Israel*, every man did what was good in his own eyes; which is proved by *Micha's* attempt, making a *Teraphim*; and by the robberie of the *Danites*, Chap. 18. and the ravishing of the maids by the *Benjamites*, Chap. 19. Therefore for defending from external injuries, he must be *custos utriusque tabule*, keeper of both tables. *S. Augustine* saith, *Reges si in suo regno quæ bona sunt jubent, & mala prohibent, faciunt, non solum quæ ad humanam societatem attinent, sed ad divinam religionem*: If Kings command their Subjects good things, and forbid them evil, they do not onely that which belongs to the preservation of humane society, but Gods service also. And again, *In hoc sciunt reges a Deo præcipi, ut Deo inserviant in quantum Reges*: Kings must know, they are to serve God as they are kings. They are then to be Gods servants, as they are kings, but not to exceed the power given them by God: their supremacy must not extend to what God

- 2 Chro. 26. 16 either reserved to himself, or committed peculiarly to the Priests. *Uzziah* took on him by his supremacy to burn incense in the temple, which belonged only to the Priests, but God stroke him with leprosie. *Hekziah* on the other side, by his supremacy, would order matters of Religion, but how? not as the former did, or as a late King, who would have whatsoever he proposed to be good Divinity: but he commands the Priests and Levites to do, what belonged to their office; he usurps not their office, but makes them do their duty: and this is the supremacy which a Christian Prince ought to have. Their care must be to provide for religion and Gods service, to see all done by those to whom it belongs, not to act themselves.
29. 5, 6. *Asa*, whose heart was perfect, (as the text saith) removed not the high places. He did *jubere bona, sed non tollere mala*. King *Ezekias* did both. And under this we comprehend that kinde of compulsion, which we see in the Gospel. *Compellite ut intreamus*, *compell them to come in*: there must be *foris necessitas, ut sit intus voluntas*; a necessity abroad, to make a will within. In *S. Augustines* time there were divers Donatists that by compulsion were converted, and thanked the Emperour for compelling them.
- K. M. 8. 3. Another part of the duty of a Prince is, (as he is the head of the People) to be careful to feed them. The Tribes of Israel tell King *David*, that the Lord told him, when he made him King, *That he should feed his people*; not *histriones*, or *canes*, but *subditos*, as a Father speaks upon *Hosea* 7. 5. We have the description of a tyrant by *Samuel* at large. He accounts all as born to be his drudges and slaves; and the Wise man calleth such, great oppressors: and the Prophet, evening wolves (not Pastors) and rearing lions. He must not be of their mindes, but like *Aristides* of Athens, who was so careful of the Common-wealth, that he used to wish, that either his house were the Common-wealth, or the Common-wealth his household. So was it with *Jeshua*, his care was, in the first place to divide portions for the tribes, and afterwards had his own portion. Not like some Rulers, that choose first, and serve others last. And *Nehemiah* (though he had an hundred and fifty at his table, and that the precedent governours had taken much money from the people, yet) did not take so much as he might for the space of twelve years together.
- 1 Sam. 11. 17. Now this provision must begin with care for the soul; as *Jehoshaphat* did, who sent the Levites thorowout the kingdom, with the book of the Law to teach the people; and to this end, that there may be a perpetual supply of this food, there must be a *Naioth* in *Ramah*, persons educated, as in *Bethel*, in *Mizpeh*, the schools for the Prophets, and children of the Prophets, from whence Teachers are to grow up one under other.
- 2 Sam. 5. 2. 2. The next care must be for the body. *Pharaoh* laid up corn against a time of dearth. And not only so, but he must send ships for forreign comodities, as *Solomon* did. To prevent and end injuries and contentions at home, Judges must be appointed, after *Jehoshaphats* example.
- 1 Sa. 18. 11. &c. Lastly, to preserve them from forreign invasions, he must (with the same King) for garrisons in his own cities, and have captains and souldiers, as he had in some cities of *Ephraim* taken by his father.
- Prov. 28. 16. 1. The first duty of the people, answering to these is, as the Wise man counselleth, 1. Fear God and the King. 2. Not to meddle with those that are given to change, that is, with rebels and seditious persons, who would change Laws, Religion, and Government. There are divers shires and corporations in the kingdom, and every of them have their several Magistrates, and Justices over them, but they are all under one Prince; like as the Kings of the earth, are as so many justices of peace in several kingdoms, all constituted by one God, who is over all. Now if any of these subordinate Magistrates rebell against their Prince, he is a Rebel both to the Prince, and to God, and so are all that hearken to him, or joyn with him. Therefore as we must not obey Kings against God, so must we not obey any inferiour Magistrate against kings: *ut omnia cooperentur in bonum, that all things may work together for good*, as the Apostle speaks.
- Rom. 8. 28. 2. In regard of their care over us, we are to follow Christs example in obedience, and to know, that we are according to the right sence of his words, not dare, but *reddere Casari, quæ sunt Casari*, to render (not to give) to *Cæsar* his due; for we know, it is the rule of Justice, *Cuique reddendum quod suum est*, to render every one his own. We have something of theirs in our hands, and non
- Matth. 22. 21. *illicita*

*illicite requirit, dummodo quæ sua sunt requirit*, it is no unjust demand in any man when he requires but his own. As in regard that he secures out tillage he must have tribute, out of our lands : for keeping the seas peaceable, he is to have *vettingal*, *customs*; and in time of necessity and wars, he must have subsidies. Besides that which *Nehemiah* calls the governours bread, *Do-* Aug. Neh. 5. 15.

3. The third duty of the Prince is in cases of appeale called *Canon Regis*, or *Regni*, to do justice to all. *It is justice that establisheth the Throne.* Saint *Cyprian* saith, *justitia Regis pax est populorum, tutamen patriæ &c.* The justice of a King is the peace of the people, and fortress of the kingdom. And Saint *Augustine* *sine justitia magna regna nihil aliud sunt quam magna latrocinia, without justice great kingdoms are nothing els but great dens of thieves.* prov. 16. 12.

And in the administration of justice he must be careful, *ut oculus non declinabit in judicio*, that his mouth transgresse not in judgement : and in so doing his kingdom shall be exalted, and the rather if in his time he take care. 1. That the righteous flourish, if good men be encouraged. 2. And that the evill be scattered, that the innocent be not oppressed or kept under, and that the wicked have their desert his eye must not spare them, the dross must be taken away from the silver. Take away the wicked, and the kings throne shall be established in justice. prov. 16. 10. 14. 34. 13. 21. psal. 72. 7. prov. 20. 8. 11. Deut. 19. 10. prov. 23. 4. 5.

The peoples duty in regard of this Justice, is to feare him; we must feare him if we do evill, for he beareth not the sword in vain, for he is the minister of God, a revenger, to execute wrath upon him that doth evil, as the Apostle tells us. If we do well, feare not with a servile, but a filial feare, for rulers are not a terror to good works, but to the evill; to whom the Kings wrath is as the roaring of a lion. *Prov. 20. 2.* Wilt thou then not be afraid of the power, do that which is good. Rom. 13. 4. prov. 20. 2. 16. 24. Luc. 12. 4. Rom. 13. 3.

4. The fourth and last duty of Kings, which procureth both feare and honour is, their humble and meek behaviour in government, and using their power. Not bragging of their power as *Saul*. Cannot I give to every of you fields and vineyards, and make you captains &c. Nor vannting of their power as *Pilate* to Christ; knowest thou not that I have power to crucifie thee, or to release thee? this comes to passe because they cannot digest that great happinesse they have, but forget that rule of the Apostle, that all is given them for edification, not for destruction: no man hath received power to do hurt, but onely to do good. *Haman* could not digest the power he had, but all the world must know of it. Saint *Gregory* gives a good rule to magistrates. *Talis debet esse dispensatio regiminis ut is qui præest, ease circa subditos mensura moderetur, quatenus ardeus timeri debeat & iratus amari, ut enim nec nimia lenitas vilem reddat, aut immoderata severitas odiosum.* Such should be the moderation in government, that he which ruleth should stand in such termes with his subjects, as that they may feare him when he is well pleased, and love him when he is angry: that neither too much lenity make him contemptible, nor too much severity bring him into hatred. 1 Sam. 22. 7. Jo. 19. 10. 2 Cor. 10. 2. Eth. 5. 11. I. 3. Moral: Eccles. 4. 13.

The Heathen man makes this distinction between a Tyrant and a good King. The good king will say, I am to do this, I pray pardon me, it is my duty. The Tyrant saith, I may and will do it. Therefore his counsel is, that though they may do it all alone, yetir will be prudence in them, to take others along with them, that thereby their authority may be the lesse envied; and that they do sometimes depart from their right, and not urge alwayes *summius jus*. For as the Preacher saith, better is a poor wise child, than an old foolish king, that will take no counsel. *Nathan* took his servants counsel. 2. King. 5. 14.

The conclusion of both is *paucriora licent ei, quam ulli, cui licent omnia*, He should take the least liberty of all other, who hath liberty to do what he list. Thus he ought to think, and thus to think is a great part of that humility and meeknes, which ought to be in Princes: otherwise as the heathen saith, this *avidus fear*, may bring *avidus* flattery; but never *avidus* hearty good will to him.

1. The duties to answer this is, 1. *non potestis domum vestram non timere eum* not to feare him so much, as to be afraid of him, lest any hurt should come unto him. The Israelites would



- 2 Chro. 26. 16 either reserved to himself, or committed peculiarly to the Priests. *Uzziah* took on him by his supremacy to burn incense in the temple, which belonged only to the Priests, but God stroke him with leprosie. *H Ezekiah* on the other side, by his supremacy, would order matters of Religion, but how? not as the former did, or as a late King, who would have whatsoever he proposed to be good Divinity: but he commands the Priests and Levites to do, what belonged to their office; he usurps not their office, but makes them do their duty: and this is the supremacy which a Christian Prince ought to have. Their care must be to provide for religion and Gods service, to see all done by those to whom it belongs, not to act themselves. King
29. 5, 6. *Asa*, whose heart was perfect, (as the text saith) removed not the high places. He did
- K. M. 8. *juberet bona, sed non tollere mala.* King *Ezekias* did both. And under this we comprehend that kinde of compulsion, which we see in the Gospel. *Compellite ut introeam*, *compellere ut introeam*, there must be *foris necessitas, ut sit intus voluntas*; a necessity abroad, to make a will within. In *S. Augustines* time there were divers Donatists that by compulsion were converted, and thanked the Emperour for compelling them.
3. Another part of the duty of a Prince is, (as he is the head of the People) to be careful to feed them. The tribes of Israel tell King *David*, that the Lord told him, when he made him King, *That he should feed his people*; not *histriones*, or canes, but *subditos*; as a Father speaks upon *Hosea* 7. 5. We have the description of a tyrant by *Samuel* at large. He accounts all as born to be his drudges and slaves; and the Wise man calleth such, great oppressors: and the Prophet, *evening wolves* (not Pastors) and *rearing lions*. He must not be of their mindes, but like *Aristides* of Athens, who was so careful of the Common-wealth, that he used to wish, *that either his house might be the Common-wealth, or the Common-wealth his household.* So was it with *Jeshua*, his care was, in the first place to divide portions for the tribes, and afterwards had his own portion. Not like some Rulers, that choose first, and serve others last. And *Nehemiah* (though he had an hundred and fifty at his table, and that the precedent governours had taken much money from the people, yet) did not take so much as he might for the space of twelve years together.
- Now this provision must begin with care for the soul; as *Jehoshaphat* did, who sent the Levites thorowout the kingdom, with the book of the Law to teach the people; and to this end, that there may be a perpetual supply of this food, there must be a Naioth in Ramah, persons educated, as in Bethel, in Mizpeh, the schools for the Prophets, and children of the Prophets, from whence Teachers are to grow up one under other.
2. The next care must be for the body. *Pharaoh* laid up corn against a time of dearth. And not onely so, but he must send ships for forreign commodities, as *Solomon* did. To prevent and end injuries and contentions at home, Judges must be appointed, after *Jehoshaphats* example.
- Lastly, to preserve them from forreign invasions, he must (with the same King) see garrisons in his own cities, and have captains and souldiers, as he had in some cities of *Ephraim* taken by his father.
1. The first duty of the people, answering to these is, as the Wise man counselleth, *1. Fear God and the King.* 2. *Not to meddle with those that are given to change*, that is, with *rebell and seditious persons*, who would change Laws, Religion, and Government. There are divers shires and corporations in the kingdom, and every of them have their severall Magistrates, and Justices over them, but they are all under one Prince; like as the Kings of the earth, are as so many justices of peace in severall kingdoms, all constituted by one God, who is over all. Now if any of these subordinate Magistrates rebell against their Prince, he is a Rebel both to the Prince, and to God, and to all that hearken to him, or joyn with him. Therefore as we must not obey Kings against God, so must we not obey any inferior Magistrate against kings: *ut omnia cooperentur in bonum, that all things may work together for good*, as the Apostle speaks.
2. In regard of their care over us, we are to follow Christs example; in obedience, and to know, that we are according to the right sence of his words, not *dare*, but *reddere Cæsari, quæ sunt Cæsaris*; to render (not to give) to *Cæsar* his due: for we know, it is the rule of Justice, *Cuique reddendum quod suum est*, to render every one his own. We have something of theirs in our hands, and non

*illicita requirit, dummodo quæ sunt requirit*, it is no unjust demand in any man when he requires but his own. As in regard that he secures out tillage he must have tribute; out of our lands: for keeping the seas peaceable, he is to have *vetigal*, *customs*; and in time of necessity and wars, he must have subsidies. Besides that which *Nehemiah* calls the governours bread; *Do-* Neh. 5. 15.  
*na'ium*.

3. The third duty of the Prince is in cases of appeal called *Canon Regis*, or *Regni*, to do justice to all. *It is justice that establisheth the Throne. Saint Cyrian saith, justitia Regis pax est populorum, tutamen patrie &c. The justice of a King is the peace of the people, and fortress of the kingdom. And Saint Augustine sine justitia magna regna nihil aliud sunt quam magna latrocinia, without justice great kingdoms are nothing els but great dens of thieves.* prov. 16. 12.

And in the administration of justice he must be careful, *ut oculus non declinabit in judicio*, that his mouth transgress not in judgement: and in so doing his kingdom shall be exalted, and the rather if in his time he take care. 1. That the righteous flourish, if good men be encouraged. 2. And that the evil be scattered, that the innocent be not oppressed or kept under, and that the wicked have their desert his eye must not spare them. The dross must be taken away from the silver. Take away the wicked, and the kings throne shall be established in justice. prov. 16. 10.  
14. 34.  
13. 21.  
psal. 72. 7.  
prov. 20. 8.  
11.  
Deut. 19. 10.  
prov. 25. 4. 5.

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1 Sam. 22. 7.  
Jo. 19. 10.  
2 Cor. 10. 3.  
Eph. 5. 11.  
Eccles. 4. 13.

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The conclusion of both is *pauciora licent ei, quam ulli, cui licent omnia*, He should take the least liberty of all other, who hath liberty to do what he list. Thus he ought to think, and thus to think is a great part of that humility and meeknes, which ought to be in Princes: otherwise as the heathen saith, this *videt* fear, may bring *et æquas* flattery; but never *æquas* hearty good will to him.

1. The duties to answer this is, 1. *ut non timeas eum* not to fear him so much, as to be afraid of him, lest any hurt should come unto him. The Israelites would

2 Sam. 18. 3. would not let *David* adventure himself in a dangerous war against his rebellious son, and their reason was, *thou art worth 10000 of us*. So again in the war with the Philistines, they swore *Thou shalt no more go out with us*, and why? they esteemed him as the light of the kingdom, and say, that thou quench not the light of Israel: if he should miscarry, they accounted themselves to be but in darkness.

2. Another part of their duty is, to beare with their Princes infirmities; if they fail at any time, to cover their failings, and to bury them in silence: the contrary to this is, when men blaze abroad the faults of their governours, and speak evil of them, a thing severely forbidden in scripture, which counts it a kinde of blasphemy to speak evil of those who are in Gods place. They have blasphemed thee, and slandered the footsteps of thine annoynted, saith the Psalmist. *Thou shalt not revile the Gods, nor curse the ruler of thy people*, saith God. And Saint Peter notes it as a high degree of wickednes, in the sectaries and hypocritical professors of his time, that they despised government, presumptuous they were, self-willed, and were not afraid to speak evil of dignities &c. And the preacher goeth home, forbidding even to wish evil to the King, though it be in thy thought, much lesse openly.

It is true, *Eliab*, when *Ahab* became a troubler of Israel by permitting *Jezabel* to murder Gods prophets, and set up the worship of *Baal*, told him from God, that he was the troubler of Israel; and thereupon this extraordinary prophet convinced the kings errour, put to death the false prophets, and left *Ahab* to Gods judgements, if he amended not; this he did by special and immediate commission from God, which others cannot follow, unless they have the like warrant.

Now for under officers, what their duties are. The duties of under officers are.

Exod. 18. 21. 1. They must be men of courage, able men, not drawn by favour or power of great men. They must not be drawn aside by fear, or favour of any. Now how may that be? if they fear God. This takes away all vain fear of men, and corrupt affection, and makes them constant in their way.

Deut. 16. 19. 2. They must be true and just, not wresting judgment for bribes.

3. 11. 3. They must be wise, having not, onely *prudentiam*, in general, but *prudence* to know how to apply general rules to particular cases, and when to use equity and moderation. Where this is not but fooles are preferred to bear rule, it is as *Solomon* saith, as if one should guild a potsherd, or as if a precious stone should be buried in a heap of stones. Where this *prudence* is wanting, power is like a sword in a mad mans hand, he is like a fool, that if he have a pellet in his crosse bow, cries, have at you; and so lets it fly at any without distinction. If this be not fit in kings, much lesse in those which are subordinate to him. And that these qualities are in him must be known to the tribes, to those he lives amongst.

Exod. 18. 2. 1. If he be not courageous, he will be scared with *si non facias, non es amicus Caesaris*, and so he will be an acceptor of persons. So 2. if he be not just, he will accept a gift. It was the fault of *Felix*. In the first case, *he that respects persons will transgress for a piece of bread*. In the latter, *he that receiveth gifts, overthroweth a kingdom*. And thirdly if he want understanding, every one will despise him, and his authority will be contemptible: therefore he must have all these qualities, that so he may *judicare justitiam*, and that *justitiam* give judgement & that most justly. He must not pervert the law, thereby to colour his oppressions, like those the Psalmist speaks of, who sit in the chaire of wickednes, and frame much evil by a law. If he be such a one like the unjust steward that wasted his masters goods, if he abuse his princes authority, who hath intrusted him, he ought upon complaint to be put out of his stewardship; and that by him that put him in, that so more fit may be in his place?

psal. 94. 20. CHAP.



## CHAP. IX.

Of fathers by excellency of gifts. The honour due to them, is not *debitum iustitiae*, as the former, but *debitum honestatis*. 1. Of those that excel in gifts of the minde. The honour due to them. 1. To acknowledge their gifts. Not to envy or deny them. Nor to extenuate them. Nor undervalue them: Nor tax them with want of other gifts. The duty of the person gifted. 2. To prefer such before others, to choose them for their gifts. Reasons against choice of ungifted persons. The duty of the person chosen &c. 3. Of excellency of the body by old age, and the honour due to the aged. 3. Of excellency by outward gifts, as riches, Nobility &c. Reasons for honouring such. How they must be honoured. Fourthly, excellency by benefits conferred. Benefactors are fathers. Rules for conferring of benefits. The duties of the receiver.

**V**VE said at the beginning, in the explication of this precept, That those duties which belong to any, *propter rationem peculiarem excellentiam*, by reason of any special excellency, may be referred hither; and we did distinguish the excellency of the person, from *potestas* power, and *principatus* principality and government, for the former may be without the other two: there may be excellency of gifts in some, who yet have no authority nor power conferred upon them, nor are put into any place of government, and in some they do all concur, as in good princes and governours. Now where there is the first, *vis* excellency of gifts, though they have not power or principality, there is an honour due to such, by vertue of this commandment; for honour is nothing else but *testimonium excellentiae*, a testimonie of that excellencie which is in another, and therefore such ought to be honoured, though they want the other two.

*Dignitas* sometimes signifies a state of dignity and honour, and sometimes onely the merit or worth of the person, whereby he deserves honour and dignity, though he have it not. Of the former we have hitherto spoken, and the honour due to persons so dignified; of the honour due to such, as have onely the latter, we are now to speak. And according to this two fold consideration of dignity, there are two degrees of *debitum*, duty to be performed, which the Casuists and schools call 1. *debitum legis*, and 2. *debitum beneficentiae*.

1. A legal duty, or that which is required by law, which cannot be denied to the party without injustice, and to which a man may be forced: such is the duty owing to parents, Masters, Tutors, Ministers, Princes and Magistrates, of which hitherto.

2. The other is due in *honestate*, and though there be no compulsion, to perform it, yet if we would be such as we ought before God, this duty must not be neglected: such is the duty of honour which we owe to all men for their gifts, of the minde, body, or fortune &c.

This being premised, we come to those that have excellency separated from dignity, who yet in regard of their excellency are to be honoured. And here according to the threefold good, there is a threefold excellency.

1. Of Minde, as knowledge &c. which they call *excellensiam domi*, excellency of gifts.

2. Of the body, as old age.

3. Of fortune or outward estate, as Nobility, riches &c.

4. To which we may adde, the applying of any of these to others for their benefit, whereby men are said *benefacere*, to do good, or become benefactors. As when by the gifts of the minde, from those that are gifted, or from rich men, by their estate, or aged men by rules of experience, we receive good, they become then benefactors to us, and so an honour is due to them from us, *eo nomine*, for that cause.

1. For the gifts of the minde. They are called fathers, who excelled others in any such kinde of excellency. Thus are they called fathers in scripture, that have the gift of invention of arts: as *Jabal* who invented musick. So likewise *Jaseph*

Gen. 4. 21.  
498.

was

1 Cor. 12. 4.

was called *Pharoahs* father, for his wisdom, and policy, and art in governing Egypt. And such gifts as these are called by the Schoolemen *Gratia gratis data*, *graces given freely by the Spirit of God*. And upon whom these *Charismata* are bestowed, they are to be revered and honoured, in respect of the giver, and the end for which he gives them, which is *ad gloriam* the profit of the whole body. And though these gifts be in some that want the true love of God, (which is that *gratia gratum faciens*, the grace which makes a man accepted of God as a son) and that the most able and sufficient men be not allwayes the most religious, yet there may be use made of his gifts, and his *donum*, *endowment* must have honour; for *vas propter donum*, the very vessel for the gift must have respect.

Ezech. 28. 3.  
2 pet. 3. 15.  
Gal. 2. 11.

Math. 3. 11.

Judg. 8. 23.

2 Sam. 16. 23.

1. The reverence to any such is: first freely to acknowledge that to be in him, which he hath, and commend it, and praise God for bestowing it on him, as if he had imparted it to our selves, and pray that God would increase it in him, and make it become profitable to others. Not to think it a derogation to our selves to honour him that hath it, not to be of their minde that say, *Qui auget alienam famam, detrahit suam*, that he which honoureth another, detracts from his own worth. It was not *Ezechiel's* opinion in commending *Daniel* for his wisdom, as in that speech, *Art thou wiser than Daniel?* nor of *Saint Peter*, that commended *Saint Paul's* Epistles, and acknowledged a great measure of high and abstruse wisdom to be in him; especially considering that *Saint Paul* had reproved him to his face. Nor of *Saint Paul* concerning the other Apostles, when speaking of *James*, *John*, and *Peter*, he calls them pillars of the Church. Nor of *Saint John Baptist* in the commendation of Christ, *not worthy to loose the latchet of his shoes*. And this is to be done not onely to good men, but to evil also: *Gedeon* setteth out the deed of the Ephraimites, acknowledging his own insufficiency, in respect of their great achievements. And as in outward gifts, so in inward. *Asaph* is highly extolled for his wisdom by *David*, though he proved his enemy, yet *David* accounted him as an Oracle of God: And this is the first kinde of reverence due to them.

1 Sam. 18. 7. 8

Job. 1.

The contrary to this is. 1. When we stand affected as *Saul* who (being vexed with an evil spirit) was much moved that *David's* 10000, should be preferred before his 1000. 2. Secondly, as some deny, so others extenuate the gift that is in another. The manner is to say, it is true, he hath such a gift, but it is not so much as the world conceives it to be. As the devil said of *Job*, He is righteous indeed, but not as he ought, he serves God, but it is for a reward, not freely out of love.

Math. 9. 34.

13. 55.  
2. 11.

Jam. 1. 17.

1 Cor. 15. 10.

Ezech. 28. 17.

Rom. 6.

3. When men can neither deny the gift, nor extenuate it, for the measure wherein it is: then they will undervalue the gift it self, and vilifie it, saying, it is but a meane gift, little profit comes by it, either to the Church or common-wealth. It is better to be well read &c.

4. When the gift is such, as it is rare and excellent in the view and approbation of all men, that we our selves cannot but confesse as much, then we either taxe and upbraid him with the want of other gifts, or with the abusing of this; or lastly, we finde some fault in his life; one thing or other stands in our way, that we have not power to reverence it for it. We see it was so in Christ's own case, when he cast out a devil, which one would think was a work worthy of honour, yet instead of that the Pharisees told the people, he wrought this miracle by the power of the devil. And then they fell upon his breeding: what great matter can there be in him more then others. He is but a Carpenters son &c. and then they fell upon his life and conversation, and sift and examine that, he is a friend of publicans and sinners.

Answerable to this, there is a duty also required in him that hath the gift. 1. That he acknowledge whence he hath it, and say with *Saint James*; It is *desuper* from above. *Saint Paul* confest as much: by the grace of God I am that I am; nothing grew naturally in him. And consequently this ought to teach him humility, and not to be lifted up with it, as the prophet speaks. This want of humility spoiles all graces whatsoever. *Saint Gregory* saith, *Qui sine humilitate virtutes congregat quasi in ventum pulverem portat*. He that hath graces and gifts without humility doth

Com. 5. Of the honour due to those that excel in gifts. Chap. 9. 385

as it were carry dust in a great winde. And therefore S. Bernard said well, *Magna superbia, & delictum maximum est, datis uti tanquam innatis, it is a great arrogancy, and the greatest offence, to use things given, as if they had been natural.* De diligendo Deo.

Now the best way to expresse our humility is, by acknowledging the defect of other gifts in us, or at least by confessing that we carry about us a body of sin with S. Paul, that so the grace or gift, which God bestoweth upon us be not in vain, as it is seen in many. For it may be in vain two ways.

1. In respect of the Church: for it is many times seen, that there are many great and good gifts in many men without fruit.

2. In regard of himself: A man may have gifts and never do good to himself; neither in this life, nor in the life to come; he may be a Preacher to others; and yet be a probate. A mans own conceits, as the Wise man speaks, may tear his soul as a wilde Bull. And, as S. Chrysostome saith, there are some, who *fidem pradicant, & infidelitatem agunt; pacem aliis dant, & sibi non habent: that preach the faith, and their actions are without faith; they give peace to others, and want it themselves.* Rom. 7. 24. 1 Cor. 15. 10. 9. 27. Eccles. 6. 2. In Matth. 23.

3. The second duty that we owe to men of gifts is, *preferre & praeligere*, to prefer and choose such before others; yielding most honour to them that have best gifts. God doth *weisen*, separate men by their gifts, and wheresoever God hath placed his greatest gifts, at him he pointeth (as it were) with his finger, that we should give him the greatest honour. It is the Apostles counsel to covet the best gifts earnestly, and why the best gifts? *that by them you may profit most*: therefore by consequence, they that by their gifts profit most, even *de jure & lege salionis*, should have the best place, to do most good therein; and so for mean gifts, mean places. Learning (saith the Wise man) is to be preferred before silver and gold; yea, and precious stones. This is his order: If there were a choice to be made of gold, silver, precious stones, and learning, learning (saith the Wise man) must be chosen before the other. Rom. 12. 10. 1 Cor. 4. 7. 12. 31. 2. Prov. 3. 14, 15 8. 11.

It is strange, that the first point in moral Philosophy being that *bonum est eligendum, malum fugiendum*, good is to be chosen, and evil avoided; and the 2. *quod melius est, magis eligendum*, of things good the best is to be chosen, and *malis minimum*, the least of evils, that though these be principles in Moral Philosophy, and received grounds, yet now they must be proved, and when they are proved, yet they are not followed.

In the case of Rebellion, a sort of men, and they rebels; met and cryed, *The counsel of Husbai is better then Achitophels*, therefore we will follow it. In the case of Idolatry, he that will make an image will take the best wood, the best timber he can get. Thus can the wicked do, yet cannot we put the same in practise, we see what is best, and will not follow it. 2 Sam. 17. 14. Esay 40. 20.

They that founded Churches and Colledges had this reason. They would not give their lands to their kinned, lest they should have *heredes promiscuos*; they knew not whether their heir would be good or bad: but in Colledges they were assured they should have *heredes ex optimis*, the best heirs in the whole land; this was their opinion, and the ground of their institution, but now it is otherwise.

But the neglect of this choice *ex heredibus optimis*, (in Colledges) is a crossing the first institution, and a breach of great trust; for they as they left their lands and goods to so pious an intent, so they made their statutes for the most part imperative, and that they should be observed *virtute Sacramenti*: This is *summe mandare sub virtute Sacramenti*: and therefore the Canon Law saith, *Clarissime exponunt Legeslatores, se summe velle, quod mandant virtute Sacramenti*; that which is enjoined by vertue of an oath, is most strictly required, when Founders say, I charge you by your oath to deal faithfully with me, according to my will in observing these statutes; and therefore it is a grievous sin to crosse these pious intentions, and not *proponere meliores*, to choose the best first. There is an ill opinion, that the Electors are in this case like Porters, and the Scholars like Clay in their hands, they may choose what they will out of the same Masse, without any distinction in the person, and make vessels of



honour, as they please, as if election were not *res premii*, matter of reward, for those that deserve best; but that election is *ex mera gratia*, merely out of their good will, without any desert in the person chosen. But this is not Gods minde, for he, in appointing men for any office or employment, chooseth such as he hath fitted by gifts. The Prophet was a chosen shaft in Gods quiver. When Saul was rejected by God, he chose a Neighbour of his, (David) and why? because he was better then the other. Therefore when a better is neglected, and a worse elected, it is not Gods, but the Devils election.

It was Jehu's message to the Rulers of Samaria, to choose the best of Ahabs sons, and set him on his fathers throne. The Heathen themselves observed this rule. Esther 1. 19. *Ahasuerus* deposeth *Vashti*, and gives her royal estate to a better then she. And it was Pharaohs reason in preferring Joseph, though a stranger, because there is none so discreet and wise as thou art. Samuel was to choose a King; at first he was over-ruled in choosing Eliab, but when God had directed him not to regard the stature, but the gift, because God looks at that, then he goes on roundly; of all *Isbais* children, *neque hunc, neque hunc, neque hos, nor this, nor this, nor these* were to be chosen, till he came to David; and then *hic est ipse, this is he*.

1. For conclusion of this point. If right choice be made, there is a blessing promised. And if election be made of those in whom the Lord delighteth not, there is a fearful curse denounced, which should be a principal reason why care should be taken in elections.

2. A second reason is, that such as are irregularly chosen prove afterwards vain and light, unprofitable, *ventres oriosi, meer bellies*, fit for nothing. God never blesseth them that are not rightly chosen. Eli was blamed by God, for not correcting Hophni, now it is far worse to make a Hophni, then not to correct a Hophni.

3. It is a Maxime in Divinity, *Indignum promovere decipere est*, it is fraud and deceitful dealing to promote an unworthy person. It is a breach of the trust which the founder reposed in them, and so they deceive the party that gave his estate to promote those that are worthy. They deceive the world too, for they make a lye to the world, and do evidently bear false witness, for they say in effect, *This man is fittest*. They deceive the Church and kingdom: if any should come to a temporal Lord, and commend to him an unprofitable servant, promising one that should serve his turn, this were plain deceit; and such treacherie is in their dealings, that place unprofitable servants in the service of God, or the Common-wealth.

4. By this means they do *ponere sub periculo*, endanger the souls of those committed to them. For, for an unfit workman about any thing, and the work will be in danger to marred, and this danger is four fold.

1. Those that come in by favour, know they are like clay in the hand of the Potter, and their creatures that bring them in, and therefore consequently must be servile, to do as they will have them. Like to the *Doctores Bullati*, the Popes Doctors, that must hold this rule, *Quod Papa approbat, nemo potest improbare*: what the Pope approves no man must gainsay. Such men must sow pillows under their Patrons elbows, and sooth them up in their sins.

2. The second danger is, that they have not both the accusative cases; namely the *quem*, whom to teach, but not the *scientiam*, knowledge wherewith; so all that are committed to them lose both time and expence.

3. There can be nothing well done, when the place where they are, is *ingloriosus*, like to a maw, where there is *sordes & nutrimentum*, both bad and good nutriment: we know that to have one good and one bad joyned in an exercise, it can not be well performed.

4. Lastly, the danger is, in the perpetuity of an ill condition of that place where such are chosen members of a society, for they cannot but take in such as they are themselves, they will not for shame choose any better then themselves: and so here is a hazard of the place for ever.

Now the duty of the elected in respect of his place is, to be humble and to say with 1 Sam. 9. 21. *Saul, Am not I a Benjamite of the smallest of the Tribes, and my family the least of that tribe: how comes it that I am preferred to this place, I deserve it not: and with David, What am I, &c.* We see here is both *appetitus & contemptus honoris*, a desire and a

*contempt of Honour.* There is a laudable desire of honour, when one doth nothing against it *male agendo*, when he commits not that evil which should bar him from it; and there is a laudable contempt, when one doth nothing that is evil for attaining of it. But to prefer one because he is of kin, or neer by education, or a friend, or *spe lucri*, out of hope of gain, or to despight one that is good and fit; and that because though he be good, yet he will not be good for our turn. This is to shoulder out the gifts which should onely be regarded in elections.

2. Being in place, he must not think he is fallen into the pot, that he is in a place of rest; but he is to use that place so, that a greater preferment may befall him, to the end that he may do the more good, then he could do in a lower place. Ezek. 11. 3:

3. The third duty is, *utendum se prabere*, to offer himself that men may make use of his gifts: for *nemo accipit donum propter se*, no man hath a gift for his own use alone: but he must say, as the Philosopher to *Antisthenes*, *οὐκ ἑαυτῷ, I live to this end to be used by others.* The Wise man saith of wisdom, *that she sends out her maids, [the under arts] and crieth her self to the simple, Come.* And our Saviour (when two Disciples asked him where he dwelt) bade them come and see: and they went with him home. Prov. 9. 4. 5. John 1. 39.

The duty of the Inferiour in this is, to make use of the gifts of him that hath more or better then himself. *Eo se conferre ubi Deus est*, to resort to the place where God is: and where is that? The people are said to enquire of God, when they enquire of *Moses*. So in another place, when they enquired of the Prophets. There are things too hard for some, therefore they are to be resolved by them that have better gifts. Thus much for the excellency of the minde. Exod. 18. 15: Deut. 1. 17.

2. We come now to *bonum corporis*, the excellency of the body: *Old age. Capities venerabilis est*, gray hairs are to be had in reverence. There is an expresse law for it. *Thou shalt rise up before the hoary head, and honour the face of the old man.* And the Prophet joyneth ancient and honourable in one verse. And we may see that it was ever accounted for a blessing to that City that did enjoy the aged. The Prophet reciting the benefits that Jerusalem should enjoy at the restauration, hath this for one. *Old men and old women shall dwell in thy streets.* And it made *Job* at a stand, he knew not what to think, when he saw the wicked grow old. Sure it is, that among the curses which the man of God denounced against *Eli*, this was one, *There shall not be an old man in thy house.* The Apostle therefore willeth, that Elders should be honoured and intreated as fathers; which honour consists in several duties that the younger sort must perform towards them. *viz.* Levit. 19. 32. Esay 9. 15. zach 8. 4. Job 21. 7. 1 Sam. 2. 31. 1 Tim. 5. 4.

1. When ancient men are in place to be silent, and lay their hands upon their mouth, and give them leave to speak; the reason is given by holy *Job*, *because there is wisdom with the ancient, and in multitude of years is understanding.* *Elihu* being a young man, waited till *Job* spake: and gave his reason, *I am young and ye are old, I was afraid, and durst not shew my opinion; I said, Dayes should speak, &c.* The Philosophers rule was, that when we have made our own demonstrations, we must give way to *indemonstrabilia*, the positions of old men without demonstration, because they are grounded upon long experience. The neglect of this was the ruine of *Rehobuam*, who regarded not the counsel of the ancients, but took counsel of the young men. Ecclus. 32. 9: Job 12. 12. 32. 4. 7. 8. 1 King. 12. 8.

1. Answerable to this is the duty of the aged. First, they are not to be *puerum annorum*, children of an hundred years old. *S. Jerome* translates it *Elementarios senes*, Old men that were to learn their *A B C*: as they have *canum caput*, a gray head, so they must have *canum intellectum*, an understanding answerable. And therefore it is said, that honourable age is not that which standeth in length of time, but that is measured with number of years, but wisdom is the gray hair unto men: and in another place, *O how comely a thing is judgement for gray hairs, and for ancient men to know counsel.* Esay 65. 20. Wild. 4. 8, 9. Ecclus 25. 4.

2. The second is *assurgere*, to rise up before them, in signe of reverence. *Thou shalt rise up before the hoary head*, saith the Law; because they are in a special manner the image of God, who is called *Antiquus dierum*, the ancient of dayes, their hoary head is a crown to them, even a crown of glory, as the Wise man speaks, and so they have a resemblance of eternity. *Senectus est vestigium eternitatis*, old age is a print of eternity. Levit. 19. 32: Dan. 7. 9. Prov. 16. 31. 29. 29.

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There is *etatis temporis*, & *etatis meriti*, an age of time, and an age of merit, and there are as *S. Jude* speaks; *arbores autumnales*, trees that begin to blossom in the end of harvest, when their fruit should be gathered: such are true representatives of an old man without understanding; but yet, though they be such, they are to be honoured for their years, though they be not worthy *hoc pati*, to receive this honour, yet it is meet for us *hoc agere*, to give it to them. They must not be such trees, but *psalm. 92. 13.* *David's* trees, bringing more fruit in their age; the older the more wisdom must appear in them.

2. Answerable to this, they must so live, that their age may deserve honour. The Wise man tells us how this may be. The hoary head is a crown of glory: but how? if it be found in the way of righteousness: and then (as he speaks in another place) *prov. 16. 31.* The beauty of old men is their gray head. The Apostle describes in particular six qualities that they should be endued with. 1. Sobriety. 2. Gravity. 3. Temperance. *Tit. 2. 2.* 4. Soundness in faith. 5. Charity. 6. Patience.

3. The third duty is to provide for their ease, for age brings weakness, therefore young boyes must not sit, and ancient men stand. God provided for the ease of the Levites, after they were fifty years of age, they were exempted from the service of the Tabernacle, and yet had their allowance. The Prophet *Esay* mentions it as a signe of great confusion, and of judgement imminent, when children shall presume against the ancient, and the base against the honourable. If we carry our selves thus to aged persons, *sic fiet nobis*, so it shall be done to us, when we come to years, and *sic fiet nostris*, so shall others do to our fathers, and to our children, when they grow old. Old age is a burden, but young men should help to make this burden light to old men, by giving them reverence, which if they do they shall reap a blessing, by their blessings and prayers, which are in a special manner effectual with God: as on the other side by neglect of this duty they may expect a curse from God and the aged; for the blessings or curses of fathers or mothers are usually heard of God, and made good upon obedient or disobedient children.

3. We come now to the third kinde of excellency, consisting in *bonis fortuna*, the goods of fortune, as they are called; or in outward estate, as in Nobility, and Riches, &c. for noble men, and rich men are in Scripture usually called fathers, and consequently there is an honour due to them. *Nabal* was rich, and *David* in his message to him implicitly calls him father; *Give I pray thee to thy servant, and to thy son David, whatsoever cometh to thy hand*: and *Naaman* the Syrian was an honourable man, and his servants call him father; *My father, if the Prophet had commanded thee a small matter*, &c. The reason hereof is.

1. Because of the Common good, that they may bring to the Common-wealth in times of peace and of war: *Nervus rei-publicae pecunia*, money is the sinews of a Common-wealth, and therefore because God hath blessed them above others in their economical relation, the Common-wealth doth prize and esteem them accordingly, and prefers them above others, setting them among the elders in the gate; for if they have been careful in their own house, it is like they will be so also in the Common-wealth. *prov. 31. 23.*

Their duty answerable to this is expressed by the Apostle, to communicate their goods for the benefit of others, and to be rich in good works. *Nehemiah* had besides his own family, 150 others which he maintained at his table. *Barzillai* was a rich man, and he provided for *David* all the time that he lay at Mahanaim, when he was in danger by *Absalom's* rebellion, for which *David* would afterward have rewarded him. So when the king of *Assur* came to invade the land of *Israel*, *Menahem* the king gave him a thousand talents to pacifie him, which was leav'd as the text saith of all the mighty men of wealth, of each man fifty shekels of silver; and so by this means the land was preserved. Thus rich men are, and ought to be serviceable for the publick, and for this cause they are to be honoured. *1 Tim. 6. 19.*

2. A second reason is, because men that are rich may exercise some vertues which others cannot do, as Magnificence, Liberality, Alms, &c. and great men may promote and help forward good causes, and therefore there is reason that such should come in *partem honoris*, to have part of the honour. Examples of this we have in those that offered liberally for the temple, (which they could not have done, unless they had been rich) so that there was much left, which was employed for the maintenance of the



the Levites : and in the woman that moved her husband to provide and furnish a chamber for the man of God, which they could not have done, unless they had been able : and in those that cast in their wealth into the Treasury for the use of the Temple. Thus rich men may and ought to be helpful to the Church, to the prophets, to Schools, Colledges &c.

Answerable to this, the care of rich men ought to be, as well good, as great : when *Elymas* sought to pervert *Sergius Paulus* the Deputy, a great man in the Countrey, *S. Paul* withstood him, and laboured to keep the Deputy constant in the faith : And the same Apostle, after many lessons to *Timothy*, tells him, that the love of money is the root of all evil, and that by lusting after it many erre from the faith, and thereupon bids him take special care about rich men, intimating the danger of rich men, and the special care he should take about such, that they may be instruments of good to others. The Heathen man said, if he were to make *Amphions* harp, he would take greater pains about it, then in making a harp for a common harper.

Again the duty of the rich, as is there further urged by the Apostle, is not to be high minded, nor trust in their riches. The wise man observed, that they count their riches their strong tower.

And hence it is, that when they have any cause or controversie with another, though they have no right, yet they will think to carry all by their wealth, none must oppose them. Such a one was *Nabal*, so proud and surly, that no body could speak to him. But such should remember, that as *Solomon* saith, the rich and poor meet, and the Lord is the maker of both ; this should make them humble. And if they be thus towards others, then their duty is like *David*, to account themselves their sons, and them their fathers.

4. The last kinde of excellency, for which men are to be honoured, is *Excellentia beneficii*, the excellency of a benefit. Benefactors are called fathers. *Job* saith, He was a father to the poor : and whatsoever is *sub ratione beneficii*, comes within the compasse of this Commandment : and he that receives a benefit, is bound to honour them from whom he receives it.

There are three duties of the Benefactor, and as many required of him that receives a benefit.

1. Rich men must be benefactors, they must do good to some or other.

Its true, they are not bound to any particular person, none can challenge any thing *ex debito*, from them : for this is the difference between *officium* & *beneficium*, they may be bound to particular persons in *officio*, but not in *beneficio*, for here they may make their choice to whom, but they must do good wheresoever they are. They must not mark mens Ingratitude, though their benefits be ill bestowed upon such, for as the Heathen man said, *Melius est ut pereat beneficium apud illum, quam apud te*. It is better thy benefit be lost in his hands then in thine. A benefit must be freely bestowed, though the party deserve it not ; we must not look at his deserts to us, for *dignus est decipi, qui de recipiendo cogitavit cum daret*, he is worthy to be deceived, that when he gives, thinks upon receiving again. Like to those that in the course of giving benefits, look not, *ubi optime* but *ubi questuossime*, not where they may place them upon the worthiest and most deserving, but upon them that will be most beneficiall to them. Such a benefactor is as a man to his gelding, that when he means to use him in a journey, gives him so much provender, because he is to use him, and he will not otherwise hold out in his journey. And this takes away the honour of the Physician and Lawyer, that saves a mans life, or his estate, when they do it *propter questum*, for a reward. *Perdit honorem gratia, qui dat propter premium*, he loses the honour of the benefit, that looks at some reward. Its true, he cannot sufficiently be recompenced, that saveth a mans life, but if he prostitute his art for gain, he doth buy and sell, and so loseth his honour ; yet this is the course of the world, that it may be feared that in short time men will make indentures to binde mento be thankful, when they bestow their benefits.

2. Another rule is, they must do it speedily. It must not stick between their fingers : for *Ingratum est beneficium quod diu inter manus dantis haesit* ; *Gratissima sunt beneficia parata, facilia, occurrentia, ubi nulla mora fuit, nisi in accipientis reverentia* ; it is a benefit little worth that sticks long in the givers hands ; and they

they are most acceptable, that are most ready, easie to be obtained, and where there was nothing hindred them, but the modestie and bashfulness of the receiver: for indeed such benefits are not onely thanklesse, but costly. *Nulla res savius constat, quam que precium emitur*, theres nothing cost more, then that which is obtained with much suit and petition. And as it is cruelty to prolong the death of a condemned person, and a kinde of mercy (as we say) to rid him quickly out of his pain: so the prolonging of a benefit, tortures a man between hope and fear. And therefore *Duplex fit bonitas cum accedit celeritas, & minus decipiunt, cui negatur celerius*, that benefit is worth two, that a man bestowes speedily, and his expectation is lesse frustrate, that hath a quick denial.

Therefore as he said, *Apaga homines quorum lenta sunt beneficia, precipites injuria*, away with those men that are quick to do one an injury, but will consider on it before they will do you any good; for now, *profunde odium simul, & instilla beneficium*, men will powre out their hatred all at once, but a benefit must not be had but by degrees. They must weary out a mans patience, and then some little benefit: *Seneca* saith well, They must have *longum spectaculum potentia sua*, Their worships and Honour: pleasure must be attended, and at length with *donis* the gift, there must be *indignum* some gratuity returned. Thus the benefit becomes *Lapidosus panis*, gravel in the mouth, and so not thanks-worthy.

3. The third duty is, That when a man hath done a good turne to another, he must forget it, and not publish it: for as *Seneca* saith, *tacite danda sunt beneficia, ut nota sunt solis quibus profuit: interdum etiam ipse qui iuvatur fallendus est, ut habeat, nec a quo accepit, sciat*, benefits are to be bestowed in a silent way, that they onely who are bettered by them, may take notice of them; nay sometime it is an honest deceit to keep the party that is relieved from the knowledge of his benefactor. And though *Seneca* were but a heathen, without the true knowledge of God, yet herein he came nigh to the prescript of our Saviour in the distribution of Almes. For indeed that is true liberality, when a man conveighes it with silence, blowes not the trumpet, and when he doth works of mercy, not by way of ostentation, but supplies the necessities of men *occulte*, in a secret manner, that the mouth of the poor, not his own, may commend him. He that bestowes a benefit upon one, *ut ducat in triumphum*, to make him the object of his vain glory deserves no thanks for it.

To these we may adde two more. *viz.*

1. That he not onely forget it, but that he upbrayde not the receiver: and why? *Lacerat animum recipientis & premis frequens beneficiorum commemoratio*, the often putting a man in minde of the good turns he hath received, is a great pressure and torture to an ingenuous receiver. And indeed it comes many times to passe, that by this means good turns are turned into bad, and brought in contempt, that it repents the receiver that he ever made suit for them: and in this case *beneficium accipere est libertatem vendere*, a man loseth his liberty by taking benefits.

2. A man may give freely, readily, without boasting, or exprobaton, and yet want the chief, which is the affection. For *multum interest inter materiam beneficij & beneficium: Itaq; nec aurum, nec argentum, nec quicquam eorum que a proximo recipiuntur, beneficium est, sed ipsa tribuentis voluntas*. Theres great difference between a benefit and the matter of a benefit; so that it is neither gold nor silver, nor any thing els, which a man receives, that may be called a benefit, but it is the minde and affection of him that giveth it.

Now in giving there are also certain cautions to be observed.

1. The first caution is *Seneca's*. *Quamvis omni potentij dare debeas, tamen in beneficio spectandi sunt mores*, though we ought to give to every one that asketh and hath need, yet in bestowing our benefits we ought also to consider the manners of them that aske; that is, to prefer honest and well conditioned people before others, that have need; *Beneficium nobis dignis datur, omnes obligat*, A man obligeth all to him, that doth good to them that are worthy of it.

2. Another is, that our liberality keep the rule of proportion. *Saint Ambrose* saith, *modum liberalitatis tenendus est, ut quod benefaciis, quotidie facere possis*. We

are to keep a meane in our liberality, to do well to day, that we may do well to morrow also: his reason is, *Deus non vult simul effundere, sed dispensari*, God would not have us powre out our estate at once, but (like good stewards) distribute them as need shall require. Diferetion is a necessary quality in a giver. Therefore we must take heed that our liberality exceed not our means, for unjust actions alwayes follow such bounty.

1. The reciprocal duties of the receiver are these. First he that receiveth a benefit oweth a recognition or acknowledgement of it. *Seneca* (out of whom the Fathers have most of that they write upon this subject, and certainly but for some stoical tenets his books de beneficiis are excellent and worth the reading) saith; *hec beneficii inter duos lex est: alter oblivisci statim debet dati, alter accepti nunquam; quid dedit beneficium, taceat, narret qui accepit*, the law of a benefit stands thus between the giver and the receiver: the first should presently forget what he gives, the other never what he receives; he that gives should hold his peace, but he that receives should not be tongue tied. Therefore the receiver is to acknowledge that such a one was Gods instrument to convey such a blessing to him. He must *eandem bilaritatem habere accepti beneficii, qua fuit petiti*, have the same cheerefulness after the receiving of a benefit, which was at the asking of it; because *gratia* doth so soone *senescere*, a good turne doth so soon wax old, therefore a mans value and estimation should be still the same.

2. There must not onely be an inward acknowledgement, but also *effusio affectus*, the powring out of the affection, by an outward acknowledgement in words, for this is *Testimonium excellentie*, an outward testimony of the excellency of such a one, whom God hath exalted to be a benefactor, and so a performing of this duty of honour to him. If he remember it, I need not; for *exprobatum est satisfactio pro beneficio*, he is satisfied by upbrayding me. If he forget it, I must not, but tell it, and not extenuate it, but be *benignus interpret*, a candid interpreter of his affection that bestowed it: as that it was a great benefit, or at least that it was great to me; or lastly, that his affection was great to me. And by so doing he shall not lose, but benefit himself; for *invitat ad magna, qui gravioriter suscipit modica*, he invites a benefactor to give great things, that gratefully entertaines small ones.

3. The last is to expresse thy thankfullnes really when occasion shall be offered, that he shall have the like need of thee, as thou now hast of him (which thou must not desire or wish) and in the meane time to acknowledge that thou canst not recompence him. I meane this gratitude must be for real benefits, for there are some to accounted that deserve not the name: men now a dayes call *sinum injurie beneficium*, they think they do a benefit, when they give over doing of injury; and it is a policy with some, *mergere aliquos ut extrahantur*, to throw men into the water that they may pull them out, and when they have pulled them out, they think they are beholding to them; such are not worthy the name of benefits, nor are we tied to gratitude for such, but for other benefits, if the benefactor stand in need, I must help him, if I be able, if not, yet my diligence about him, and the best counsel I can give, he must not want; I must alwayes wish him well and acknowledge that I am never able to recompence him: otherwise I am unthankful, and unthankfulness is a great vice: *beneficiorum perditio, siccans fontem pietatis*, the bane of liberality, and a dryer up of the fountain of goodness. Therefore if we can, we must *rependere majora*, requite them with greater; if not that, yet *par pari*, do like for like; if not that neither, then we must *transferre ad Deum*, commend them over to God by our prayers, and desire him to requite them.

Yet (by the way) we are to take notice, that there are some cases, wherein a man is not to be said to be unthankful, though the benefactor so account him.

1. As first, if a superiour bestow a benefit upon an inferiour, expecting, that he shall like what the other loveth, and mislike as he misliketh, and so to be at his command, or els he will repute him as an unthankful person. But unthankfulness is *res gratia, non officii*, a matter of grace, not of duty, and therefore tis no unthankfulness not to follow him in his humour.

2. Secondly, If he require any thing of me by way of justice or duty, it is no



unthankfulness in me to deny it: for as in his benefits, there was a *licet dare, aut non dare*, it was lawful for him either to give, or not give; so in matter of thankfulness, there is a *licet facere aut non facere*, a lawfulness to do or not do that he requires; if he require it *in re gratia*, by way of thanks, I will be thankful, but if *in re officio*, by the way of duty and justice, or for that he hath done to me, he must pardon me, and yet I am out of the mark of ingratitude.

3. Lastly, he would have me to follow his appetite, and do an unjust act, and refuse to consent to him in it, is this unthankfulness? no surely. For the rule is, *Quod tibi fieri non vis, alteri ne feceris*, a man must do as he would be done unto: that love he beares to himself, must be the square of his love to his neighbour; nor is it required, that I should do any more for my neighbour, then for myself. If any appetite then should leade me to any unjust thing, should I consent to it? no; for so I should hurt my self in consenting to sin against my own soul. In like manner, if my neighbour require me to do a thing unjust, I must not consent, for it is against the love I owe to my own soul, which must be the rule of my love to him. And so, for the pleasure he hath done to me, he would have me do my self and him a displeasure, by my consenting to do evil at his instigation, to hurt both his soul and mine own, and so to do evil for good. There may be in this case *species ingratitudinis*, a shew of ingratitude, at the first sight, which a good man may be taxed withal, but being weighed in the true ballance, it is no unthankfulness at all. A good man *per medium infamiam huius ingratitudinis*, will *tendere ad officium*; this reproach of unthankfulness not deserved, will make him look the more strictly to the duty of true gratitude. And thus much for the special duties of Inferiours and Superiours required in this Commandment, and the sinnes forbidden, according to our first rule for expounding the Decalogue.

## CHAP. X.

*That this law is spiritual. The duties of Superiours and Inferiours must proceed from the heart. Special means conducing to the keeping of this commandment. Signes of the true keeping of it.*

Second rule.  
of extension  
to Homoge-  
nea.

FOR the second rule of extension, that where any thing is commanded or forbidden, there all that are *Homogenea*, of the same kinde or nature are commanded or forbidden, we shall need to say nothing, all the *Homogenea* being already handled, under the first rule.

Third rule of  
extension,  
This law is al-  
so spiritual.

3. The third rule tells us, that the law is spiritual, and reaches to the heart, and so is this law, it must be kept in heart and spirit, as well as in the outward man, both by superiours and inferiours.

psal. 78. 73.  
1 pet. 5. 2.

1. For the superiour. We see that *David* fed his people not onely *intelligentia manuum* but *in simplicitate cordis*, with a faithful and true heart: and *Saint Peter* expresseth the duty of superiours (as it ought to proceed from the heart) by two words, *involunt* and *volunt*, willingly, and readily. And because as was toucht before, there may be an usurpation of power, without any just title, as well as an abuse of lawful power, therefore none must in heart seek or desire to usurp authority over others, they must say with *David*, *non est exaltatum cor meum*, my heart is not haughty, and remember the Apostles rule, *ne quis sapiat supra quam oportet*, not to think more highly of himself then he ought, but be sober minded: for as the heathen observed, it oft falls out, that there is *purpureus animus sub rudipanno*, an high mind under a beggars cloak; some are like the bramble in the Parable that would be king over all the trees, or like the thistle, that would match with the Cedar of Lebanon.

psal. 131. 8

Rom. 12. 3.

Judg. 9. 15.  
2 Kin. 14. 9.

Judg. 5. 9.

2. The spiritual duty of Inferiours is, first, with a ready and willing minde to obey their superiours, as it is in the song of *Barak* and *Deborah*, the people came willingly: Not like *Thendai*, who would have no governours, *Tumultuarius spiritus*, spirits of opposition, nor yet like the Herodians (the other extreme we mentioned before) *spiritus aulici*, servile flattering spirits, the former obey no further then

then they are forced. Job tells us of some like these, that as soon as the cord is loosed, will loosen the bridle themselves; these are the sons of Belial: and the other sort are as far in the other extreme, who are *servili spiritus*, of a servile and base spirit. To avoid both extremes, we must obey as the people promised to obey *Joshuah*. All that thou commandest we will do, and whithersoever thou sendest us we will go; tantum si *Jehovah fuerit tecum* (as some read the words) *only if the Lord be with thee*, so long as thou dost not depart from him, we will not depart from thee. That tantum must be our direction, we must obey so far as they go not contrary to Gods commands; if they command contrary, we may disobey, and yet remain good Subjects. This for the spiritual part of this Precept.

4. The fourth rule requires the means conducing to be handled, and these also have been partly handled before, and therefore may be passed over here; only some more means we may observe for the Superiour in his duty, out of the 101 Psalm.

1. To think of his accompt, *Quando venies ad me? When will God come?* This must be his thought, he must give an account, how he hath executed his place. God will demand *ubi est grex tuus? Where is the flock that was given to thee?* Psalm 101. 3.

2. The next is in the same verse: for the well ordering of a kingdom he will begin at his own Court; if a king, if a Master of his own family, he must begin at himself, *I will walk in my house with a perfect heart*. Our Saviour saith, *Qui facit peccatum, servus est peccati*: he that committeth sin is the servant of sin, and he is not fit to rule over others; that is under the bondage of that, from which he should deliver others. John 8. 34.

3. Thirdly, his eyes must be upon such as are faithful in the land: he must pick out those that are *integri, wise, sound, and uncorrupt*, which are worthy to be in place of government. He must be careful to know such as are fit to be called *ad praemium*, to rule under him, that so when there is occasion he may employ them in publick service. Psal. 101. 6.

4. He must consider what they be which he ruleth over; *they are the City of God*, and therefore he must not esteem of them lightly. It is Gods work, and they are Gods people, Citizens of Gods city. The Heathen man could say to a governour, Remember you are over free men, and over *Athenians*, thereby admonishing him, to be moderate and careful in his government: much more should it make all Christian governours careful, when they consider the dignity and worth of those they are set over, that they are the city and servants of God, and redeemed by the blood of Christ, &c.

And as these are some means, the consideration whereof may work in Governours a care to perform the duties of their places aright; so again, there are means to keep men from usurping authority, and affecting, without lawful title, power over others, or aspiring to higher places then they are fit for. To this end they should labour to humble themselves, as *David* did, who accounted himself *a dead dog, a flea, a worm, and no man*. And seeing the defect of gifts in themselves, to be content (with the Apostle) *with what place soever they are called to*; and with *David* to say, *Ecce me, Behold here am I, let God do with me what seemeth good to him*. Thus ought a man to stand affected to preferment, and to say, If I be fit for the place, God can provide it for me. If he do not, what dignity soever it be, I can be as well without it, as with it. He ought to think with himself, that though he be *Dominus ingenii & linguae*, have wit and eloquence as command, yet if he be *servus peccati*, a servant of sin, there is matter enough to humble him. And because there is in every man naturally a spirit that lusts and longs after honour as the babe longs for the breast; therefore with *David*, he should abashtare; wean himself from aspiring thoughts, by such considerations, as these. Nay the same king goeth a degree further. *Michal* thought he abased himself too much by dancing before the Ark, but he told her, he would yet be more vile and base in his own sight: so far he was from aspiring after an higher estate, that he would prepare himself to be in a lower condition, if God should please to set him lower. Thus it would be good, if we would prepare our selves before hand, and to say as *Balak* did to *Balaam*, though he were a Heathen king, *I thought so have promoted thee; but God hath kept thee from honour*: he acknowledges it to be Gods hand to keep men from preferment, God disposes of honors and preferments as he pleases. When the sons of *Zebuldee* would needs sit one on the right, the other on the left hand of Christ in his kingdom, Christ tells them, *Those places must be for them, for whom his Father had prepared them*.

Ezek. 13. 4.

them. In Ezekiel it is said, *the Prophets were like foxes in the desert*: and so in the Schools of the Prophets, we finde every one like foxes, hungry and ravening for pre-terment, as a testimony of that excellency that is in him. Thus we are ambitious still of higher places, forgetting that lesson of our Saviours, of *saking the lowest places*. Luke 14. 8, 9. 12. 42. *A good Steward (as he saith) will give to every one in the house his portion, his portion, and no man ought to expect more: he that will have more then his portion, requires an unjust thing of the Lords Steward.*

The fifth rule.

5. According to the fifth rule we are to speak of the signes of the performance of these duties.

The signes.

1. For Inferiours. The signes of their honouring their superiours may be gathered from that speech of the Heathen, *Nec dicto, nec facto, aut vultu laesi, I have not neglected my duty, either in word or deed, or by so much as an ill look*: and as for *vultu*, the common saying of *vultu saepe laeditur pietas*, shews that by a wry countenance, a man may break this precept.

The signes ( in the next place ) when inferiours give honour to their superiours may be these; and a man may be honoured or dishonoured, *Dicto, Facto, Vultu*, for these three wayes *leditur pietas*.

Heb. 13. 17.

1 Sam. 24. 5.

1. *Facto*. We must shew our reverence to them by our deeds. Our outward acts ought to be such, as that they may rejoyce and take pleasure in their government, and not grieve, as the Apostle speaks. *Dauids heart smote him, when he had cut off Sauls skirt*. He did not hurt *Saul* in the Cave, yet *his heart toucht him*, because he had toucht his garment, and had thereby dishonoured him, by spoiling his garment. We must not then do the least act that may reflect upon our superiours, but testifie our honour by all acts of obedience and duty; yea, by doing more then we are bound to; this is a good signe that we do truly honour them, if we do not barely our duty, but abound in every good work, by doing more or oftener then law requires. The Apostle speaking of a duty tells the *Philippians*, that it was not so much the matter of the duty he esteemed, or weighed, the paying of riches or maintenance, but *visum*, the fruit abounding, that should be accounted as an *exsuperum* at the day of reckoning; this was it he valued. By this means we shall not be like *Simeon* and *Levi*, that made their father stink among the inhabitants of the land, but cast a comfortable smell, that God and our superiours shall take pleasure and delight in.

2 Cor. 9. 8.

Phil. 4. 17.

Gen. 34. 30.

Esay 9. 17.

2 King. 2. 23.

2. *Dicto*. Honour must be shewn in words, as on the contrary contempt may be shewn in words, as we see in the example of the children that mocked *Elisba*, and were destroyed by bears; and of the Pharisees that derided Christ, which is elegant in the original *Quia etiam, naso suspendebant, they took it in snuff*, and expressed their derision by drawing together the nose, they made noses at him. Therefore blessed is he that speaketh to an understanding ear; an obedient ear will be willing to hear his faults without deriding or scoffing at his Superiour.

Luke 16. 14.

Prov. 15. 31.

25. 12.

Gen. 4. 5.

31. 2.

Prov. 21. 29.

Psalm 131. 1.

2 King. 3. 14.

3. Lastly *vultu*, for the countenance. Honour as well as contempt may appear by the countenance. We see *Cain* liking not his brother, *hanged his look*, his countenance fell. *Laban* upon displeasure taken against *Jacob*, altered his countenance; it was not to him as before. *S. Jerome* upon the 16 verse of the 80 Psalm; saith, there is *vultu increpationis*, a chiding countenance, and *vultu detractionis*, a countenance that can detract, which is, as the Wise man saith, when one doth harden his face, or put on a bold face when he is rebuked, or hath, as *David* saith, a proud look, whereby he doth as much as in him lies, *vultu ladere*, dishonour him by his looks. *Elisba* saith, that if he had not revered the face of the king of Judah, he would not once have looked upon *Jeboam*; intimating that to Superiours especially being godly, reverence must be shewed, and that it may be shewn even in the looks.

For Superiours, because as they lay their power as bottomless, so their abuses are bottomless: therefore there are certain signes of a good government.

Esay 32. 3, 4.

1. The Prophet tells us, that in a good government, *the eyes of them that see, shall not need to wink, and the mouth of them that can speak, shall not need to be silent*; a man may speak the truth freely without danger or controul: a flagitious man shall not be called, Good Sir, and as it is verse 5. *the base shall not be called liberal, nor the churl honourifal*. He gives us to understand, that in an ill government a man must see and not see, as the Poet said, *Quod scis, nescis*. We may see this in the examples of *Esay* and *Amos*. *Amos* lived in the dayes of *Uzziah* and *Jeroboam*, and he



tells us, that then it was a time for the prudent to keep silence, because it was an evil time. A wise man must hold his peace, lest it should fare with him; as with the Levites, when the Danites cried, *Take, hold thy peace*; which he was forced to do lest they should have slain him. It was certainly no signe of good government; when our Saviour for saying he was not bound to accuse himself before Caiaphas, was smitten on the face by a Catchpole: and when Ananias commanded S. Paul to be smitten on the mouth, because he pleaded his own cause; whereas Esay living in the dayes of Hezekiah, a good king, durst say to Shebna, *Who are you? whence come you? and God deal thus and thus with you.*

Amos. 5. 13.

Judg. 18. 55.

John 18. 22.

Acts 23. 2.

2. A second signe of evil government is, when men cannot have justice, but are delayed by those that should right them. S. Paul notwithstanding his appeal to Nero, could get no justice, because Nero being upheld by his under governours, must also uphold them. Achish could confesse that David was upright, yet he told him, he must not go with him for fear of displeasing the Lords of the Philistines.

1 Sam. 26. 67.

3. Another signe is by their speech: which the Heathen observed: A good Governour saith, *admirum est, it is my duty, and I must do it*: An evil Governour will say *Quid, I have power and I may do it*: He boasts with Saul, *I can give you vineyards, &c.* and with Pilate, *I have power to crucifie thee, and power to let thee go.*

4. A fourth signe is out of Menander, when their eye-brows swell so, that they will refuse to amend what is amisse. If there be any fault, and if you tell them not of it, they will say, *Why did you not tell me of it?* and if you do, they will say, *non habemus, we will consider of it*; and then it shall be as much amended, as if it had never been mentioned: and also you shall, when opportunity serves, be remembered with some mark of displeasure, as one too busy or pragmatistical. When one told Joab of Absaloms hanging in a tree, he asked him, why he did not kill him; but the other replied, that considering the kings strict charge to the contrary, Joab himself (if the fact had been done by another) would have been ready to accuse him to the king, and to have him punished.

5. It is a signe of ill government, when Religion is pretended to stop justice. It was much practised in the primitive times, and oft complained of by the Fathers. If any of the Rulers or Officers had wronged a Christian Bishop, and he had complained to the Emperour who promised justice, and appointed a day for hearing; then would the Deputy come and say, *This man is a Christian*; he ought to be patient, and to forgive injuries, and not to go to law, its against the principles of his religion. And thus they were dismissed without justice and reproached for their labour. So it is often with others: especially, if any Clergie-man seek for justice.

Acts 16. 37.

6. Lastly, The thriving of the righteous is a good signe: In his dayes (saith the Psalmist) shall the righteous flourish. But on the contrary, when as the Heathen observed, *The flatterer is chief in esteem among Jews, and the Sycophant the next, and the lewd and naughty person is the third.* This is a signe of ill government. Such a Sycophant was Doeg, who accused David to Saul, and made him pursue him; his crime was such, that there was no sacrifice appointed by the Law to expiate it; and therefore David said, *Let him be cursed before the Lord.* It is reported, that when Caesar first entred upon his tyrannical government, he gave preferment, *sic ut non honestaret homines; & tamen inquinaret ornamenta*, so that the men had no honor by them, but dishonor was brought upon the preferments, and these places of preferment are discredited, when unworthy men as Sycophants and lewd persons are placed in them by governours.

1 Sam. 22. 9.

26. 19.

6. The sixth rule for expounding the precepts is, that we do not onely observe them our selves, but cause them to be observed by others: According to this, we must not onely honour our Superiours, but draw others to this duty. The negative precept is given by the Wise man, *My son, Fear God and the King; and sheddle not with those that are given to change, &c.* We must neither be principals nor accessories in any rebellious course against our Sovereign, neither do any thing of our selves, nor draw others to joyn with us in any such unlawful course. An example we have in David, when he had Saul at advantage, he would not hurt him himself, nor would he suffer Abishai to destroy him; for who (saith he)

The sixth rule:  
Of procuring  
the observation  
by others.  
Prov. 24. 21.

1 Sam. 24. 10.

26. 5.

can stretch out his hand against the Lords anointed, and be innocent? And as they contain a dehortation from disobedience and rebellion, so *contra*, we have an exhortation for obedience and subjection. Gedaliah, as he was willing to submit himself to the Chaldees, so he exhorts others, *Let us serve the king of Babel, and it shall be well with us*. When any shall rise in the gain-saying of Corah, against Moses or Aaron, we must not onely not joyn with them, but withdraw others from them, and say with Moses, *Depart from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins*. But on the other side, if they require things directly and evidently contrary to the commands of God, *Deo potius quam hominibus*, we must not obey them our selves; nay, we also must exhort others not to obey them: if their authority be lawful (though abused) we must rather suffer then resist: but if it be usurped, and without any colour of title, we may resist them, if we be able; for tyrants without title (while the lawful Governour hath not relinquishd his claim) are to be accounted as publick theeves and robbers, its lawful for any to destroy them: and thus we may say with David, *Quis consurget mecum, who will rise up with me against the evil doers?* We must get as many as we can to joyn with us, to deliver us from the oppression of such as usurp or invade the authority of our lawful Sovereign.

## C H A P. XI.

The second part of this Commandment, A promise of long life. Reasons why this promise is annexed to this Commandment. How this promise is made good. Reasons why God sometimes shortens the dayes of the godly, and prolongs the dayes of the wicked,

**W**E are now come to the second general part of this Commandment, which is the Promise, *That thy dayes may be long, &c.* a prolongation of dayes. In the second Commandment, there is a general promise, to them that love God and keep his Commandments. In this there is a particular promise for them that observe this Commandment; and therefore its true which the Apostle observed, that this is the first Commandment with promise, that is, with a particular promise.

Ephes. 6. 2.

Now the reasons why God adds a promise and reason to this Commandment may be these.

1. Because (according to the proverb) *Adorant plures orientem solem, quam occidentem*, there are more that worship the rising, then the setting Sun: and old men are compared to the sun going down. Job saith, that a man towards his end is like a candle burning within the socket, or a lamp despised. So consequently our fathers having one foot in the grave, are neglected, because there is no further hopes of receiving benefits by them, whereas if they were still growing up with us, there were further expectation of good towards us. Therefore God adds this reason or motive to stir us up to give due honour to them, even when they are old, because we shall be rewarded our selves with honour and long life.

Job. 12. 5.

2. Secondly, there is a convenient proportion between the promise and the duty, which is most just. The Heathen man saith, *Si acciperis beneficium gratis, tuere*; if thou hast received a benefit, preserve it. We received a benefit in our birth from our parents, that is our life: be thankful to them, and so maintain it; for God then will have our life preserved by them from whom we had it, and that is, by their benediction if we shall continue in our honour to them. *Pietas*, saith S. Ambrose, in parentes grata Deo, marcos parentum, filiorum stipendium; this piety towards parents is acceptable to God, and is the just reward from children to parents, &c. And S. Paul saith, it hath not onely the promise of this life, but of that to come. And therefore this second reason is explained, *ut bene velis eis, ut sit, ut ita may go well with us*. For, as it is said, that if all the Adverbs, as *diu*, &c. were linked together, and bene and male were left out, they were nothing worth. And therefore God makes a commandment upon this Commandment, after he hath said [that thy dayes may be prolonged] he adds, *that it may go well with thee*: *ut non solum vita sit longa, sed laeta*; that thy life be not onely long, but happy.

In Psalm 118.

1 Tim. 4. 8.

Deut. 5. 16.

Now

Now parents blessing much conduceth unto this, that by their blessing we may prolong our dayes. The blessing of *Noah* to *Sem*, reached to life eternal, and of *Japhet* to this life; that he should dwell in latitudine terra, be enlarged and dwell in the tents of *Sem*: and a curse fell upon *Cham*, both for this life; and the other, and that upon him and his posterity.

This blessing of the parents is effectual, because it is a fruit of faith, as the Apostle tells us, in the case of *Isaac* blessing *Jacob*; and of *Jacob* blessing the sons of *Joseph*; and as their blessings, so their curses are effectual; we see it in the story of *Isaac*. He bids *Esau* fetch him venison, that he may bless him; *Rebecca* counsels *Jacob* to prevent *Esau*; he dares not lest his father curse him, yet at his mothers instigation he adventures, and *Isaac* blesteth him with a blessing which afterward proved effectual, for when *Esau* came to be blessed, *Isaac* told him, *dedi fratri tuo benedictionem, & eris benedictus*, I have blessed him, and he shall be blessed: yet *Isaac* loved *Esau* better then *Jacob*; but this was the work of Gods providence, that *Isaac* should give the blessing to *Jacob*.

So likewise in *Jacob*'s blessing of *Ephraim* the younger before *Manasse* the elder, the younger should be greater then the elder, though he should be great too: a strange blessing it was (for the manner) and mighty (for the effect) and when *Jacob* blessed *Joseph*, because he had fed his father, (a part of the honour here commanded, as was shewed before) therefore he blessed him with the blessings of the heavens, of the aire, and of the deep; and this blessing proved effectual; for that Tribe continued longest in prosperity, and remained with *Judah*, when, the ten Tribes were carried captive, and never returned. Thus the parents are the instruments which God chooseth to convey his blessings by; you are the blessed of the Lord, as the Prophet speaks; The blessing is Gods, and parents the instruments.

Before we leave this a question must be answered.

How is this promise fulfilled; since we see by daily experience, the contrary, we see that dutiful children have died in the strength of their years, and disobedient and stubborn have prospered and lived long; and therefore that is very true which the Preacher tells us, all things come alike to all &c.

1. We say, that riches honour, long life, and other outward things are but gifts of Gods left hand, and are common alike to all; as well to the bad as to the good. *Isaac* in his blessing gave the fat of the earth to *Jacob*, and after, verse 39. He gives it to his brother *Esau*; and prosperity is the lot of the wicked as well as the godly, *ne boni nimis cupido persequerentur*, lest the good should be set too eagerly upon it; and adversity is common to the godly, as well as the wicked, *ne illa turpiter effugiantur*, lest the godly should shun it basely.

2. Again, the reason why adversity is common to both is, because if it should fall upon all the wicked in this life, question would be made; where is that judgment we look for? And if wholly upon the godly, we should be apt to say, *Deus non respiciet nos*, God regards us not, his providence failes. And therefore to let us see, that his providence continues; he will give to his children some good things here; and to let us know, that he hath judgement in store, he imparts some of them to the wicked. Nor will he bestow all upon the ungodly, because then they would be apt to conceive, that they were not at Gods dispose, but would sacrifice to their own net, and attribute all to outward means: nor all upon his children, lest the devil and his instruments say; as he did concerning *Job*; doth *Job* serve God for nought?

But how then shall we acquit God of injustice, and how is his promise of long life, to them that honour their superiours performed?

1. The distinction of *bona* and *male*, will acquit him. A promise must carry a benefit with it, if not, it were better to be without it then to have it. Now long life, without that blessing of going well with a man, is a disfigurement. It is the comfort and delight which we enjoy in our life, which is here promised as a blessing. For Saint *Augustine* saith, *non est vera vita, ubi non felicitas, vivitur*, that cannot be called a true life, which brings not content and happiness with it. *Eliab* being persecuted by *Jezebel*, thought his life not a benefit, and therefore quits God of his promise. Now, O Lord, take away my life. And indeed long life may be no benefit in two respects.

1. In



1. In regard of the evil times. *Josiah* was a good king, but the times began to be evil, Jerusalem was ere long to be destroyed. Therefore *Huldah* the prophetess sends him word, that God would gather him to his fathers, and that he should go to his grave in peace, and his eyes should not see the evil that God would bring upon that city. God shortned his dayes, to free him from a further evil, he being but 39. years old when he died.

2 Kin. 22. 20.

2. In regard of himself; lest he should be corrupted. The righteous is taken away from the evil to come. It is said that *Enoch* was *raptus a facie malitia*, taken away from seeing wickednes, lest either he should have been infected or grieved at it: and to the pleasure of his long life here, would have been a displeasure to him, by the danger of eternal death.

3. The second answer is, to that which is secondly objected [that though God takes them out of this life in these respects, yet the compensation is more then equivalent] he makes them amends, and that fully. For as when *Herod* promised *Herodias* half his kingdom, if he had given her all, it had been no breach of promise in him, so if God give to those that honour their parents *vitam perpetuam*, everlasting life, instead of *prolongatam*, a long life, he performs his promise to the full, so he that promises ten pieces of silver, and gives ten pieces of gold; and he that promisseth an hogshed of beer, and giveth as much wine, breaks not his promise.

Marc. 6. 23.

3. But the best and most sufficient answer is this. There is no temporal thing, that doth *cadere in promissum Dei*, come within Gods promise further then it shall be conducing to the life to come: for this life is but *via ad vitam*, the way to the other, and better life. And therefore whatsoever God promisseth in the way it is but as it furthereth to the end, *Infima pars perfecta felicitatis est terrena felicitas*, earthly felicity is no happines, unlesse it dispose us to eternal felicity: because (as it was said before) all things must *cooperari in bonum*, work together for good; *ut ita disponatur de minimo, quemadmodum convenit summo*, that the lesse blessings may be so disposed, that they may agree with the chief good; or at least *ne periculum fiat de maximo*, the greatest good may not be hazarded by it. And in this respect it is certain, that as it is not prejudicial to the life to come, God keepeth his promise. Therefore (as one saith) our lives may be ventured *pro Rege, lege, & grege*, for the King, the law, the flock.

Rom. 8. 28.

1. *Pro Rege*, for the king. Thus when *David* was in danger of being slain by *Ishai-Beneb* one of the sons of the Giants, *Abishai* hazarded his own life, to save *David*, and so rescued *David* and slew the Philistim.

2 Sam. 21. 16.

17. *psal. 44. 22.*

*Jude vers. 3.*

*Jam. 5. 10.*

2. *Pro lege*, for religion. For thy sake (saith the prophet) we are killed all the day long, Contend earnestly for the common faith, saith Saint *Jude*.

3. *Pro grege*. As the prophets were examples, so must we.

In these cases, if a man should be desirous of life, he may live, but this life will prove derogatory to the life to come. But if in the same cases we shall lose our lives, God doth not onely reward us with *vita gloria* the life of glory in the other world, but with *vita memoria*, we shall have an everlasting memory and honour in this world. The righteous shall be had in everlasting remembrance, saith the father, and the memory of the just is blessed, saith the son: and men shall say, Praised be the Lord that ever such a man was born; and say, *Quomodo mortuus est iste*, how bravely died such a man.

*psal. 112. 6.*

*prov. 10. 7.*

Now there are some reasons also, why God longeth the lives of the ungodly, and though they cannot expect it by vertue of his promise as the godly may, for, no promise is made to the wicked.

2 Tim. 2. 25.

16.

1. To give them time to repent, that they may recover themselves out of the snare of the devil, as the Apostle speaks. And this we see in Saint *Paul* by his conversion, and the not cutting off of *Solomon*, when he had forsaken God, and followed strange women, and false Gods, was the cause *sine qua non*, of his returning to God.

2 Kin. 21. 14.

16. 20.

2. Secondly, God hath thereby a respect to the progenie of the wicked; If God had cut off *Amnon* while he had been yong, good *Josiah* had not been born: and if *Ahaz* had not been suffered to live, *Hezekias* had been lost.

3. Thirdly, God suffers wicked men to live, that they may be rods and scourges for

for the exercise and trial of his Church. The Prophet in the person of God calls *Abner*, the rod of his anger.

Esa. 10. 5.

4. The last reason may serve as an universal document. God suffers such men to live long, to teach us long suffering, by his patience and long suffering. The Apostle voucheth the same, when he saith, what if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath. But as the Prophet tells them, God will not suffer them to escape for ever. Rom. 9. 22.

1. The godly shall come out and look upon their carcases, and in the meane time they shall be but as condemned persons, nay they shall condemn one another. *Jezebel* condemnes *Zimri*, had *Zimri* peace which slew his Master? And *Abson*, though he were rebellious to his father, yet he could condempne *Hushai*, for leaving *David*; is this thy kindness to thy friend. Eza. 66. 24. 2 Kin. 9. 31. 2 Sam. 16. 17.

2. As the Prophet *Esa* hath it in the forenamed verse, *vermibus eorum non morietur*, their worm shall not die; *Conscientia ipsorum pana*, their very conscience shall be a punishment to them. So that their life may be *longa*; not *lata*, long, but without delight or joy. Aug.

3. The third is out of the same verse, *ignis eorum non exstinguetur*. Their fire shall never be quenched. Their misery shall never have end.

4. And lastly (there too) they shall be an abhorring to all flesh. They shall be odious to every good man. Their name shall be forgotten. God will root out the remembrance of them from the earth. The name of the wicked shall rot. psal. 34. 16. Prov. 10. 7.

And though God take away the righteous betimes, yet in the way of righteousness is life, and in the path-way thereof there is no death, as the wiseman speaks. 12. 28.

And to conclude with the words of the Preacher, though the days of the wicked be prolonged, yet it shall go well with them that fear the Lord: But it shall not go well with the wicked, neither shall he prolong his days, which are as a shadow, because he seareth not before God. Eccles. 8. 12.



# THE EXPOSITION

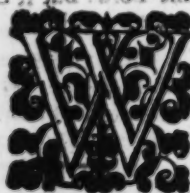
OF THE

## Sixth Commandment.

CHAP. I.

*Why this commandment is placed in this order. How it coheres with the rest. Of unjust anger, the first step to Murder, how it differs from other affections. Of lawful anger, unlawful anger how prohibited. The degrees and fruits of it. The affirmative part of the precept, to preserve the life of another. The life of the body, and the degrees of it. The life of the soul, and the sinnes against it. The scope of this commandment.*

*Nou occides. Their soules do no murder, or Thou shalt not kill.*



I have seen, that whatsoever duty was between men, as Superiours, and Inferiours, pertained to the fift Commandment, which hath been handled at large. Now the duties that are called *promiscua*, which are common to all, follow in the four next commandments. This sixth concerneth the life of man, and the preservation thereof. The seventh respects chastity, and the preservation of it in wedlock, and out of wedlock. The eighth takes care of *meum & tuum*, the goods, propriety, and estates of men. And the ninth concernes the reputation and good name of a man.

This commandment conducing to much to publick and private peace, is rightly and in its due order placed next to the fifth whereby authority and government is established with due respect and honour. And the lawgiver considering the frailty of mans memory, hath in his infinite wisdom under one word [murder] comprehended a whole catalogue of sinnes, and made choise of this word, which signifies the highest degree of sinnes of this nature, to shew how odious the other degrees are, and that those affections of unjust anger, hatred &c. Are murder in his sight; which otherwise would not perhaps have seemed so haynous to man, if they had not been exprest by that word.

This commandment is expounded in the law by *Moses*, where not onely murder it self is forbidden, but all the degrees and causes whereby men come to it, as tale-bearing, standing against the blood of our neighbour, hatred, not rebuking a neighbour for his sin, revenge, grudges, &c. And as in the law, so in the Gospel by our Saviour himself there is a large comment upon this law, from the two and twentieth verse of the fift of Saint *Matthew* to the 27. And from the 38. verse to the end of the chapter, where rash anger and malice is made murder in the heart and revenge even against enemies is severely forbidden. The like is in Saint *Johns* Epistles almost throughout them all, but especially in one place, most plainly and especially; whosoever hateth his brother is a murderer. By which God sheweth, that God rather gives his laws to the heart (the fountain of the affections) & to the affections, then to the actions, as men do their laws. And when we have well weighed these places, we shall finde that to be true, which the Apostle saith, that Anger and hatred is the gate of the devil, whereby he enters into the soul; *Be angry and sinne not, neither*

Lev. 19. 16.

17.

18.

Math. 5. 22. &c

1 Jo. 3. 15.

give



# Com.6. The general exposition of this Commandment. Chap.1. 461

give place to the Devil; for hereby is way made for strife and debate ( the proper work of the Devil ) as *S. James* speaks. Ephes. 4. 27.  
James 3. 16.

For the order and dependance of this Commandment upon the former, it is very exact. For,

1. First, the fifth was concerning parents, the beginners and Authors of our life; therefore no object cometh better to be treated on in the next place, then life it self; which floweth as an effect from the former, and every man ought to prize and esteem it both in himself and others. And as it ought to follow the fifth, so ought it to go before the rest; for we must first have *life and being* before we can partake of *wedlock, goods, or good name*, these do all depend upon life, and therefore the Commandment for preserving of it ought to stand before these.

2. The ground of the fifth Commandment was self conceit; to restrain that conceit which men have of their own excellency, whereby they assume *honour* to themselves, and are unwilling to give *honour* to whom it is due. Hence men are apt to hate those that are better and more honoured then themselves; for *omnis iniquitas mentitur sibi*, all iniquity deceives it self, and we may observe that the first murder came from this, *Cain* hated his brother, because he was accepted and preferred before him, and the text saith plainly that he slew his brother, because he was better then himself, for *his brothers works were good, and his own evil*. So was *Esaus* anger kindled against *Jacob*, because of his prerogative of birth-right which he had bought, and for the blessing which he stole from *Esau*. The like was in the Patriarchs against *Joseph*: so that in both cases (had they not been prevented) they had proceeded even to murder, when they hated them. All this, I say, grows upon the conceit, that we are not honoured so much, and others (in our opinion) are honoured more then they should be. Thus then we being thwarted and crossed, do as *Ahab* did, fall into anger and revenge, and (to obtain our desires) into murder. And therefore in the placing of this Commandment before those that follow, there is very good order observed.

It is true, as diverse have well observed, that *the fervour of spirit or animosity*, proceedeth from *disorder* desire, and our affections are hence called *disordered* violent and earnest. We see in natural things, fire, whose natural place is to be above, desireth to be there, and therefore it hath the quality of lightnesse given to it, whereby it is apt to ascend, and if it be hindred in its course, it hath another quality, *viz.* heat, to burn through and make way, whereby it will search, and by its own strength seek to remove the impediment. Such a thing is in the soul of man; for God having given us light to know what we have to do, giveth also a desire to do it, & so we make toward it, we go up; for therefore hath he given us that part of the minde which we call *disorder*, which is answerable to the lightnesse in the fire: and then answerable to *calor heat*, he hath given us *disorder*, and by the zeal of it we remove all impediments in our course.

1. Now the first step or motive to murder is anger, which is *vindex laesa concupiscentia*, the revenger of our desire impaired; this being not satisfied, there naturally follows *ebullitio sanguinis*, a boiling of the blood, for we commonly say, when a man is crossed in that he desires, *His blood riseth*, upon which follows *ira*, anger, and a desire of removing the impediment. But this we are to understand, that anger is not of the same quality with some other affections, as namely that of envy, that doth sound ill, as soon as it is named, for it implies a grief at the good of another, which is simply and altogether sinful, as being directly contrary to the vertue of love: but anger is not simply evil in regard of the act or object, but when it fails either in the cause, or the quantity, or measure, then our Anger may be faulty. *Be angry*, saith *S. Paul*, *but sin not*. Ephes. 4. 26. So that there may be anger which is not sinful: and when anger is a sin, often it cometh not in regard of the object, nor at any time in regard of the affection it self, which is indifferent, but when we are angry either without cause, or upon a trivial and light occasion, or when upon a just cause we keep no measure, but our anger is extream.

To be moved with indignation, in Gods cause, or for the publick good, is a vertue, and it is called *Nemesis*, indignation, as when a man doth see a thing committed against Gods glory, that ought not to be done, or a thing that ought to be done, not done to the glory of God, or the good of the Church and Common-wealth. This is *ira per zelum*, a zealous anger, and is called *Ira spiritus sancti*, a holy anger. Such an anger was that of our Saviour against them

Ecc

that

John 2. 14. that profaned the Temple. And that of *Eliu* when he ſaw the worſhip of *Baal* ſet  
 In Job. cap. 2. up, inſtead of the true worſhip of God. And this angry venerable *Beda* commends  
 to us: *Zelo domus patris Salvator impios eiecit Templo, zelamus & vos domum Dei,*  
 & quantum poſſumus ne quid in ea pravam geratur, inſiſtamus: our Saviour in  
 zeal to his Fathers houſe turned the wicked out of the temple, let us be as zealous  
 for that houſe, and be earneſt and careful as much as in us lyeth, that no wicked thing  
 be done there, &c.

Matth. 5. 22. The other is *ira per vitium*, a faulty anger, or *iracundia*, a fleſhly anger, and that  
 22. is, when a man is angry without cauſe, condemned by our Saviour, who threatens  
 him that is angry with his brother *inā*, without a cauſe; or when it is *extra modum*,  
 beyond all rules of moderation; when a man gives place to wrath, and lets it run  
 out of all compaſſe, contrary to the Apoſtles rule, who bids us, *reſiſt anger*, and not  
 give place to it. *S. Gregory* gives us a rule for this kinde of anger; *Ira cum delin-*  
*quentium culpas inſequitur, non debet menti quaſi Domina praeſe, ſed poſt rationis ter-*  
*ram quaſi ancilla ſervare*; when anger proſecutes the faults of Delinquents, it

Rom. 12. 19. In Moral. it ſhould not go before the minde like a Miſtreſſe, but follow reaſon as an hand-maid:  
 and when the affection is not thus ruled by reaſon, then it is no more *Nemesis*, but  
*radix amaritudinis*, a root of bitterneſſe, or *venenum ſerpentis*, the poiſon of the

Heb. 12. 15. ſerpent that infecteth our nature.

Now this ſinful wrath, which is the ſpawn of thoſe ſins which *S. James* reckon-  
 eth up, is either the firſt motion riſing in us, or elſe it is *ſuppuratio vitii*, an im-  
 poſtume, or inward rankling of it: and this, if it be againſt a Superiour, it is called  
 a grudge; if againſt an equal, rancour; if towards an inferiour, it is termed diſdain;  
 and this grudge if it continue longer, will grow into an impoſtume of envy, and ſo  
 will rancour into hatred, and diſdain into contempt. After which they uſually break  
 out, and have two iſſues. 1. In the tongue. 2. In the Countenance. If it breaks out

In Serm. 1. in the tongue, it is called *ſumma vitii*, the forth or froth of the vice, which being  
 againſt Superiours is called *ſuſurrus*, whispering or detraction: of ſuch *S. Bernard*  
 ſaith, *Diabolum portant in lingua*, they carry the Devil in their tongue. And when  
 it is againſt equals, it is called *invidia*, contentions riſing and brawling: and laſtly, a-  
 gainſt Inferiours it is ſcoffing and reproaching: or elſe 2. it breaks out in the coun-  
 tenance, which is called, *Illerus vitii* the jaundice of ſin, we ſhall know it if it be  
 againſt Superiours, *per obliquos oculos*, by the crooked and ſtaring eye; if to an  
 equal, by the whole face; and to an Inferiour by high and lofty looks, as the Prophet  
 calls them.

3. Beſides theſe it breaks out in *actum & executionem*, into execution, into the  
 hands and feet, and then it is called *Lepra peccati*, the leprouſie of ſin, and produceth  
 fighting and bloodſhedding: which Leprouſie ſtaves not within our ſelves, but in-  
 fects others alſo, *Come let us ſmite him with the tongue*. Theſe are all a kin to murder.  
 Jer. 18. 18. And this is a brief enumeration of thoſe things, which ſhall hereafter be ſet forth  
 at large.

And as in this Commandment, there is a prohibiton of murder and its kindred,  
 ſo is there alſo an injuncton in general to do all things that may conduce to  
 the preſervation of our Neighbours life: of which alſo we ſhall ſpeak here-  
 after.

The Hebrews have a ſaying, that every man ought to be *lignum vitae proximo*,  
 a tree of life to his Neighbour. What it is to be *lignum vitae*, a tree of life to our  
 Neighbour, the Wiſe man tells us in ſundry places: *fructus juſti*, the fruit of the  
 Prov. 11. 30. righteous is a tree of life, to deal juſtly with him, and offer him no wrong; and in  
 13. 12. another place, *Deſiderium expletum*, a deſire fulfilled is a tree of life, that is, by be-  
 neficence and doing good; and again, *lingua placibilis*, a gentle tongue, which  
 15. 4. gives gentle ſpeeches. Theſe are *ligna vitae*, trees of life, for by theſe we make our  
 Neighbour to have *cor ſanum*, a ſound, or joyful heart, which is indeed the life of the  
 14. 30. *ſancti*, as he tells in another place; for without this, this life is, as the Heathen ſaid,  
*ſine ſancti*, life without life.

It is a fooliſh opinion of ſome that think, that the body and ſenſes are the beſt  
 things they poſſeſſe, and thereupon infer that murder hath onely relation to the body:  
 but the truth is, there is a murder of the ſoul as well as of the body. So that murder  
 is referred to two lives. 1. The life preſent. And 2. the life to come.

The world and the Common law account it an offence, if the body, or good estate of it be endamaged. The good estate of the body is called *incolumitas corporis*, the good plight and habit of the body: and this consisteth in 3 things (which are all included in murder, as degrees to it.)

1. *In integritate corporis*, in the perfectness of each member of the body. The body therefore is not onely prejudiced, when life is taken away totally, but when the body loseth an arm, or a leg. A maim will be a good action.

2. *In incolumitate sensus*, in the soundness of the senses of our bodies, when we are at ease, without pain, and therefore when a man is wounded, hurt, or stricken, though no limb be taken away. This bears an action of Battery.

3. *In libertate motus*, in freedom to go whither we will. When a man is unjustly committed to prison, and there wrongfully detained. The law in this case allows the party to be restrained, his action against the person that deprives him of this liberty.

Now as there is *incolumitas corporis*, soundness of body: so there is of the soul too, called *tranquillitas animae*, the tranquillity of the soul, and this may also be endamaged. The good estate of the soul consists also in three things.

1. *In dilectione*, in love; against which cometh in *odium*, hatred, with its cruel and retinue. Gal. 3: 12.

2. *In gaudio*, joy. Against this cometh that, which so handleth a man, that he falleth in *anxia*, into *Torporum animae*, a slack or drowsiness of soul, so that he taketh no delight in any good thing, or if he fall into envy.

3. *In pace*. Peace is the last, which is twofold. 1. Either within a mans self, quiet thoughts, against which cometh *scandalum*, scandal given: or 2. without, between him and others, and the opposer of this is discord and contention.

So that not onely offences against the body, or the incolumity and good thereof, but offenders *contra animam*, against the soul, and the *bonum*, the good plight thereof, are comprehended within this Commandment, as breaches thereof. Gen. 27: 46.

When *Esaú* against the will of his parents had matched himself with strange women, the daughters of *Heth*, the text tells us, that *Rebecca* protested, *She was weary of her life*, and this weariness of life *Job* calleth *amaritudinem animae*, the bitterness of his soul. Job 10: 1.

*Esaú* in this act was a trespasser against this Commandment. On the other side, *Jacob's* soul being as it were dead by the report of *Joseph's* death, *Simons* imprisonment, and *Benjamin's* departure, it is said of him, when he was told that *Joseph* was alive, that his spirit revived, as if before it had been dead. Gen. 45: 26; 27.

The Hebrews have a phrase *percussere animam*, to kill the soul, and the English have the like, to kill the heart: and the Wise man hath one near to it: *Spiritus tristis exsiccat ossa*, a broken spirit drieth the bones: for grief is a cause of diminishing the natural heat, so that he that misuses this occasion to any man, doth what he can to shorten his life, and is within compass of breach of this Commandment, for whatsoever is contrary to life, or to well-being, is forbidden by this Commandment, *Thou shalt not kill*. Prov. 17: 22.

The scope of this Commandment, is not any private benefit, but the publick good, as was said before of the Law in general; for the sin forbidden here is, 1. In respect of God himself. God will not have any man killed, and his reason he gives, because man is his own image; and it is accounted a capital crime against earthly Princes to deface their image. Gen. 9: 6.

2. In regard of the Church. Christians are all one body in Christ, therefore he that shall take away any member of it, makes a rupture in that mystical body. 1 Cor. 12: 13.

3. In respect of the Common-wealth. Peace is a great benefit, and a great blessing when men shall live without fear; besides, *Tutela singulorum*, the safety of every private person, who as he hath received life from God, so he hath received reason, by the use whereof he is to preserve it. For as the Psalmist saith, God is the fountain of life, from whom life is derived to every man, and it is he that hath given man, *nobissem rationis usum*, whereby he may procure himself both *incolumitatem corporis*, the good plight of body, and *bonum*, good habit or tranquillity of soul: and with this he hath fenced him round. Psal. 36: 9.

So much in general. Now for the particulars.

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## CHAP. II

Of murder in general. The slaughter of beasts not prohibited, but in two cases. Of killing a man self, diverse reasons against it. Of killing another: many reasons to shew the greatnesse of this sin. The aggravations of this sin from the person murdered.

**T**He Manichees held a fond opinion, that because it is said, *Non occides, Thou shalt not kill*, that a man ought not to kill a beast or fowl, or cut down a tree, or pluck up an herb, because there is life in it. But this error may be confuted, even from the Creation; for before the flood, God saith, *Behold I have given you every herb bearing seed, and every tree, &c. to be to you for meat*; he gave all things for the use of man, as after the flood, *Every moving thing that liveth, &c.* And under the Gospel we see it most plainly. *S. Paul* tells the Corinthians, that whatsoever is sold in the market, that ye may eat.

Gen. 1. 29.

9. 3.

1 Cor. 10. 25.

1. The reasons are evident. First, where there is not *jus societatis*, right of society, there cannot be *societas juris*, nor participation of right: but they have no right of society with us, because they want reason: and therefore it can be no injury to them to kill them; for where there is no right no *jus*, there cannot be *injuria*, wrong.

2. To use a thing to that end for which it is ordained, is no sin; but the lesse perfect was made for the more perfect, therefore herbs were ordained for beasts, and both for the use of man.

Exod. 22. 2.

3. Yet in two cases we are prohibited the killing of beasts; first when it turneth to the detriment of our neighbour. It is not the killing of the beast, but the wrong and detriment done to our neighbour that is the sin.

In Epist. ad Nep.

2. If we kill it in the fiercenesse of our wrath, exacting or seeking to exact from it that power of understanding, of which it is not capable. *S. Augustine* describing the impotencie, or rather madnesse of the passion of anger, saith, *Irasci, cum in se opinio turbulenta appetitus inferendi rei, quæ facilitatem actionis impediunt, indecirca perit; non hinc natus tantum, sed calama irascimur in scribendo, sumus, collidimus, & frangimus, aleatores testis, pulvis per penicillo, &c.* this passion so diverts a mans judgement: that we are not onely angry with men, but the writer with his pen, in dashing and breaking it, Gamesters with their tables, Painters with their pencils, &c. when they do not please them; when they have not that *facilitatem quæritur*. And this is contrary to Gods practise, for he saves both man and beast: and so do the godly; *The righteous man regardeth the life of his beast*, saith the Wise man, that is, exacts not in his passion more from his beast, then is within his strength, or capacity.

psalm 36. 7.  
prov. 12. 10.

Come we now to man-killing, which is murder here specified.

There are two sorts of slaughter prohibited by this Commandment, 1. *Seu*, of a mans self: 2. *Alterius*, of another.

1. For the first, though the Heathen we read of (as *Lucretius, Seneca, Cato*, and others) thought it a heinous sin to kill another; yet they durst lay violent hands upon themselves, and thought it lawful, and were held in great reputation for it. But Christian religion tells us, that it is an unlawful act, and that no man hath power over his own life, for these reasons.

1. First, we must needs grant, that under the general precept of *Non occides*, is comprehended, *Non occides te*. Because, as was shew'd before, the general rule of this Law is, *Non recipiam*, thou shalt love thy Neighbour as thy self, then *non occides alium*, *seu non occides teipsum*, thou shalt not kill another, as thou shouldst not kill thy self; and therefore the prohibition of killing another, includes a prohibition of killing ones self; the one is against the law of charity and of nature, as well as the other: for we are by nature most neerly linked and united to our selves, and nature provides for self-preservation before the preservation of others; for it first provides *alimentum individui*, by concoction of meat in the stomach, before it gives *propaginem speciei*, propagation of the kinde, for the seed is of that which remains after the nourishment of the *individuum*.

2. Every

2. Every man that live in a society or common-wealth is a part thereof, and so not *separatus*, at his own dispose, but *fundatus et responsibilis*, of the society or Common-wealth where he lives, and therefore cannot injure or kill himself without detriment to the whole. And therefore it was, that the *Martyr* law-givers confiscated their goods to their Exchequer, as it is with Christians, because the State being injured by them in the loss of a subject will both some part revenge, by depriving them of power to dispose of their estate.

3, Our life is the gift of God (as *Blasius* hath it in his long life & that will give it that gives life, and we ought not to dispose of any gift of God without the hand or contra-y to the will of the donor. And therefore because we are bought with a price, (as the Apostle tells us) which implies a price from us to him that bought us, we are his servants. And then, as the Apostle saith, *Quis ergo servus?* who are thou that judgest another man's servant? to say we say, *Quis ergo interficit servum alienum?* who art thou that killeth another man's servant? It is worse then brutish to kill, drown, or bring upon our selves an untimely death. The very swine would not have run into the sea, for that they were violently carried by the devil.

And therefore Saint *Augustine* reproves the act of *Rachab*, that his violent hands upon himself rather then he would fall into the hands of *Trachans* fornicary. It is a great error for any man to hold, that a man may kill himself either 1. *in seculis* temporales molestias, that he may avoide temporal troubles, as *Rachab* did, whereby he doth *incidere in perpetuas*, fall into those that are eternal or 2. *in evitanda peccati occasione*, to hinder another mans sinne, when he shall thereby *incidere in gravissimum opus*, fall into a grievous sinne of his own 1. or 3. *in evitanda fide*, for his own sinne desperately, as *Isaiah* did, there being a way to wipe fall but by repentance upon which act of his *Leo* saith thus; *Scelerationis gladius, O Jude, et infelicitatis periculi, quem non paenitentia deicit ad Dominum, sed desperatio deo cum et liquorem*. O *Jude*, thou wert more wicked and unhappy then all men, that wouldst not be led by repentance to God, but down by desperation to him thy self. On lastly, we notice, that they may not sinne like *Lucan*, that staid his self, and the women in the primitive times, that drowned themselves, lest they should be defouled: for by this meane *inciderunt in periculum carnis*, as *Voluntas* *desertum*. They fell into certain sinne, to avoid an uncertain. So much for *III*, the killing a mans self.

**Concerning killing of another.**

2. Now for *et cetera*, the killing of another, the reasons against it are diverse. The two first are general, and were applied in the case of *Sus*.

1. *Diligas proximum sicut teipsum*, Thou shalt love thy neighbour as thy self and the rule is, *Quid tibi fortis non vis, alteri ne facias*, do as thou wouldst be done unto.

2. Thy neighbour is Gods image, and thou must not deface it *ut in creatura*  
*conculcas dolos imaginem.* The particular reasons are:

1. *We are all one flesh*, as the Prophet speaks: And the same prophet denounceth it as a fearful judgement upon Israel, that it should come to pass, that a man should eat the flesh of his own arm. And this is true, if we bite and devour one another, as the Apostle speaks. *We must never hate our brethren*, saith the same Apostle: we must not hate our brother: much less kill him.

2. This sinne will make a man become *primogenitus diaboli*, the devils first born, for he was (as our Saviour told the Jews that sought to kill him) a murderer from the beginning; and by his *negligentiam morietur*, ye shall not die at all, he brought in a certain *marium*, for by one man, sin entered into the world, and death by sin, as the Apostle speaks and so by this means, as much as in him lay he increased all the race of mankind.

3. Murder is *præsumit* *clament* one, of the crying sinners, and will not cease, till God take revenge for it; as in *Abels* case: the cry of blood comes up to Heaven and Gods ears are always open to this sin, though to others he may seeme not to heare.

4. It is a sin that God will have diligently searched after, as we may see in the case of an uncertain murder; when God appointed, that the judges and elders of

Deut. 22. 1. &c. the city shall come, and wash their hands in the blood of an heifer over the slain man, and protest their innocency, that their hands have not shed this mans blood, nor have their eyes seen it. Without which protestation, Gods wrath would by no means be pacified.

Gen. 4. 11. 19. It is a cursed stone. *Maledictus Cain, curst be Cain*, saith God, and accursed he was, for he was a banished man (by his own confession) and a fugitive, and vagabond. He was cast out of Gods presence, that is, excommunicate or cast out of the church, banished from the place of Gods publick worship, which is called his presence, and so deprived of his grace and favour. This was the first sentence of excommunication, which was first executed for this time.

God sets a special mark upon him for it, which the best expositors say, was her four, of the fingers which of all other sinners doth ever accompany this sin of murder. So that this sin will ever print the conscience. The Patriarches found this horror: it never left them from their first acts against Joseph, till Joseph comforted and forgiving them.

Cain himself passed sentence of death for his bloody act against himself. Blood for blood, according to that of the heathen. *Homicida quod fecit expectet*. Let the murderer look for the same that he hath done to another. Cains fear was, that whosoever should find him, would kill him; and accordingly it falls out, that *vir sanguinum*, man of blood, *non dimidiabit diem*, shall not live out half their days, a man slayer may expect that measure from others, which he hath meted out to others.

Exod. 21. 25. 1 King. 2. 34. God himself so approved of Cains sentence, that though the horns of the Altar were a sanctuary for other sin, yet a murderer if he fled thither, was to be taken away and put to death. It was *Joab* that slew *Abner* and *Amasa*, slain by *David* at the horns of the altar.

Gen. 9. 5. Nay God will require the blood of a man even at the hands of a beast: much more at a mans hands.

4. 10. Lastly, Gods speech to Cain is very remarkable; the voice of the blood of thy brother cryeth to me from the ground: the very earth, which is senselesse received that which he shed out of his brothers wounds, and cryed for vengeance, and shall man that hath sense, let it out. He that committeth this sin, passeth beast and earth, and senselesse creatures.

Now an homicides fact is augmented by circumstances, for the person who is slain, is either publick or private.

1. This sin committed upon a publick person, is the more greivous of the two, because it is *peccatum in plures*, a sine against many: the offender doth what he can to quench the lights of *Israel*. It is either a King or Prince; is of so horrid a nature, the heathens abhorred it. It is the murdering of the Common father of a country, yea as much as in men lies, a murdering of God himself, for they strike at God in his viceroy, and therefore though diverse Princes have been taken away and murdered privately, yet never any people in the world pretended by any colour of legal proceedings, or shew of mock justice to touch the life of a Prince; (so odious they accounted it) *Julius* counted it a wicked thing to crucifie a King. Shall I crucifie your king to which they could answer nothing but, that they had no King but *Cæsar*, acknowledging, that if he had been a King, (as they accounted him none) that it had been a monstrous thing.

2. If upon a private person. He is either joynt to us in kindred, 2. Or els he is a stranger.

Exod. 21. 15. 1. To shed the blood of them that are of our blood, or allied to us, is a most heinous sinne, because *super additur respectus*, here is a double respect. 1. As he is a man; so it is *homo: idem*. 2. He is either father, and then it is *Parricidium*; or a brother which is *fratricidium*, &c. He that striketh father or mother, shall surely be put to death, but if he shall kill them, there is no death answerable to his offence: the Heathen say, he should have *lentam mortem*, a slow and an ugly death. And if any man have but one brother, or son &c. As the women of *Tekoa* said to David, it is worse to kill him, then if there were more, because there was but one spark left (as she said) and he sought to quench it.



2. Of those that are *extranei*, strangers, that are removed from us; 1. they are either of strength to defend themselves, or els; 2. Weak and impotent, as the Orphan, widow, stranger &c. For the last sort of these; it is a more heinous sin to kill one that is impotent, then him that is our match (as we say) and is able to resist. God himself takes especial care of these in the law, that they be not either vexed or oppressed, much lesse their lives and blood spilt. This is *crudelitas* cruelty, the Greek comes from *crudo* raw, because such cruel persons are like those ravenous beasts, that eat crude or raw flesh. To such belongs that threatening of our Saviour, *Qui offendit unum e minimis, et ei hic shall offend one of these weak or little ones &c.* better it were a millstone were hanged about his neck, and that he were thrown into the sea. Exod. 22. 21. Math. 18. 6.

Among those that are able to withstand us, it is far worse to lay hands upon a good and innocent man, then on a wicked: for by spilling the blood of a good man, we not onely sinne against the rule of charity, but against justice also, he being unworthy of death. We do the most wrong to him, to whom we owe the most good. We sin also against the common-wealth by such an act: for a good man is *communis utilitas* as the Heathen man said, a common good. And lastly, we sin against God himself. If any man offer violence to them, he doth it to God; for he that toucheth them, toucheth the apple of his eye. Zech. 2. 8.

### CHAP. III.

*The restraints of this Commandment.* 1. That Kings and princes may lawfully put malefactors to death. That herein they are Gods ministers. Three rules to go by them observed. Their judgement must not be. 1. *perversum*, wor. 2. *Vilurpatum*, wor. 3. *Temerarium*. 2. That in some cases they may lawfully make war. In a lawful war is required. 1. Lawful authority. 2. A just cause. 3. A just end. And. 4. A right manner. Addition 3a. Of the causes of a just war. Some other cases wherein a man may kill and not break this Commandment. First, for defence of his life against sudden assaults. *Inculpata tutela*. Secondly, by chance and without his intension.

#### How a King may put offenders to death.

**Y**ET we must understand that kings and princes are in some cases exempted from this Commandment, and commanded to kill, and that upon pain of grievous punishment; (and therefore here falls in the rule of restraint; the rest belonging to the rules of extent) for this law onely prohibits private persons from killing upon their own authority. And a lawful Prince may lawfully do it two wayes. 1. When he puts to death in a legal way those that are guilty of heinous crimes. 2. When for the just defence of himself and his subjects, or otherwise, he undertakes a just and necessary war.

1. For the first, there is an objection of some, that no man is to kill, or be killed, upon the speeches of our Saviour; Resist not evil. But the answer is easy; Math. 5. 39. for it is not publick justice, but private revenge, that is prohibited. But for publick vengeance, God tells us, it is his. Which place Saint Paul quoteth. And God hath Deut. 32. 35 desired his power to kings, who are his delegates, who, as the same Apostle, are Rom. 12. 19. a terror to the evil, for they beare not the sword in vain; but have it given to them, to execute vengeance upon malefactors; and may by Gods own immediate warrant put an offender to death. 13-4

*Thou shalt not suffer a witch to live*, saith God: And a wise king (saith Solomon) Exod. 22. 18. scattereth the wicked, and bringeth the wheels over them. Thine eye shall not pity Prov. 20. 26. (saith the law) but life shall go for life &c. For the nature of man is so perverse, as Deut. 19. 26. that without *occides*, thou shalt kill, *ne occides*, Thou shalt not kill, will not be observed. God hath given this power and commandment to kings and princes, who are the supreme Magistrate, *ut sanguis fundatur*, *ne sanguis fundetur*. that blood should be shed, to Prevent a further shedding of blood. As in the body, the Physician prescribes, *ut incisio, ut vinctio excisso*, an incision must be made, to prevent an excision.

cision or cutting off the member ; and in curing of some diseases of the eyes, the sight must be as it were closed up for some dayes, and the eye covered that it cannot see, that so the sight may be preserved, and the eye may see better afterward. So here the shedding of nocent blood by kings and those that have authority from them (for to such and none else hath God given the sword of justice) is the way to prevent the shedding of innocent blood.

In the beginning Government was established upon this ground, *Optabilius est timere unum quam multos*, it is better to fear one than many ; and therefore more fit it was for one to have power to kill, then for all to have this power. And he that hath this power may lawfully use it, and cut off some thereby to preserve the whole body. For as in the natural body, if any member become so infected, as that without cutting it off, the whole body will be endangered, (as in the case of a gangrene) the rule is, *melius est ut pereat unus, quam unusquisque*, better to cut off that member, then the whole body perish, so it is in the Civil body, better one offender be cut off then the whole land endangered. And as in a common fire, when one house is on fire, if water will not quench it, the best way to prevent the rest from taking fire is by pulling it down. *Extinguit incendium ruina*, by the ruin of that they stay the fire from doing more harm : so in the Civil state they stay further mischief by one mans ruin. And therefore God commands, *Tolle re homicidam, ut malum tollatur ex Israele*, to take away the manslayer that evil may be taken away from Israel. And this malum to be taken away is two fold.

Deut. 19. 19.

1. The wrath of God against the whole land, which is defiled so long as innocent blood is shed and not punished.

2. Liberty of offending further, (which arises by impunity) by doing justice on the offender is prevented : for, as God saith, *those that remain, shall beare and fear and shall henceforth commit no more such evil*.

20.

Thus we see that blood may be shed without pollution of our hands, nay it is so far from that, that *Moses* calleth it consecrating themselves to put some to death by lawful authority ; so that *Tam necesse est homines habere, qui accent alios ab invasionibus, quam oculis habere palpebras*, it is as necessary to have men to keep others from exorbitancies, as for the eyes to have lids, for they keep out outward injuries, and that which would hurt the eyes ; yea they keep and preserve the sight from hurting it self, which without eye lids would disperse it self with continual beholding the object. Therefore the Prophet *David* saith, that it should be his common exercise every morning to cut off all the wicked from the city of the Lord. This is or should be the study of the wife king, as *Solomon* saith, *how to scatter the wicked*, and to make the wheel to go over them. It was found at first when magistracy was established, that *Cains* city was the cause of *Seths*, and that even amongst the seed of *Seth*, were some of *Cains* spirit, which were to be restrained with the sword, or els they would like the Rams and Hee goats in *Ezechiel*, *push at the leane sheep with their horns* : and therefore that blood may be shed to prevent the shedding of blood, is evident ; for he that sheddeth mans blood, by man shall his blood be shed, and he that taketh the sword shall perish by the sword. Now it is properly God and not man that sheds the blood of wicked persons, for he is minister Dei, the minister of God, to whom God hath given the sword, and he must not beare it in vain. Now as we do not impute the death of a man slain to the sword, but to him that striketh with it, so must not we impute the death of a malefactor to the judge or king, but to God, whose minister he is. For *Quod organon est utentis, id minister est iubentis*, the minister is no more to him that commands then the instrument to him that useth it.

psal. 101. vlt.

prov. 20. 26.

Ezek. 34. 18.

21.

Now *iubens est Deus*, the Commander is God, for as we look not at the sword, so neither must we to man the minister, but to God, whose delegates Princes are, when they cut off evil doers.

Now as the Sheriffe may not execute any man, but, *ex prescripto principis*, by warrant of the kings writ, so may not the prince or magistrate do any thing in this behalf, but *ex prescripto Dei*, by warrant of Gods writ, and his prescript is onely against malefactors. The malefactor must die by Gods command, but the innocent and righteous slay thou not : his soul must be bound in the bundle of life. He must not go beyond his prescript or bounds in either case. For he that justifieth

Exod. 23. 7.

1 Sam. 25. 29.

she

the wicked, and he that condemneth the just, even they both are abomination to the Lord, Prov. 17. 15. saith Solomon. The sparing of the guilty, and condemning the guiltlesse are alike heynous sins in the sight of God: we have examples of Gods anger to such as have transgressed in either kinde.

1. For the acquitting and sparing the guilty. *Saul* by Gods command and prescript was sent to destroy the *Amalekites*, and he having got *Agag* the king into his hands, spares him; but what followed? his utter rejection; because thou hast rejected the word of the Lord, he hath rejected thee from being King. Again, God gave *Benhadad* the King of Syria into the hands of King *Ahab*: whom he let go contrary to Gods prescript. And what followed? You shall hear the words of the Prophet: Because thou hast let go out of thy hand a man whom I appointed for utter destruction; therefore thy life shall go for his life. A heaveie sentence. 1 Sam. 15. 3. 23. 1 King. 20. 34.

2. For putting the innocent to death, we see *Ahab* condemned of murder for causing *Naboth* to be stoned: and what a fearful judgement, God denounced against him for it by the Prophet. As also against King *David* for the death of *Urijah*. And against Jerusalem for stoning the innocent Prophets. 1 King 21. 13. 21. Matth. 23. 30.

We have seen by this time, that a Magistrate may ( without breach of this Commandment ) put malefactors to death, with the reasons for it, and the evils ensuing upon the neglect of it, he keeping himself within the bounds prescribed by God. Now we must see what rules must be observed in putting an offender to death. And they be three.

1. That it be not *judicio perverso*, it must be a right judgement. As the nocent must not be spared, so the innocent must not be put to death, his very hairs must be preserved: of which we have spoken before.

2. Not *judicio usurpato*, by an usurped judgement; every judge is to keep his owne limits: *Quis es tu, qui judicas alienum servum?* saith the Apostle, Who art thou that judgest another mans servant? If beyond *jus gentium*, the law of nations, any Prince put another mans subject to death, it is usurpation. Rom. 14. 4.

3. Lastly, not *judicio temerario*, rashly without lawful tryal. The Judges ( saith *Moses* ) shall make diligent enquiry. He that is condemned must be *sons*, guilty, and that must be proved upon accusation confirmed by testimony of two or three witnesses. We see this practised by men otherwise wicked. What accusation bring you against this man, saith *Pilate*, in the case of our Saviour. And in *S. Pauls*, *Felix* the Governour told him, that he would hear him when his accusers were come. Lastly, *Festus* pronounced it so be against the custom of the Romans to deliver any man to die, before he should answer his accusers face to face. And *S. Ambrose* saith, *Judicis non est, sine accusatore damnare: quia Dominus Judas, licet fuisset fur, cum non esset accusatus, minime abiecit*: It is not the part of a Judge to condemn any man without an accuser, for our Saviour cast not *Judas* off, though he were a thief, because no man accused him. Nor is an accusation to be received, nor blood to be shed, but either upon the parties own confession, or upon proof by the mouths of two or three witnesses. And these are the rules, against which if any man condemn another, *Qui ira maleficum interfecerit, homicida judicabitur*, saith *S. Augustine*, he shall be accounted no better then a murderer. De Civ. Dei lib. 3. Deut. 19. 18. 17. 6. 19. 5. John 18. 29. Acts 23. 35. 25. 16. 1 Cor. 6.

#### Of the Lawfulness of war in some cases.

1. The second case wherein a Prince or Magistrate may lawfully shed blood is, in undertaking a lawful war, either abroad against the enemy, or at home against Rebels. For as he hath a sword to govern the people of his kingdom, his own subjects, so hath he *gladium exteriorem* a sword to defend them from the enemy abroad. Certainly had not war been lawful, God would not have had a whole Chapter written for the direction of his people, when they went to war. *Prelia Domini*, saith *Abigail* to *David*, My lord fighteth the battels of the Lord. So that the Lord hath his battels as well as peace. And *S. Augustine*, *Noli existimare neminem Deo placere posse qui armis bellicis ministrat, in his erat sanctus David, cui Deus minus magnum testimonium perhibet*: be not of opinion that none that followeth the war can please God, for holy *David* was a souldier, and God gives an ample testimony of him. Deut. 23. Ad Bonif.



Rom. 12. 18. It is true, *S. Paul* counselleth us to be peaceable and quiet. If it be possible, as much as lieth in you, have peace with all men: yet it is with a *si fieri potest*, and *quantum in vobis est*. If we have labored to obtain peace and cannot, then the Apostle adds, the Magistrate bears not the sword in vain. I here is committed to him, this *jus gladii*, to force peace from the unquiet. *Suscipienda bella, ut in pace sine injuria vivatur*, war must be undertaken, that man may live in peace without suffering wrong.

Cicer.

Contra Faust.

You shall hear *S. Augustine* justifying the lawfulness of it. *Nemo bella per Mosen gesta miretur aut horreat, &c.* Let no man either marvel or tremble at the wars undertaken by *Moses*, because in them he was not cruel, but obedient to Gods command: nor was God cruel in commanding, but just in retributing to the good, and terrifying the wicked. For what is there to be blamed in war? Is it because some die therein (that have a time to die) that the rest may live in peace? To reprove this, is not the part of a religious, but a fearful man. It is the desire of hurt, cruelty in revenge, an unplaceable minde, fierceness in rebelling, lust to rule, and the like, which are worthily to be blamed in war. And therefore wars begun at Gods, or his Deputies command are lawful and good. Else *John Baptist* would have said to the souldiers that asked him a question concerning their salvation, *Arma abjicite, militiam derelinqite, neminem percutite, vulnerate, prosternite*; cast away your arms, forsake the wars, strike, wound, kill no man: but because he knew, that they by being souldiers, were no murderers, but ministers of justice, not revengers of their own injuries, but defenders of the publick safety, he answers them, *Do no violence, slander no man, be content with your wages*. So that he teacheth them their duty in war, but doth not take it away, nor makes it more unlawful under the Gospel, then under the Law. And because *S. Augustine* knew, that the Manichees were apt to vilifie *S. John*, he bids them to mark what our Saviours opinion was in this point. *Reddite*

Luke 3. 14.

Matth. 22. 21.

8. 10.

*Cæsari, &c.* Give unto *Cæsar* that which is *Cæsars*, and what was meant at that time by Tribute money, for tribute is paid for the maintenance of souldiers in time of war. And when the Centurion had told him that he had souldiers under him, and how obedient they were to him, *Christ* commended his faith, but commanded him not to desert his calling. Thus we see that a war may be undertaken lawfully, without any derogation or impeachment to Christian religion. But (as we said) it must be a lawful war, and that it be so, diverse rules are to be observed.

Judg. 1. 1.

1 Sam. 17. 37.

Contra Faust.

1. It must be *ex justa auctoritate*, by lawful authority from the King, to whom God hath given the sword. The Israelites before they went to war consulted with the Lord. And *David* went not to fight with *Goliath* till he had king *Sauls* warrant. *S. Augustine* saith, *Ordo naturalis mortalium paci accommodatus hoc poscit, ut suscipiendi belli auctoritas atque consilium sit penes principes*: not only Christian religion, but even the Law of nature requires, that the authority and command for war, be from the Prince. And therefore it stands all others upon, to consider what they do, when they undertake any war, without the Authority or consent of their Princes, much more if it be against him: for let the cause be never so good or specious, though it be for religion, or for God, yet without his authority to whom God hath committed the sword, all the blood they shed, be the persons never so wicked, is murder, and they murderers. Let them consider further what the Heathen man could see, That *omne bellum sumi facile, ceterum agerrime desinere, nec in ejusdem potestate initium & finem esse*; It is an easy thing to begin, but a hard matter to end a warre, the beginning and the end being not in one and the same mans power.

Solus.

De nov. mil.

2. It must be also *in justa causa*, upon a just occasion, and then it is like to speed the better. *Si bona fuerit causa pugnantis, pugna exitum malum esse non potest*, saith *S. Bernard*, If the cause of battel be good, the event seldom proves amiss (supposing with all lawful authority to warrant it.)

Addition 32.  
Of the causes  
of a just war.

Liv. lib. 5.

Gen. 14. 15.

The causes of a just war are the same with the causes of a just action in Law; for *ubi judicia desinunt, incipit bellum*, where courts of justice end, war begins. They are generally made three. 1. Necessary defence against invasion. 2. Recovery of what is unjustly taken from us. 3. The punishing of some great injury and wrong. All which are mentioned in that denunciation of *Cannibius* against the Gauls, *Omnia quæ defendi, repetique, & ulcisci fas sit, id defendi, recuperare, and revenge*. Thus *Abraham* undertook a war for recovery of *Lot*, in whom an injury and wrong was offered to himself.

But

But here it must not be every light and small injurie, for which war may be undertaken, but great and notable, or a continued course of injuries. And even when there is just cause, yet until necessity enforces, war must be avoided: for as S. Augustine, *Bellum gerere malis videtur felicitatis, bonis vero necessitatis*; evil men count it a happiness to go to war, but good men avoid it unless necessity enforce them. Seneca could say, *Non esse homini homine prodige utendum*, one man ought not to be prodigal of another. Though David fought the Lords battels, yet God would not let him build his Temple, because he had shed much blood. The Heathen Greeks thought some expiation necessary even for them that had shed blood upon a just cause. And in the Greek Church, that ancient Canon was long observed, which for some time restrained them from the Eucharist, that had born arms even in the justest war.

3. It must be *ad finem justum*. There must be a just end proposed before a war be undertaken. There must not be *cupiditas nocendi*, a desire to destroy, or *libido dominandi*, a lust to reign over others. But the main end must be the glory of God, and the next, *ut in pace sine injuria vivatur*, war must be taken in hand that we may live in peace without receiving injury.

4. And lastly, It must be *modo debito*, in a right manner; according to that rule given by God to his people: *When thou goest out to war with thine host, against thine enemies, keep thee from all wickedness*. How can men expect good success in fighting against men, when by their sins they war against God. Abigail said of David, that he fought the battels of the Lord, and evil had not been found in him all his days. Where this is wanting, it may be said to such, as David said of Joab to Solomon, when he gave a charge concerning him, that the blood of war was upon his girdle, and in his shoes. And thus we see what is required to make a war just and lawful, and where it is thus qualified, as in the Prince authorizing it, it is an act of publick justice; so in the souldiers, it is an act of Christian fortitude, when men fight for their religion, their king, and their countrey, and as they said, *propter populum nostrum, & urbes Dei nostri*, for our people, and the cities of our God.

There are other cases, wherein a man may kill, and yet not sin against this Commandment.

1. The first is, when a man is suddenly assaulted, either upon the high-way, or elsewhere, where he cannot make use of the power of the magistrate. In this case when the necessity is extream, he may *cum moderamine inculpata tuela*, for saving his own life, kill him that would take it away, that is, when he cannot otherwise preserve his own life. In this case *necessitas* is not only *exlex*, without the Law, but *legem dicis legi*, prescribes a Law even to the Law it self. But necessity must be taken as it ought, that is, not only *pro imminente necessitate*, a necessity neer, but *pro termino indivisibili*, when at the Instant a man must defend himself, or his life is lost; in this case every man is a Magistrate. This may be confirmed out of the Law, *a minore ad majus*, The Law saith, If a thief be found breaking up an house by night, and he be smitten that he die, there shall be no blood shed for him. Then if I may kill a man for breaking into my house to steal my goods, and not be within compasse of murder, much more if he would take away my life. And this was the cause (as S. Augustine saith) that *gladius Petri*, S. Peters sword may be worn, *in terrerem*, to terrifie men from offering violence, and to preserve one from danger. And seeing the Law allows a man to carry his sword about him for his own defence, it is not for nothing, but implies that he may use it in some cases, otherwise it were in vain to wear it.

But when the *terminus* is *divisibilis*, that the necessity is not without a latitude, nor the danger present, then we are to follow S. Pauls example, who when some had bound themselves by an oath to kill him, but the necessity was not present, but there was time to make use of the Civil power; therefore in this case, Paul doth not run upon them, and seek to kill them presently, but caused it to be revealed to *Lyfias* the chief Captain; and so we must reveal it to the Magistrate: but the danger being present, a man is by the Laws of God and man allowed to defend his own life, against the unjust invasion of another, though thereby he kill another; for this is not murder, but *inculpata tuela*, a lawful defence, which is, when there is no purpose of shedding bloody, but onely to preserve a mans own life; in order to which if blood be shed, this is onely *per accidens*, and not intended; for

every one ought by all law, *plus favere vice sua quam aliena*, have more respect to his own life, then the life of another.

2. Another division is here to be considered, a man may be slain either *ex intentione*, or *preter intentionem*, either of purpose, or besides it. In natural things, we do not ascribe that effect to nature, which is only *per accidens*, by accident, and not *per se*. Now answerable to this distinction of *per se*, and *per accidens* in things natural, is that of *ex intentione*, and *preter intentionem*, in things Moral; and therefore if blood be shed *preter intentionem*, without any purpose of shedding it, this is not to be accounted murder. For God himself appointed Sanctuaries to be built for them to fly unto that shed blood *preter intentionem*, and God would not build Sanctuaries for any sin. If one be hewing a tree in the wood, and his hatchet fall, and by chance kills his Neighbour, he having no such intent or purpose, the Congregation must deliver him from the avenger of blood, and restore him to the city of refuge. *S. Augustine* goes further, and proves that the intention is so necessary in murder, that if we take what is *preter intentionem* for murder, then we must cease to have, or use any thing that may be an occasion of hurt: a man must not have *strumenta*, instruments of husbandry, as spades, axes, &c. because with these a man may be killed; nor must one have trees in his orchard, or oven to plow withal, because a man may hang himself on one of the trees, or the ox may gore; nor have any windows in his house, because one may be cast out of a window and be slain: thus by this means a man must have nothing, because almost every thing may be used *preter intentionem*, besides his intention. But *abst.* as he saith, *God forbid*, when they are kept for another end.

Deut. 19. 4.  
Exod. 21. 13.  
Numb. 3. 5. 11

Yet to make a man innocent in this case, that kills one *preter intentionem*, besides his intention, there must be two qualifications.

1. He must have been employed *in re licita*, in a lawful businesse, otherwise he is not to be excused. If men strive (saith the law) and hurt a woman with childe, that she die, then life for life must be paid. This in case of contention, which is *res licita*, an unlawful act. The like may be said in gaming, dicing, and the like.

Exod. 21. 22.

2. There must be *debita sollicitudo*, a due and just care taken, to have prevented his death, as in casting timber, stone or tile from a house, to give warning: the case is set down in *Exodus*, of a man opening or digging a pit, and not covering it again, as he might have done.

33.

## CHAP. IIII.

The extent of this commandment. Murder committed 1. Directly. 2. Indirectly. A man may be accessory to anothers death six ways. A man may be accessory to his own death diverse ways. Of preserving life.

Thus much for the restraint of the Commandment, and in what cases the death of a man comes not within the compasse of murder: Now for the extent of it.

There are diverse cases wherein a man is guilty of wilful murder, and that either

1. Directly, 2. or Indirectly. A man may commit this sin,

2 Sam. 3. 27.

20. 10.

Numb. 35. 16.

17. 11.

\*So the vulgar

Latine reads it,

which the Au-

thor follows.

Jerem. 11. 19.

Deut. 18. 10.

Concil. Ancyra-

Can. 21.

Concil. Worm.

Can. 35.

Matth. 26. 40.

1. Directly, as *Joab* killed *Abner* and *Amasa*. If one man smite another with any instrument of iron, stone, wood, &c. whereby he kills him, he is a murderer, saith the law, and must die for it.

2. Indirectly, and this is of three sorts.

1. When it is not openly professed or acted, but in some colourable way: as 1. by poison, as they in *Jeremy*, *Mistatus lignum in panem ejus, les in put some poisoned* into his meat. 2. By witchcraft and forcerie, forbidden under the Law.

3. By killing children in the womb, by *medicamenta infanticida*, a grievous murder, anathematized by two Councils: If a woman take strong purgations *abigere partum*, to cause abortion, she is *homicida*, a Murderesse. 4. If a man be Cooperator, Accessorie: as 1. *Judas* was accessory to *Christs* death, by betraying him with a kisse: he coloured the murderer with a kisse. So did *Joab* when



when he murdered *Abner* and *Amasa*; He rooke *Amasa* by the beard, and kissed him, and then smote him under the fifth rib. 2. By bringing one into danger, as *Saul* did *David*, who made him captain against the Philistines; to what end? my hand shall not be upon him, but the hand of the Philistines shall be upon him. As *Saul* dealt with *David*, so did *David* with *Uriah*, when he wrote letters to *Joab*, to *kill* *Uriah* in the forefront: for though the enemies slew him, yet it was *David's* murder. *Thou hast slain Uriah the Hittite*, saith *Nathan*.

3. By bearing false witness, as those that testified against *Naboth*. 4. By advising the death of the innocent; thus *Jezebel* was guilty. 5. By exhorting and stirring up others; the Scribes, and High Priests did not put Christ to death; yet they stirred up the people, and perswaded *Pilate* &c. And therefore were murderers of Christ. 6. By consenting to the death of another; as *Saul* did to the death of *Sorben*. 7. By not hindring, when a man is in authority, and may and ought to hinder it; *Pilate* washing his hands would not acquit him. The not punishing of *Joab* for the blood he unjustly shed, troubled *David* when he was neere death, and therefore he gave order to *Solomon* to take a time to punish him.

2. A man is indirectly guilty, by unnecessary exposing himself to danger, when he may by ordinary means prevent it, in this case he that doth the first and neglects the last, is accessory to his own death. *Qui amat periculum, pericula parat*, saith the wise man. Our Saviour would not thrust himself into it, we must not tumble down, when there are staires to go down. For prevention of danger, we see God prescribeth a law, to prevent infection of leprosie. The Leprous man was to be shut up, and if any would go to him, and endanger himself, this was presumption. And *Saint Paul*, though he had Gods promise to come safely to land, yet he commanded the Centurion to use the means (when he was in a storm) to avoyd the danger, by lightening the ship &c.

3. By neglecting the means which God hath given for the preservation of life, as Diet, Physick, moderate labour, and recreation. When a man is sick, the Son of *Syrach* gives good counsel, In thy sickness be not negligent: why what must a sick man do, but in the first place send for the physician? No, he prescribes a rule contrary to the practice of the world; first, pray unto the Lord, leave off from sinne, order thy hands aright, and cleanse thy heart from all wickednes: here is prayer and repentance first, then give place to the physitian, for the Lord hath created him, let him not go from thee; there is his place; not the physician of the body first, and of the soul last. And we see that in the case of diet, *Saint Paul* adviseth *Timothy*, to drink no more water, but a little wine for his stomach.

By falling into excess, as into surfeiting, and drunkenness, a man may shorten his life, therefore *Saint Hilary* saith, that this doth *sensus rationem adimere, & mortem naturæ sanæ inferre*, it not onely takes away a mans reason, but life too. And *Hugo* saith, that *Robur & naturalem virtutem enervat, infirmitatem generat, mortem in-tempestivam adducit*, it weakens a mans natural parts, begets infirmities, and brings untimely death: so that excess in meat and drink kills by degrees. Our Saviour gives a caveat against it, take heed to your selves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and so that day come upon you unawares.

So in those things which the Physicians call *non naturalia*, a man by the undue use of them may shorten his life, and by the moderate use of them lengthen it. Therefore the Apostle exhorts, that having food and raiment, let us be therewith content, And make not provision for the flesh, to fulfil the lusts thereof. So likewise in the case from rest, and release of affairs. Our Saviour took the Apostles with him apart, that they might have leisure to eat and to rest a while: for the Psalmist tells us, it is but lost labour to hast to rise up early, and take late rest, and eat the bread of carefulness: for a man may by too much bending of his minde to these earthly things, bring death to him the sooner. A broken spirit doth but dry up the bones, and cause him to die before his time. *Tristitia mundi, worldly sorrow brings death*, saith the Apostle.

Now as there must be no neglect in us in respect of preserving our own lives, so neither

- neither must there be in regard of our neighbours. God commanded the builder to put battlements upon his house, lest another should fall from it. And if a man knew that his ox was to push, he was to tie him up, and if he failed, if any were killed he was to die himself for it with the ox. And if the rule of the wiseman hold good, as certainly it doth, that we must not withhold our hand from doing good, we must not forbear to deliver them that are drawn to death, then must we not only keep them from danger of death, but by the rules of extension, we must do what we can to help them, and save their lives. *Pasce ovem morientem*, saith saint Ambrose. *Non patisti? occidisti*, feed that sheep which is ready to perish, if thou feedest it not, thou killest it. Hence is the use of Physick necessary, and those that are skilful, are bound to use their skill, to preserve the life of their brother. *Is there no Balm in Gilead, is there no Physician, that the people be not healed?* saith the prophet: which speech implies and supposes the use of physick. The prophet Ezekiel saith, that God hath ordained plants for mans use, *The fruit for meate, and the leaves thereof for medicine*. And under the law it was provided, that if any man did *alio inferre injuriam, offer violence and wound his neighbour, he should pay for his healing*: by which places is implied the lawful use of physick, and the duty of the physician, which is, to preserve the life of his neighbour; whereas now by the negligence of physicians, many patients are like the woman which had a bloody issue in the Gospel, who had spent her whole estate upon the physicians, and yet was never the better, but rather worse; such is the practise of some, to their shame be it spoken. As it is a great sinne in them, so it is a great punishment for men to fall into their hands: which made the son of Syrach say, *He that sinnes before his maker, let him fall into the hands of the Physician*.
- But now as we must preserve the life of the body, to also *incolumitas corporis, the good plight and integrity of it*, as we said before. If the least part of the body be hurt, the whole complains, and saith, *Quare mihi? why smiteth thou me?* Neither the whole nor any part must be hurt. The law forbade the causing of any blemish upon our neighbour, the giving of a wound, if any rupture, or vstulation by fire happen, it is an injury, and the like must be inflicted upon the party that was the cause: for if there be *mortificatio partis*, a dismembriing of any one part, it is *dispositio ad mortem totius*, it reflects upon the whole body. And therefore the law requires eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And he goeth further. He that causeth but a blemish in a man, so shall it be done to him again. And as a wound is *capta integritatem*, against the integrity and perfection of the body, and *plaga contra sensum*, a stripe against the sense; so is a wound, binding, or imprisonment *contra motum*, against the motion of the body. David repeated it at Abner's burial as a great honour, that his hands had not been bound, nor his feet put into fetters, he died not as a malefactor; for these also are accounted as injuries done without authority; but lawfully inflicted by the magistrate, they are as punishments, and then justifiable. So that next to life, this *incolumitas corporis*, the preservation of the body in its integrity and perfection, is to be regarded.

## CHAP. V.

*Of the murder of the soul. Several signes against the life of the soul. How a man may be accessory to the death of his soul. This sin may be committed both by them that have charge of souls, and by private persons. That this law is spiritual, according to the third rule.*

## Of the murder of the soul.

**V**Ve come now to the murder of the soul, which is forbidden, as well as the murder of the body. And indeed the murder of this is so much the more grievous by how much the image of God is more in it, then in the body: and

and therefore if the blood of the body cry to God for vengeance, it is certain that the blood of the soul will cry much louder.

Gen. 4. 10.

Now the life of the soul may be said to be taken away. 1. In respect of the present:

2. Of the life to come.

1. If a man live not here with a contented minde, *if his soul be not filled with good*, as the preacher speaks, *an untimely birth is better then he*; that is, he had as good never to have been born: now he that ministers occasion to discourage (as the Apostle) or to discontent another, and so makes his life odious to him, he offends against this commandment. We see in *Jacob* what griefe can do: *Simeon* being detained in Egypt, and *Benjamin* to be carried thither, if any mischief should befall him, he tells his other sons, he should be but a dead man, but as soon as he heard of *Joseph's* welfare, it is said, that his spirit revived; as we said before.

Ecclef. 6. 3.

Gal. 3. 21.

Gen. 42. 38.  
45. 27

This killing of the spirit cometh three wayes, in opposition to those three things, wherein the life of the soul consists, of which we spake before; viz. 1. Joy. 2. Peace. 3. love. Against the first is, when men grieve others, as the Egyptians did the Israelites, when they brought them in *amaritudinem spiritus, into bitterness of spirit*. Against the second, when they bring them as they did the Israelites, in *anxietatem spiritus, into anguish of soul*, so that they would not hearken to *Moses*, when he brought a message from God; when the heart is broken with sorrow, the inward peace and harmony is disturbed: *for heaviness in the heart makes it stoop*, as *Solomon* observed. Against the third, when a man is brought to a hating and loathing of himself, and all other things, so that he can take no joy in any thing. None of these must be done to any neighbour, but least of all to the godly. It is a wicked thing to grieve the soul of a righteous Lot, for by this means we bring him to the first death, to *audia* dulnes and deadnes of spirit, whereby he is not fit to go about any thing that is good. This is done by provocation or irritation, (as they provoked God in the wilderness) and therefore all irritation must be avoyded.

Exod. 1. 14.

Prov. 12. 25

2 Pet. 2. 8.

Psalm. 95. 8.

2. The soul also may be murdered in respect of the life to come; especially by him, to whom the cure of it is committed. And this may be done diverse wayes; as sometimes by him that hath the cure, as.

1. By causing men to stumble at the law, *Scandalizasti in lege*, saith the Prophet: or by teaching as *Balaam* did *Balak*, to cast a stumbling block before the children of Israel, which Christ taxes in some of the Church of *Pergamus*.

Mal. 2. 8.

Rev. 2. 14

2. Indirectly, and by negligence, in not doing his duty. The prophet saith of such, that if any perish through his default, the Lord will require his blood at his hands. *Prosper* upon these words saith; *Hoc est dicere &c.* That is to say, if thou shalt not tell a man of his faults, that he may be converted and live, I will condemn thee into everlasting fire, that hast not rebuked him, who by reason of thy silence hath sinned.

Ezek. 33. 6.

Saint *Augustine* saith, *Omnis qui male vivit in conspectu eorum quibus propositus est, quantum in ipso est, occidit, & forte qui imitatur, moritur, qui non imitatur, vivit; tamen quantum ad illum pertinent, ambo occidunt.* He that liveth ill in the sight of those over whom he is set, as much as in him lies, kills them, and perhaps he that followes his example, dies, and he that follows not, lives, yet in respect of his cure, they both die. And therefore it is, that *Prosper* tells them, *Sacerdos debet vivere propter exemplum, et docere propter administrationis sue officium, certus, quod nihil ei iustitia suffragetur, de cuius manu anima perennis exigitur.* A minister ought to live piously for examples sake, and to teach so in regard of the performance of his duty, being assured, that justice will not favour him, from whose hands the soul of him that perisheth, is exacted. And Saint *Jerome*, *Penset ergo sacerdos, qui in hoc ad satisfaciendum districto iudicio de sua tantummodo anima fortasse vix sufficit, & quot regendis subditis praeest reddenda apud Deum rationis tempore, & ut ita dicam, tot solus animas habet,* let the priest therefore consider and lay to heart, how he that perhaps can hardly tell how to satisfy or answer for his own soul at the day of judgement will be able to render account for so many souls, as are committed to his charge.

Id. de pastore.

de vit. con.  
templ. l. i.

in Not.



20. Though one have not the charge of souls, yet as a private person he may be guilty of the spiritual death of another's soul, if either by counsel, or otherwise, *dicto, or facto, by word, or deed, by example* &c. He cause his brother to fall; as Peter by his counsel was a scandal to Christ, and would have prevented his suffering, (if Christ could have been dissuaded) and so the great work of mans redemption had been hindered. So the same Apostle by his example gave offence and misled the Jews and Barnabas. The like did they whom Saint Paul reproveth, who by their examples induced others, weak persons to eat of things sacrificed to Idols, with doubting consciences. Let all such as prove scandals to others, remember that woe denounced by our Saviour. *That if had been better for them that a millstone were hanged about their neck, and that they were thrown into the sea.*

And in the case of the souls murder, a man may be accessory to the death of his own soul; as he may to the murder of his body.

By neglecting the meanes of his salvation: for all must not lie on the minister, we have our parts too. Work out your own salvation, saith the Apostle, with fear and trembling. If we neglect it, we are accessory to our own perdition.

3. 19. 2. By seeking after worldly things too much. The same Apostle tells us in the next chapter, that they that minde earthly things inordinately, end in destruction.

Ephes. 4. 19. 3 By giving himself over to sin, without sense, and working uncleannes with greediness, and make no conscience of sinning.

Heb. 10. 2. 12. 17. 4. By deferring repentance from time to time, till he finde no place for it, it was Esau's case. And it is the masterpiece of the devil, where he worketh this neglect. Saint Gregory describeth it excellently; *Cum in gravi peccato miser homo labitur, suadet ei diabolus ne perniteat, ne confiteatur, peccatum leve ac modicum in corde affimat; misericordiam predicat; longum via spatium promittit; permanere in peccato suggerit: ut sic in contemptum Dei & desolationem sui inducat & pereat.* When a wretched man falls into grievous sinne, the devil dissuades him from repentance, from confessing his sinne, then tells him it is a small sinne, then preacheth mercy to him, and promiseth him long life, and vrgeth him to continue in his sin, till at last he brings him into Gods displeasure and desperation with himself, and so he perisheth. And this is by deferring repentance.

3. The third rule for expounding the law is, that it reaches to the heart, for Gods law is spiritual; and so this law reacheth not onely to outward murder, in regard of the act, but to murder in the heart. The Pharisees counted it not murder, unlesse blood were shed, and the life taken away, but Christ teaches us, that the law goes further, it restraines not onely the arme, and the blow that is given, but the first motions and desires of the heart; If any hate a man in his heart, or be angry without a cause, he is guilty of the breach of this commandment: for the outward acts done or committed, whereby any is murdered, are nothing els but *fructus ira* the fruits of unjust anger, which is that root of bitterness from whence all outward acts spring, and this root must be plucked up; and therefore he pronounceth plainly, that out of the heart proceed murders &c. Those that restrain onely the outward act, are like those that apply plaisters to the armour or weapon, Which will never cure the wound. The reason given by God himself, why man-killing is not sometimes capital, is, because he that killed his brother, did not hate him before; whereas he that hated his brother, and slew him, was to die without mercy, and not to have any benefit of sanctuary. And this briefly for the third rule.

CHAP.

## C H A P. VI.

The fourth rule of avoiding the causes of the sins here forbidden. Of unjust anger, and the fruits of it. It consists of, 1. Grief. 2. Desire of Revenge. The effects and fruits of it. 1. Towards Superiours. Envy. The causes of envy: the greatnesse of this sin. 2. Towards Equals. 3. Towards Inferiours. The suppuration or breaking out of anger against Superiours. 1. By the eyes and face. 2. By the tongue; 1. By murmuring, 2. tale-bearing, 3. backbiting. Against Equals, by 1. dissension, 2. brawling, 3. railing. The fruits of anger in Superiours. 1. Threatning. 2. Scornfulness. The last fruit of anger, viz. murder of the hand.

**T**He fourth rule teaches us, that all the means or causes, which concur, or conduce to any act forbidden or commanded, are likewise forbidden or commanded. Here come in all those sins formerly mentioned, which are occasions, or provocations to murder, as unjust anger, and all the fruits of it.

As it was said at the beginning when we entred upon this Commandment, that pride is the fountain of all the breaches of this Commandment; so we say now that it is the fountain of unjust anger, and of all those sins that arise there from: *Only by pride, saith the Wise man, cometh contention and wrath*: and the Apostle dehorting from provocation and envy, mentions vain glory or pride first, as the cause of both; *Be not desirous of vain glory* (saith he) *provoking one another, envying one another*. For as was said formerly, every man sets down this with himself, *That he is good*, and therefore whosoever loveth him doth his duty: as on the other side, whosoever hurts or injuris him, is necessarily evil, and one against whom he may justly conceive anger; for *omnis in a sibi videtur iusta*, each froward man thinks his anger just, according as we said before, *omnis iniquus mentitur sibi*, every wicked man deceives himself. And from this proud conceit of a mans self, arises unjust anger against all such as do any way offend him.

This anger is compounded of two things. 1. Grief for some indignity offered to us. 2. Desire to requite it.

1. In the first is, *astus animi*, or *astus*, animosity or inward boiling of the blood, or fretting, from which through pride we condemn the party that injured us, as evil; and thence follows *mala mens*, a malicious intent towards him, the judgement being corrupted by the affections, and therefore the Apostle joyns anger and malice, *with* together, and exhorting to put away all anger, and wrath, and clamour, he adds, *with all malice*, because this makes us condemn all his actions as evil: for hereby we become *buse in other mens matters*, full of evil surmises, and *judices malorum cogitationum*, judges of evil thoughts: and thus we come to have an evil opinion of him that offends us.

2. Then follows the second thing, viz. desire of revenge, James and John being in Christs companie, and perceiving the Samaritans not willing to receive them, would needs call for fire from heaven to consume them.

Now if this anger be towards Superiours, or men in high place, dignity and estate, or eminent for vertue, then it produces envy, which is *odium alienae felicitatis respectu superiorum, quia eis non aequatur*, a hatred of another mans felicity in respect of Superiours, because we cannot be equal with them. For there is in this case, as S. James saith, *a spirit in us that lusteth after envy*; and as Elihu saith in Job, *Envy slayeth the inferior*, (as some read it) because that inferiours are apt to envy those that are above them, or exceed them any way. And hence ariseth in inferiours, as the Apostle calls them, *wisdom*, *swellings* towards others, which either presently break forth, or if they lie long and come to suppuration, or impostume, as Cyprian calls them, they prove *rubigo animae*, the rust and canker of the soul; which is a fearful thing, and worse then anger; for *anger is cruel, and wrath raging, but who can stand before envy*? saith the Wise man, this usually produces murder. Pilate saw that it was out of envy, that the Jews delivered Christ to be put to death. Therefore Seneca saith, that is easier for a poor man to escape contempt, then a rich man envy. We see it in Cain that envied Abels acceptance. In Rachel that envied Leahs fruitfulness, and Saul Davids happiness.

1. The occasion of this sin is grounded especially. 1. Upon the merits, and well-deserving of others; we envy them, because they are better than our selves. *S. John* tells us, it was the cause why *Cain* slew *Abel*: because *his own works were evil, and his brother's righteous*. For every man desiring his own excellency, thinketh that he which is more excellent than himself, doth *offuscate lumen ejus*, darken and eclipse his light, stand in his way, and if that man were suppressed, he should be more esteemed: therefore by this envie, he seeks to bring him under water, that he alone may swim above.

This we may see in the *Princes* against *Daniel*, because *Darius* had preferred him above them. And in *John's* Disciples, they thought that *Christ* stood in the *Baptists* way, and got all from him, because more people followed him. And in the elder son against the younger, who when he came home from the field, and saw the entertainment of his younger brother, he envied his brother, and out of envy would not go in: the reason was, he thought himself better than his brother, the fattest calf was never kild for him, &c. though he had deserved better of his father. There is nothing can be done, but envy will make it matter to work upon. If *David* once come to his ten thousands, *Saul* will never after be brought *inveni eum rectis oculis*, to look aright upon him, but the evil spirit will enter into him: for so we read *verse 10*, that the next day there came an evil spirit upon him; for there are none that the Devil can so easily fasten upon, as upon such. The making of a better coat for *Joseph*, and a little more love of *Jacob* to him than to the rest, was a marvellous moat in the eyes of his brethren; and it is true that *Jacob* said, though in another sense, *an evil or cruel beast hath devoured him*: for envy is *fera omnium pessima*, the worst of all wilde beasts. *S. Basil* saith, *Canes nutritione cicurantur, & cultu mansuescunt leones, invidi vero ad obsequium efferantur*: dogs become tame by feeding, and lions milde and gentle by nurture, but envious men, the more you observe them, the wilder they become.

The greatness of this sin, as one saith, is such, that *propter magnitudinem sceleris futura poena non sufficit, ergo & hic plectitur*, so heinous it is, that hell alone is not a sufficient torment for it, and therefore it is punished here also: it is a punishment to it self; for as the Wise man saith, envy is *putredo ossium*, rottenness to the bones. As he that wished himself an *Argem*, that he were all eye, so such as are envious cannot wish themselves a greater misery and torment.

The Saints and Servants of God are not envious. *Moses* when *Joshua* brought him word that *Eldad* and *Medad* prophesied, answered him, *Envidi estis eum pro my sake, would God that all the people of the Lord did prophesie, and that the Lord would pour out his spirit upon them*. He would not be of *Pompey's* minde that could endure no equal. He was so far from envying the number and increase of the People, that he wishes, *the Lord would make them a thousand times more*. The Saints can be content others should overtake them, yea, and go before them; but envy can endure neither. *Abigail* when *David* sent messengers to take her to wife, answered that she was not fit, *Let me be a handmaid rather, to wash the feet of my Lords servants*: so every good man thinks himself not meet of that honour which God bestows upon him, but that he deserves some lower place.

2. The second branch is against equals.

And in this case, if our art have strength, he shall feel presently what we can do. The Wise man giveth the envious three servants, *Pride, Fury, Scorn*. Proud and haughty scorner is his name, who dealeth in proud wrath.

But if he be so our equal, that we cannot presently meet with him, then we play *Abulom's* part, when he was angry with *Ammon*, he said nothing for the present, *sed manus altum mentis repositas*, but kept it in minde, which *Ammon* afterward felt at a sheepshearing, and so should *David* himself, if he had gone down to the *Sheep* for as the Wise man observed, *The wicked dissembleth his wrath, and burning lips, and a wicked heart are like a potsherd covered with silver dross, for he that deceiveth dissembleth with his lips, and layeth up deceit within him*. This we see in *Abimelech*, who comes to *Jacob* with *Abimelech* and *Phicol*, that they might make a league with him, *Isaac* wondered, *Why come ye to me*, saith he, *seeing that you hate me, and have put me away from you*: yet they would have a league with him till they could have an opportunity for revenge. And so we see it is a great part of worldly policy to keep league with



one we hate, till we can *odium perfundere*, be revenged on him. Thus it proves true, which *S. John* saith, *Qui odit fratrem suum homicida est*: He that hates his brother is a murderer: for where there is hatred, it oft seeks murder, or such revenge, as proceeds to murder.

3. If he be our inferior against whom our anger is let, we look upon him with scorn and contempt, for as the Wife man saith, *When the wicked cometh, then cometh contempt*, although the contempt of an inferior, is a reproaching of his Maker, as he tells us in another place. This is the property of the wicked to despise and scorn others, whom they conceive to be in any gift, or in power, or otherwise their inferiours. *Rabshekah* sends a scornful message to *Hezekiah*: *Heard* and his men of war set our Saviour at naught, and scorned him: the Pharisees mocked at his doctrine: *Ismael* mocked *Isaac*, &c.

4. Anger as we shewed before after it hath rankled inwardly and comes ad *suppressionem*, to an impostume, appears or breaks out in the countenance, which we call *effusum peccati*, the jaundice of this sin: of which we are now to speak.

Anger appears by the eye, and there is a wound given by the eye: *ulnera sunt oculis oculi sui*, thou hast wounded me with thine eye, saith *Solomon* in the *Proverbs*, speaking of the hurts of the eye in another sense. And among those six things which God especially hates, he reckons a haughty eye, or a proud eye. It appeared in *Saul's* eyes when he envied *David*, his eyes began to be oblique, he looked awry at him: and the Wife man bids us avoid him that hath an evil eye: and our Saviour condemneth the Levant that had *perquam oculum*, an evil eye. So we see there is *oculus perquam*, *oculus obliquus*, an evil, envious, quiver eye, which discovers the disposition of the heart.

As envy, so anger and malice appear in the face, and by other outward signes. The forward man winketh with his eye, speaketh with his feet, and reacheth with his fingers, that is, when he doth bend his hip, and stamp with his feet, *supplere pedibus*, when he once winks, he means no good, for he that winks with his eyes causeth sorrow. So to bite the lip, to look on one, as if he would look through him, is a signe of anger. The ungodly looketh upon the just, and waloweth at him with his teeth. An example of it we have in those that stoned *Steven*. Sometimes it comes to *stoma*, the swelling of the mouth, and then the angry man is like him that was possessed with a Devil.

It appears likewise by the tongue, which is therefore compared to a sword that wounds deep, to sharp arrows that stick fast, to summer coals, that will burn a long time. Of such the Psalmist complained, that had war in their hearts, and though their words seemed smooth as butter and oil, yet they proved deadly acuti, sharp swords, and cut like a razor. And here come in those *fructus irae*, fruits of anger, which proceed from the tongue, which shall be handled in the ninth Commandment, as they hurt a mans name: but here as they are breaches of this Commandment. As

1. Murmuring, which is chiefly against superiours, a sin forbidden by the Apostle; *Be not murmurers*, as some of them murmured, and were destroyed of the destroyer. and therefore he saith in another place, *Do all things without murmuring*. *Judas* was angry, when he murmured at the box of Spikenard poured on Christ: *Ad quid perdisio haec*? to what end is this waste? he thought the money would have been better in the bag which he bore. So were the *Israelites* when they murmured against *Moses*.

2. Whispering and tale-bearing, *susurratio*; this is when the party is so great, that the angry man cannot deal with him, or if he should speak openly of him he should not be credited, then he carries tales, a thing severely forbidden. *Thou shalt not go up and down as a tale-bearer among thy people*. And the Apostle speaks of *adversarios*, whisperings, and *adversarios*, whisperers, and condemns both. The Wife man saith, that without tale-bearers strife and contention would quickly cease. *Prov. 16. 26.* and verse 22. *His words are as wounds*, he speaks with smiling, and seeming grief, but they go down into the uttermost parts of the belly. *There are six things which God hates*, and the seventh is an abomination to him, and that is, a whisperer or tale-bearer, that soweth contention among brethren.

3. Backbiting, *inimicitia*, *detractio*, a sin frequently forbidden, and condemned, such are like to serpents that sting though they be charmed. *Let him that hateth his neighbour* how

John 3. 15.

Prov. 18. 3.

17. 3.

2 King. 19. 21.

Luke 23. 11.

Luke 16. 14.

Gen. 21. 9.

& 25. 34.

Cant. 4. 8.

Prov. 6. 17.

1 Sam. 15. 9.

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they must be dealt with, a *severe countenance drives them away*, as the north wind drives away the south. The reason may be taken from that in *Leviticus*: *Thou shalt not curse the deaf*. Now he that is silent, is deaf and hears us not, and therefore such as curse the deaf, all the congregation shall curse them.

When men are hindered, that they cannot be avenged this way, by detraction, then they will wreak themselves by cursing. This is a *symptom of anger*, which appears in the tongue, which (as *S. James* saith) is full of deadly poison: what that is, he shews in the next words, *with this curse we wish, who are made after the similitude of God*. This is that poison the practice of it is forbidden. They that are thus cursed need not care, for God acquits them from curses without cause, they shall not hurt them, but like arrows shot against a wall of brass, they shall return upon them that sent them.

And as these fruits of anger appear chiefly against superiours, so there are other fruits which are seen chiefly towards equals.

1. Wrath the first begotten (as the *Heathen* said) is no barren Gentlewoman, she hath a daughter like her self, called *discord*, contention, which if it be in the heart, is called *discord*, if it break out, is called *contention*, which is *indecent acrimonia*, an unseemly bitterness, taking of parts. The *Apostle* speaking of the *Heathen*, mentions many such, such as were full of debate, forbids *debates*, and joins *love* and *peace*, *variance* and *contentions*, and exhorts them to live, *as the Lord*, *not in strife*. *S. James* condemns it, as against the royal law of Christ, and *S. Paul* saith, that such contentious persons belong not to the Church, for the Churches of God have no such customs. It is the Churches honour to cease from strife, and it is said of our Saviour, that he endured much contradiction of sinners.

But now when we speak against discord, we mean onely in *bonis*, in things that are good, not in *malis*, in evil things: for as nothing is more to be wished then peace in good things, so nothing is more to be wished then *discordia in malis*, for this is as necessary as *concordia in bonis*, agreement in good. When *S. Paul* knew that one part of the company were *Pharisees*, and the other *Sadducees*, he cried out, that he was judged for the resurrection of the dead, and so let them together, and escaped himself, this was not unlawful, and notably *S. Paul*, but Christ himself saith, that he came to set discord and contention in the earth.

2. Besides this we finde another, *Ephesians* 4. 31. *envying or brawling*: This the Lord complains of by the Prophet, *He came down and looked for judgment and justice, but there was crying and roaring*. It was said of Christ, *non contemder, non clamabit*, His voice shall not be heard in the street: and such disposition as was in Christ, must be in all his members. The contrary we see in wicked men, as in those Jews, who (when *S. Paul* said, God had sent him to the Gentiles) made a *stir*, and rent their garments, and threw dust in the ayre, &c.

3. If thes: must not be, much lesse the third which is *contumelia*, railing, and yet this taketh hold on most men soonest: for as the *Heathen* man said, *Promptissima vindicta contumelia*, railing is the most ready and most easy revenge. To this may be referred that of our Saviour, to say *Rachis* to a brother, or to say, *thou fool*, or when a man shall debate the gift of another, or speak *ad contristandum*, to grieve him. We finde several *despicable persons*, and *revilers*, condemned by the *Apostle*. Such do grieve the saints of God, who thereupon have heavily complained. The Prophet *David* counted it a great part of his calamities that he was *railed upon* and *reviled*. *Jeremy* complains, that he was *railed at on every side*. *S. Paul* saith, that at *Philippi* they were *shamefully reviled*, yet they went on and preached the Gospel at *Thessalonica* notwithstanding. And in these consists chiefly the murther of the tongue.

Besides there are two other fruits of anger, especially seen in Superiours, and proceeding from contempt.

1. *Threatning*. *Samuel* armed with authority, breathed out threatenings against the Church: and *Rehobams* speech when he came to the crown was, *My father chastised you with rods: but I will scourge you with scorpions, my little finger shall be heavier then my fathers loins*; for as *Solomon* saith, a fool, (*viz.* in government) *profundis spiritum suum*, sheweth all his power as once, and therefore, as was said before, government must not be committed to a furious person, for such a one is like a fool that puts a pellet into a cross bow, and shoots at random, and therefore he saith *scelus*

his heavy, and sand is weighty, but a fool's wrath is heavier than both; and that it is better to meet us here, rather than a furious man. Saint Peter saith of Christ, that when he suffered, he threatened not, though he had power enough; for he could have had twelve legions of angels to attend him, if he had pleased.

pro. 27. 3.

17. 12.

1 Pet. 2. 23.

*Scornfulness*, which is the proper fruit of contempt. The faithful have complained, that their soul was filled with the scornful reproach of the world. Saint Paul saith the reproach of his enemy worse than death, and therefore he desired his horse-bearer to kill him, lest the Philistines should fall upon him and mock him. Therefore the wife man's counsel was *Elihu*, *therefore, cast out the scorn, and contention will cease*. We finde it condemned in several places; it is a special manner to contristate the soul and bring down the hearts of good men, when they see themselves made a derision to the very objects, and become as the Apostle speaks, *a spectacle to the world*. Consider that mirror of patience, *Job*, this was one special thing that grieved him, the very objects came against him and derided him. The prophet *Jeremias* also complains of it, and it is noted as a high degree of desperate wickedness in the people, *that they mocked the prophets*. It was a great part of our Saviours sufferings, they had their filly in scorning him, first the servants, then *Pilate*, then *Herod*, after him his souldiers, then the *High priests*, and all that went by, as we may read in the history of the Gospel, and thus much for signes of anger in the countenance and tongue.

2 Cor. 12. 10.

Eph. 5. 4.

prov. 12. 18.

1 Cor. 4. 9.

Job. 30. 1.

Jer. 20. 2.

2 Cor. 12. 10.

1 Sam. 31. 4.

31. 4.

3. After this in the third place (as was shewen before) comes *excess of manum*, the murder of the hand, whereby the life or limmes of another are taken away: wherein if many joine it is a riot, and such are tolled by the Apostle, *tumults*, in the common-wealth, which if they proceed further, are called by *Salomon*, seditions, or rebellions, whereby the civill body is rent, and not onely that, but the body of Christ the Church is also thereby rent and torne in pieces.

2 Cor. 12. 10.

prov. 17. 11.

1 Cor. 1. 11.

The names

## CHAP. VII

Of the means against anger. How to prevent it in others. How in our selves. Anger must be, 1. Just in regard of the cause. 2. Moderated for the measure. 3. Free from labour for gravity. 4. For love without hypocrisy. The virtues opposite to unjust anger. 1. Innocency. 2. Charity. In the first, there is 3. The Antidote against anger, which consists in three things. 1. The remedy in three more. How charity prevents anger. The fruit of charity, Beneficence. 1. To the dead, by burying them. 2. To the living. And that first, generally to all. Secondly, specially to the faithful. Thirdly, to the poor by works of mercy. Fourthly, to our enemies.

We come now to the means against anger.

To prevent anger in others, we must forbear irritation, or provocation. *Solomon* speaks of some that will contend and be angry when no cause is given, whom he condemnes, and on the other side there are others to be condemned, that give cause, by irritating and provoking others, as *Penemah*, one of *Elkanah's* wives provoked *Hannah*, when they went up yearly to the house of the Lord and upbraided her with her barrenness, whereby she continually vexed her soul, the wife man saith, that as churning bringeth forth butter, so is provocation the ordinary means of wrath. Therefore he condemnes such as do *incite one another*, as bitter the spirit of envy. We see by the example of *Moses* the meekest man on earth what will work. They provoked him so that he spoke unadvisedly with his lips, take away provocations, and anger will cease. The badge of an evil man is, *provocation* to stir up, or provoke men to strife, as we may see in divers places of the proverbs.

prov. 3. 30.

1 Sam. 1. 7.

pro. 20. 33.

Eccl. 7. 8.

Plal. 106. 33.

prov. 15. 18.

and 18. 6. and

29. 12.

1. To prevent unjust anger, in ourselves, there are divers virtues to be laboured



Eph. 3. 25.

1 Thes. 5. 19.

Math. 5. 22.

Luk. 24. 25.

Gal. 3. 12.

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for: 1. Just anger: 2. Indignation or anger onely, on just cause, for onely unjust anger is here condemned; just anger is a virtue commanded. Boastry, saith the Apostle, and sin not, so that there is a lawful angerfull in be without sinne, as in a superior towards those that are under him, and deserve punishment; there may be *magnus irarum effus* as Solomon speaks, which is a fruit of justice. Our Saviour forbids anger onely when it is without a cause; for otherwise when there was cause, he calls his disciples after his resurrection *fools*, and the Apostle calls them *foolish Galatians*, *foolish Galatians*, and the fathers upon Luke 10 of many of those *fools*, those many things that *Martha* was troubled withall, this was onely the unworthiness of the servants of the house. 3. Our anger must be just in respect of the cause, so for the measure, it must be moderated, this is exceed not when there is just cause; and so this end that virtue of *moderation* is requisite; for it moderates anger both towards those that are under us, and all others we converse with, so that all are the better for it. It beginneth with *humbleness* of minde: therefore the Apostle begins with *humbleness*, and when he exhorts to *zeal*, he oft say *humbleness* before it, *with all lowliness and meekness*, and *patience* *humbleness* of minde, *with love*. These virtues and others of like nature he frequently exhorts to, and where he mentions one of them, he slightly sets down all the rest which belong to this commandment, as *love* may be by inspection of the places.

4. A third virtue is gravity *modestia*. The Apostle exhorts to follow *modestia*, *whatsoever things are grave or venerable*. This is a special virtue, and therefore he puts in the first place *modestia*. In next, whatsoever things are venerable, and then *lowliness* and *meekness*, and *patience* whatsoever things are just, pure, or lovely &c. But of this more hereafter, because *modestia* is a virtue specially belonging to the last commandment.

4. A fourth virtue is mentioned by Saint James, when he tells us that the wisdom which is from above, is *without hypocrisy*, and by saint Paul when he saith, *let love be without dissimulation*; our love must not have a shew of love, zeale, &c. and be frozen in effect, as *Aboloms* courtship, which was not hearty but affected, and that of the Pharisees to Christ, who made a fair shew, and called him *Rabbi*, and said that he was a man sent from God, and taught the truth without respect of persons, but all this was affected and hypocritical; so had *Joab*, so had *Judas*, so had the devil (take them together) their courtships; the devil told the woman (very honestly) he was sorry God had dealt so hardly with them, as to forbid them the tree of knowledge &c. As if he had been greatly moved with their condition, but it was affected, and when this affecting is, saith Solomon, *be not as the sun in the morning, and salute and bless you, but I had as leave* (saith he) *be should curse me*. And thus much for unjust wrath; and the means against it.

Besides these there are two other virtues opposite to unjust wrath, 1. Innocency 2. Charity.

1. Innocency takes order that we hurt no body. And 2. Charity takes order to do them all the good we can; both for soul and body.

The first hath two parts: 1. The preservative, or the Antidote, and the curative, or the medicine.

The first consists in three things: 1. In avoiding of offences, and striving to have peace with all men; as much as in his lies, and not to think evil of any, our selves, or others, as the Apostle exhorts.

2. Not onely this, but also in looking back, and when any evil is done to us, to take it in the best sense. The Apostle speaks of a good and right interpretation of things as they are meant, we must believe well, interpret all in the best, and so leave no place for suspicion. Saint James cal such anger *without partiality*, not standing upon his own discretion, he stands not doubting what his meaning might be, but doth *Candida* *procurare* construe fairly.

3. The third is a willingness sometimes to depart from ones right for peace and quietnes. Saint James saith, that true wisdom is *gentle* or guided by equity

Rom. 12. 18.

1 Cor. 13. 5.

1 Tim. 3. 17.

1 Tim. 3. 17.

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equity and moderation; and Saint Paul plainly requires it, let your *moderation* be shewn unto all men. By these three rules anger is prevented.

phil. 4. 5.

2. But now for the *supervening* the healing, after the wound is made, there are 3. other rules prescribed by the Apostles and prophets.

1. To support, or to bear with one another, for though anger may come into a wife mans bosom, yet it must not rest there, *it rests only in the bosom of fools*; we must therefore be long-suffering and not put in more bitterness, to make a bitter thing more bitter. We must as the Apostle saith, *submit* beare all things. Yea we must be as the Prophet David was, *sui tanquam surdus*, I was as a deafe man, he was not deafe, but *tanquam surdus*; as one deafe, and as Saint James speaks, we must *cover* a multitude of sins.

Eph. 4. 2.  
Col. 3. 12. 13.  
Gal. 5. 22.  
1 Cor. 13. 7.  
psal. 38. 13.  
Jam. 5. vlt.

2. We must not keep in minde any injuries done, but labour to forget and forgive. Thou shalt not beare any grudge against the children of thy people, saith God.

Lev. 29. 18.

3. If we have done the wrong, we must seek for reconciliation, as our Saviour commands, and this must be partly with good words, *for a soft answer turneth away wrath*, and partly with gifts, for a gift in secret pacifieth anger, and a gift in the bosome great wrath. This is the way to heale anger, when it is broken out.

Math. 5. 23.  
Prov. 15. 1.  
Prov. 21. 14.

2. The second vertue opposite to anger, is charity; the fruits and effects whereof are opposite to the severall parts and branches of unlawful anger.

1. Against the inward boyling of anger in the heart. Charity makes us *lie down in peace and sleepe*, as the Psalmist speaks, and it keeps the unity of the spirit in the bond of peace, as the Apostle speaks, it doth not *envy*, it envies not, is not puffed up, and therefore Saint Peter calls such as have it *unlike* such as love unity of spirit.

psal. 4. 8.  
Eph. 4. 3.  
1 Cor. 13. 4. 5.  
1 pet. 3. 8.

2. Against the *icterus peccati*, the outward jaundise appearing in the face &c. Where charity is, there is that, *simplex oculus* a single eye, of which our Saviour speaks, charity doth not *deform*, look undecently or with disdain, and for our words, where it is, there is *deformation*, and *deformation*, urbanity, and suavity.

Sec. Math. 6. 22.  
1 Cor. 13. 5. 8.  
Col. 3. 12.  
Gal. 5. 22.  
Heb. 13. 16.

3. Against the outward act of murder, charity produces Beneficence, which is the same with that *deformation* goodnes, which the Apostle mentions, which is according to the objects divided into severall parts: for.

Gal. 5. 12.  
Rom. 15. 14.

1. There is beneficence to the dead, By burying them, by shewing love and kindness to their seed, according to that in the Canticles; love is stronger then death. The grave will not quench it.

Ruth. 2. 20.  
Gen. 23. 4.  
Cant. 6. 9.

2. There is beneficence to the living, and that either 1. general to all men, called humanity *caritas* yea even to evil men, as *corruptio fraterna*, to reprove them, and not to suffer sin to rest upon them, and to pray for them, or else.

1 pet. 3. 2. 2.  
Tit. 3. 4.  
Rom. 12. 10.

2. Specially to the Godly, we must do good to all, but especially to the household of faith. Saint John makes it a signe that we are translated from life to death, to love the brethren, and Saint Paul counts it a dignity, to do good to such *as is worthy* the Saints, implying, that it shews the worth and dignity of a Saint, to do good to such. And among such, those that are our own, our friends; or are neer to us, are to be respected chiefly, (as was shewed before when we spake of charity in general) for a man that hath friends must shew himself friendly and there is a friend that sticketh closer then a brother.

Lev. 19. 17.  
Rom. 16. 7.  
1 Joha. 3. 14.  
Gal. 6. 10.  
1 Joha. 3. 14  
Rom. 12. 10.

After these, we come to another sort of people, to whom beneficence must be shewed, (*viz* to such as need) by works of mercy and almes deeds. The Apostle requires *caritas* bowels of mercy.

Col. 3. 12.

Now this consists in diverse things, as in rejoycing with them, suffering with them, by sympathy of affection, when we do *as they do* as the Apostle speaks, by giving what they want, if we have it, and if we have it not, by wishing them well and giving them comfortable speeches, and praying to God for them, by practicing that vertue of hospitality *caritas* so much commended.

Rom. 12. 13.  
1 pet. 3. 9.  
1 pet. 4. 9.  
Rom. 12. 13.

Lastly, this part of Christian charity must be extended even to our enemies; whereby all these duties now mentioned *fiunt illustriones*, become the more illustrious and praise worthy, by forgiving them, praying for them, and assisting them

Col. 3. 13.  
1 pet. 3. 9.

Röm. 12. 20.  
Math. 5. vit.

in their necessity, thereby we become perfect and resemble our heavenly father, as our Saviour speaks, when we to far overcome our affections, that we make our sun to shine upon them with others, by doing them good, though not for their own sakes, and do not let our sun go down upon them, by stopping our benefits towards them, when they have offended us.

Thus we see the virtues opposite to anger, which must be laboured for as means to prevent and suppress this passion.

## C H A P. VIII.

*Rules for the eradication of unjust anger. 1. To keepe the passion from rising, 4. Rules. 2. After it is risen, to suppress it. How to carry our selves towards those that are angry with us. 1. To give place. 2. To looke up to God. 3. To see the devil in it: of the second thing in anger viz. Revenge. Reasons against it. If our anger have broken out. Rules what we must do. Of the act, viz. requiting one injury with another. Rules in going to law. The sixth rule of causing others to keep this Commandment.*

There remains something more to be said about the eradication or taking away the root of unjust anger, and this may also be referred to the means.

1. First, to keep this passion from rising in us, we must observe these rules.

Gal. 6. 1.

1. We must not have *animum anticipatum*, we must be voyd of prejudice against our brother, considering as the Apostle saith, that we are subject to the like temptations, and men in their anger, become corrupt in judgement for holding this principle that those that offend us are evil, we are consequently perswaded that we our selves are good, and therefore we will shew our power on those that provoke us, therefore every man must know, that he hath to deale with men of like infirmities with himself.

Prov. 22. 24.  
1 Sam. 25. 17.

2. It is expedient not to joyne friendship with an angry man, such an one as Nabal was, if he have *vesparum examen*, a swarme of waspes about him, as the heathen said, as such have, who have shrewd memories to requite ill turnes, he must be avoyded, so also a scorner must be shunned, who makes more account of his iest then of his friend, and had rather *amicum quam dicerium perdere*, lose his friend then his iest, such must be cast out, and then Contention will cease.

Prov. 26. 20.

v. 24.

3. Reject the tale-bearer. For where no wood is, the fire goes out, and where there is no tale-bearer, strife ceaseth. And therefore the wise man saith further, though he speak fair, yet beleve him not, for if he be beleved he will utter the gall of Aspes, there are abominations in his heart which he will not forbear to vent.

Prov. 3. 30.  
Prov. 26. 17  
Exod. 2. 13.

4. Strive not with a man without cause, if he have done thee no harme, saith Solomon, and meddle not with contentions that belong not to thee, except it be to reconcile brethren that are at variance, as Moses did when he saw the two Israelites strive, otherwise we may provoke anger and bring upon our selves, the fruits of anger. These are things which the Apostles, Prophets, and other holy men of God have exhorted unto before the affection be risen.

Prov. 18. 14.  
19. 11.

But now after it is risen, we must take care to keep it in, that it break not out, a wise man will defer his anger, for as Solomon saith, *the spirit of a man will beare his infirmity*, and more plainly. The discretion of a man deferreth his anger, and it is his glory to passe over a transgression. He must not let it gush out, but suspend his affections, as one adviseth the Athenians to do in another case. If Alexander be dead to day, he will be dead to morrow and the next day, and therefore do not make bone fires too soon. This affection of anger must not be *Anser ambulans*, sed *pedissequa rationis*, it must not out run, but wait upon reason, Therefore

fore



fore S. James exhort us to be *tardi ad iram*, slow to wrath; and he gives a very good reason of it, because this superfluity of mans wrath, doth never operari justitiam Dei, work the righteousness of God. For as the Wise man saith, the beginning of strife, is as when one lettereth out water. As when one cuts a bagle, it is easie to stop the water at first; but after it hath got way, it carries all before it.

Now this anger of which we speak, must be understood, either of our selves towards others, or of others towards us. Of the first we have hitherto spoken, and of our anger against others; and the rule in general was, *Resistit, resist it*. Of the other we are to speak, when others are angry with us, and here.

1. The first rule is, *Cede, Give place*. It is the Apostles counsel, *Give place unto wrath*. It was *Abigail's* wisdom not to tell *Nabal* of his faults in the midst of his cups, but to tarry till the next day: for anger is *momentanea insania*, a momentary madness. And this may be done, if we think not too much of it; for *cogitatio iram auget*, anger increases the more we think of it: and therefore the Philosophers rule was, that this affection must be smothered with another, as of joy, fear, or the like.

Rom. 12. 20.  
1 Sam. 25. 37.

But there is another rule which the holy Ghost gives, which is, in our anger to see 1. God. 2. The Devil. *Job* ascribeth the taking away of his goods to God, though the Chaldeans and Sabeans robbd him, yet he looked higher, he saw further, he saw Gods hand in it, and therefore he bare all with patience, because he knew God would never permit it, but for his good. So *David*, when *Shimei* railed upon him, said to his servants, *Let him alone, and let him curse; for the Lord hath bidden him*. So also the Devil may be seen in our anger, as the Apostle intimates in that speech, *Be angry, and sin not, neither give place to the Devil*, because wicked men, when they provoke us, are but the Devils instruments herein. Therefore *Chrysostome* saith, It is a foolish thing in a dog to run after the stone that is cast at him, and to bite that, leaving him that threw it; or when one is soundly beaten with a staff, to demand that, to break it, and not turn upon him that gave the blow: and it is sure that wicked men are nothing else, but the Devils stones and staves: our part therefore is to oppose the Devil, and we cannot scourge him worse, then by this vertue of patience; for this is one of those *bona opera*, good works, which as we said before, are *flagella Demonum*, whips for the Devil.

Job 1. 21.  
2 Sam. 16. 11.

Eph. 4. 27.

Thus much for repressing the inward motion of this passion, either by keeping it from rising, or after it hath risen, to keep it from breaking out.

Now for the outward act which consists in revenge, whereby we think to do to our adversarie, as he hath done to us, we must labour to restrain it, by considering our Saviours example, *who when he was reviled, reviled not again; when he suffered, he threatened not, but committed it to him that judgeth righteously*; and look to God that saith, *Vengeance is mine, and I will repay*. We must be so far from assuming this to our selves, that we must not rejoyce when our enemy falleth, nor must our heart be glad when he stumbleth, lest the Lord see it, and it displease him and he turn his wrath from him to us. *Job* gives us a pattern for this; *He rejoyced not at the destruction of him that hated him*. But the most are here like the king of Israel, who when the Syrians were brought into Samaria by the Prophet, so that he had them at an advantage; he asks the Prophet, *My father shall I smite them?* So if we have an advantage of our enemy, we are readie to smite them. But *David's* practise was better, which we should the rather follow, when he had *Saul* at an advantage in the Cave, so that he might have smitten him, yet he did it not, but onely cut off the lappe of his garment; whereas if some had had him in this case, they would have cut his skirts to neere, that (it is *Chrysostomes* saying,) *esudissent e renibus ejus sanguinem*, they would have let out the best blood in his body. This should be far from us, for we may observe that this desire of revenge is most incident to the weakest creatures: we see the least are soonest angry, *hæc ira est, habet & musca splenem*, there is the Ants anger, and the Flies anger; and women more angry then men, and among men, those that are old, sick, and weak, & *quo infirmiores, eo magis iracundi*; the weaker, the more angry ever. but he that is *magnarum virium*,

1 pet. 2. 23.  
Deut. 32. 35.  
Rom. 12. 19.  
Pro. 24. 17, 18.

Job. 31. 29.

1 Kings. 6. 22.

1 Sam. 24.

the ablest is least subject to this passion, he doth not *venire se provocatum*, not relent & blow.

Now if this anger cannot be prevented that it break not out, it is to be sorrowed for and repented, and we must labour to stop it in regard of the measure, we must look to the suppuration or impostume, to have it healed and dried up. A man may sometime be angry, but he must not *requiescere in ira*, (as is said before :) S. Paul setteth us the longest time for keeping it, *Ne occidas Sal*: and the reason is, every Christian is to offer his evening sacrifice of prayer, and before we pray, we must forgive.

The charge of this is let down negative and affirmative by S. Matthew from our Saviours mouth, to shew the necessity of it. If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not, neither will your father forgive your trespasses. And if we number our remissions or forgivings, then ours shall be numbered to us by tally; if we forgive *sine fine & numero*, we shall be forgiven in the like manner. So much for *Suppuratio*.

Now for *prima*, the forming of it out by the tongue. He that doth this, disquieteth his friends. And yet we are to consider, that we have to do with men, and such men as sometime offend with the tongue, though not with the will; who is it that offendeth not with the tongue? It is an unruly member, no man can tame it. David in his anger said, *All men are liars*, Samuel and all, because God had deferred that which Samuel told him should come to passe, the kingdom. Seeing then that there is no man but offendeth with his tongue, we should follow Davids practise, *esse tanquam surdus*, to be as it were deaf, and give no regard to what we hear spoken in anger; not to be deaf, but *tanquam surdus*, as one deaf, is good in this case: for when one hath heard evil provoking words, they are as the son of Syrach speaks, like a coal of fire, which if one blow on it, it will kindle, if he spit upon it, it will go out. The Heathen man considered this by the light of nature. If he be thus angry without a cause, *quid faciet iracundia*, what will he be if I provoke him, and requite one angry word with another. And therefore the Philosopher, when one reproached him, cast up dust into the air, and when the other asked him why he did so, he answered, *Injuria pulverem vomitui tuo*; I throw dust to cover thy vomit; and indeed it is nothing else, but *vomitum bilis*, a disgorging of choler.

Solomon saith, He that answers such a one, whether he be in jest, or in earnest, he shall go by the work. If he be wise, thou art yet wiser by forbearing him, *qui non respondet verbo*, the wiser for not returning word for word. Therefore he would not have a fool answered, lest we become like him, and be as he that reproving a fault in another commits a greater himself, and so runs into a great absurdity; for against a fools words, *magnum remedium negligentia*, the best course is to neglect them: so that sometimes he must not be answered, lest we make a *stulto insaum*, of a fool a mad man; and yet again, sometimes he must be answered, when he is among such as himself, that think well of him, lest he seem wise; but if he be among wise men, answer him not, for they will regard rather, *quid tu tacens, quam quid ille dicat*, thy wisdom in silence, then his folly in speaking.

The last thing in anger is the Act it self, or *requiting of one injury with another*. Now though this be no way lawful, neither is revenge allowed under the Gospel by our Saviour, though under the Law they were allowed, *eye for eye, and tooth for tooth*, because a far higher degree of love is now required under the Gospel; yet we may distinguish between revenge and reparation for the damage we have sustained in our estate, person, or name. Revenge is, when we seek the hurt of him, with whom we are angry, though we our selves receive no benefit thereby, and this is utterly unlawful now, either for private persons, or any others, as Magistrates, &c. But the other, *viz.* reparation for the losse or damage we have sustained is no way contrary to Christian love, nor forbidden by Christ, but may lawfully be sought by the hands of the Magistrate, when it cannot otherwise be had: we are not to be (as the Pope once said of England) a good ass to bear all burdens. A man may strive lawfully, especially in Gods cause. *Strive for the truth* (saith the Wise man) *and that unto death*, and this is to far from the sin of anger, that it is accounted a vertue called Zeal. In the case of *meum* and *uum*, we see that Abraham said to Lot, *Let there be no strife between me and thee*, Abraham for quietnesse departed something from his right.

But because by so doing we many times pluck upon us a more grievous burthen then we are able to bear, and thereby give occasion to men to work upon our good and quiet nature, we are warranted to have recourse to the Magistrate to relieve us by Law. And for this purpose were Magistrates appointed, and Laws made, *ut eorum Isidor. metu humana coereatur audacia*, that mens infolencies might be restrained by fear of them.

Yet there are some rules to be observed in our going to Law.

1. It must be for some considerable matter, not for every trifle. Not *quod opus est*, but *quod necesse*, not for that we may do, but for that necessity drives us to: not every trivial action, but such, as if it be not remedied, will breed an inconvenience, Exod. 18.23. and such as nothing but the Law can rectifie and redresse.

2. Before we bring it into *forum civile*, before the Magistrate, we must endeavour to have it ended by Good Men (as we call them) some wise and understanding men 2 Cor. 6. 4,5. to judge of it.

3. Our Saviour being required to deal between two brethren in the case of an inheritance, saith, *Who made me a judge?* And in the next verse adds, *Beware of covetousness*: we must not go to Law with a covetous minde; that is another rule. Luk. 12.14,15

4. We must not by presuming upon our wealth, favour, or alliance with the Judge, enter upon a suit, and endeavour to take away the right from the poor; that every mans *sum* may be *sum*; we must not go to Law with a corrupt minde, as the Heathen man said to the Judge in the words of the Law, *Si jus est adversarii, habeas illi*, if it be none of mine, let mine adversarie carry it. This is another rule. Eay 10.2.

5. Our Prosecution of a suit must not savour of gall; we are to preserve charity, keep a charitable minde with our adversarie.

6. The last rule is prescribed by Solomon. *Strive not hastily*: his reason is, *lest thou know not the end*. For many have repented of going to Law when they have come to the end. *Abigail*, when *David* was angry with *Nabal*, used this very argument to stop his fury; *My Lord will never repent himself, that he hath not shed blood causelessly*. If a man sometimes bear injury, and refrain from evil words, he shall never repent of it, or unwith it; if nor, he may often repent it. Prov. 25.8.

For the sixth rule, the procuring of this Commandment to be kept by others, we have it commended both in the negative and in the affirmative. For the negative, *Rule 6.* *Moses* seeing two of his brethren, Hebrews strive, he endeavoured to hinder their contending: and for the affirmative, our Saviour pronounces a blessing to all that make peace with others. *Blessed are the peace-makers, for they shall be called the children of God.* Exod. 2.13. Math. 5.9.

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# THE EXPOSITION

## OF THE

### Seventh Commandement.

*Thou shalt not commit Adultery.*

#### CHAP. I.

*The scope and order of this Commandment, Of Marriage. The institution and ends of it, explicated out of Genesis 2. 21, 23, 24. Married persons are, 1. to leave all others, 2. to cleave to the another. Rules for those that are to marry. Duties of those that are married, general and special.*

Gen. 2. 24.  
1 Cor. 6. 16.  
Eph. 5. 31.



THE scope of this Commandment is to preserve Chastity, and to hinder all kinde of pollution and uncleannesse.

The order of ranking this Precept in this place is this. The former Commandment provided for a mans self, this for the nearest and dearest thing to himself, next to body and life, in respect that man and wife are by Marriage united and made one body. *Erunt duo in carne una; they two shall be one flesh*, saith God.

Before we come to treat of the sin prohibited by this Commandment, we will take a view of the chief cause, upon which this prohibition is grounded: which is Marriage.

1. And first of the thing it self, *Conjugium* or *Matrimonium*, what it is. Wedlock or Matrimony is a Covenant and conjunction of Man and Woman, taken and agreed on with mutual consent, for the propagation of mankinde, and the mutual good of both, instituted in the beginning by God himself in Paradise, between Adam and Eve in their innocency; God onely being the Maker of it, as both Father and Priest in the Marriage, before the Congregation of Angels.

This may be easily gathered out of the story, which contains, a prophecy, a gratulation, a consent in Adam and Eve, and a law for the future.

1. The prophecy. Adam first speaks *illative* by inference *de praterito*. This is now bone of my bone, &c. He had been asleep when the rib was taken from him, and yet could tell that the woman which was not before, was taken out of him, as perfectly as if he had been awake at the Anatomy. And secondly *de futuro*, for the time to come, that a man, to cleave to his wife, should leave father and mother. This should be the practise of posterity: for he had neither father nor mother, and therefore could not speak it of himself.

2. His gratulation. *Leah* being fruitful after a long barrenesse saith, *Now will I praise the Lord*. So Adam seems to say, God brought to me, so many thousands of creatures, I awake, and rightly understanding all, yet found I no helper like or meet for me, but they were all either brutish, dumb, hairy, or the like. But now at this time God hath brought me one that is *bone of my bone, and flesh of my flesh*, and though sleeping, yet I have found one meet and like; so like, as almost the same with me.

3. His consent, which though it be tacite in Eve, yet he expresseth it, by acknowledging, *This is now bone of my bone, and will hereafter be flesh of my flesh*.

4. In the words [*Erunt, they two shall be one flesh*,] there is an act or statute in Heaven

Heaven and earth touching marriage and therefore not to be repealed. *Prima institutio perpetua regula.* The first institution, shall be a perpetual rule; when God By Math. 19. 6. Adam spake there, he spake to posterity; be it therefore enacted, that from henceforth *Erunt &c.* And this sheweth it to be *juris divini.*

2. The next is, that marriage is an honourable estate: not onely tolerable, allowable, or commendable, but honorable; and so it was ever reputed in all ages, by all persons: we see that Christ honoured it with his own presence; and his first miracle. Neither is it in aliquibus sic, in aliis non, honorable in some, and not in others. For not onely the Patriarchs, Priests and Prophets, under the law were married, but under the Gospel, Elders and Priests were married. So were Apostles and Bishops.

3. The causes or reasons why marriage was instituted, are generally or principally two. 1. First, the preservation and propagation of mankind. 2. That mans life might be more comfortable, and delightful to him, but these causes may more especially be enlarged to three.

1. God in the beginning said, *It is not good that man should be alone, I will make a help meet for him.* The first cause therefore was the benefit and commodity of man. For God thought that Adam could not live pleasantly and well, unless he gave him a wife. And therefore a wife is not to be accounted a necessary evil, as some phrase it, but as a help. Whosoever then hath not, nor ever had wife or children, is ignorant of a double blessing. And this the very heathen did acknowledge. He that wants a wife, is in as ill case as he that wants a hand, an arme, a foot, or an eye. But besides the blessing by procreation of children, this cohabitation or living in society with a wife is most profitable and comfortable. Her company gives a man refreshment after labour, and maketh him to forget sorrow and affliction. Nothing so greivous, nothing so burthensome, but a man and wife, living lovingly together, can well overcome it.

2. The second cause why matrimony was instituted, was the procreation of children, and education of them, in the feare of God. That there might be *semen sanctum*, a holy seed. That there might be a means of propagating by succession the Church of God. It was Gods care, in the creation, when he blessed Adam and Eve, with *crescite & multiplicamini, be fruitful and multiply and replensh the earth.* Thelike care he had, at the re-creation upon the general deluge, with the same benediction.

3. The third cause was to avoid fornication. Let every man (for that cause saith Saint Paul) *habeat suam uxorem, sicut et ecclesia habet suum corpus.* And it is better to marry than burne, as he saith elsewhere. Therefore marriage is not to be accounted either a sinne, or an act of uncleannes but rather *conjugium est castitas*, lawful marriage is chastity. If thou takest a wife (saith Saint Paul) thou sinnest not, and if a virgin marry, shee sinneth not, *primus gradus castitatis est sancta virginitas, secundus fidele conjugium.* The first degree of chastity is pure virginity, the second faithful wedlock. So that for these three reasons marriage is good, and *non est bonum homini esse solum*, it is not good for man to be alone, said God.

*Non est bonum*, it is not good, saith God, it was not, *non est bonum mihi*, it is not good for me: but *non homini*, not for man. Gods decrees are ever for our good.

1. Solitude is not good. Society is good. *Homo est animal sociale, homo est sociabile creature.* It is good to strengthen one, lest a man fall: and to help if he do fall. *Two are better than one* (saith the Preacher.) *And if they lie together, they have heat, but how can one be warm alone.*

2. Solitude is unpleasant. 1. In regard of God, for his purpose and intent is to communicate his goodnesse with many, and not to restrain it to one. 2. In regard of it self: for *bonum est sui diffusum*, goodnesse is no niggard, or close holded, and therefore God would, that there should be a generation *sui similis*, of one like to it self. 3. In regard of the world, not *perpetuando*, for perpetuity, sed *multiplicando*, for the cause of increase.

But this *bonum* was necessary, may some say, when there was but one man in the world; it is not now, when there be so many thousands. When people are multiplied

psal. 24. 2.  
Esa. 7. 20.  
Gen. 1. 28.  
9. 1.

Sol.

Esa. 56. 4.  
Math. 19. 21.  
1 Cor. 7. 7.

9. 5.  
1 Tim. 3. 2.  
Gen. 30. 1.  
1 Kin. 1. 2.

Ecc. 3. 5.  
Math. 24. 19  
1 Cor. 7. 26.  
Joe. 2. 16.  
1 Cor. 7. 6.  
psal. 73. 28.  
1 pet. 1. 16.  
1 Tim. 5. 11.  
1 Cor. 7. 35.

pro. 21. 19.  
Syr. 25. 25.  
prov. 31. 12.  
26.  
30.

1 Kin. 16. 31.  
1 Cor. 7. 16.  
1 pet. 3. 1.  
Mal. 2. 15.  
1 Tim. 2. 10.  
pro. 31. 27.  
1 Tim. 5. 14.

Eph. 5. 30.  
1 Cor. 6. 17.  
Act. 9. 4.

Luc. 14. 6.  
Deut. 33. 9.

Deu. 32. 11.  
Nah. 2. 11.  
Jer. 4. 3.  
Esa. 49. 15.  
Exod. 20. 12.  
prov. 30. 17.  
Exod. 21. 17.

tiplied as the sand of the sea, and like the dust of the earth, and like the stars of Heaven. It was needful, when the earth was *inanis & vacua*, empty, not now, when there is *terra & plenitudo gyru*: an earth full of inhabitants; and so full, that it needs rather *constram*, the shaving, which the Prophet speaks of, then the command of *replete terram*, replenish the earth, or *crescite & multiplicamini*, be fruitful and multiplye.

Yes it is still *bonum*, good to the worlds end, and necessary. For though *Moses* saith it is good to marry, and Saint *Paul* to abstayne. Yet if we distinguish the persons, we shall reconcile the places, all the difference is in *hominis* and *esse*.

It is true, that there are some persons exempt: as Eunuchs, and every man that hath his proper gift. Yet to others not so qualified a wife is permitted; it is *bonum* for others to marry, either for propagation of children, to encrease Gods Church, or for comfort, or to avoyd incontinence. The three reasons before mentioned.

There are also times offorbearing; a time to refrain imbracing, as the Preacher tells us: as in times of distresse, in sad times. But again, at other times it is good for man. All rests in this, that which course soever we take, we do *adhaerere Deo*, draw neer to God; and accordingly it must be measured and taken as *bonum*, or not. We must not use this liberty for a cloke or veyle; nor for wantonnes, nor for a snare.

Therefore for the avoyding of the inconvenience offolitarines, God thoughte fit to make another to keep man company, yet this one was to be meet for him: for a man were as good to be alone, as never the better for companie. He made not that one. 1. Either to molest or trouble him, such a one as *Solomon* speaks of: that it were better for him *to dwell in the wilderness then with her, a contentious and angry one*. Nor an *unprofitable one, a gadder*. But one that should be able to do him good; to be a helper to him. 1. In *pietate*, a woman that feareth the Lord, not a *Jezebel* to draw him from his religion, but such a one as may save him: that may winne him to goodnes by her life and conversation. 2. In *prole*, the Prophet asks the question, why God made this one? and answers himself that he might seeke a godly seed. 3. In *oconomis*, to help him, in guiding and ordering things, belonging to household. To act *Sarabs* part in makeing provision. To looke well to the wayes of her household, and not eat the bread of Idleneffe. The Apostle tells us, that one part of her help must be in guiding the house.

Lastly, God did not think every help meet for man. 1. Not beasts, they are *jumenta* helps: but they are too low, under our feet. 2. Nor Angels, and they are helps too, but too high, above our heads. 3. But a woman in the mid way, *collateral, a latere* out of the side. Like, conformable, in shape, speech and reason, *quasi alter ipse, imago ipsius*, as another himself, his own image. And all this is a myltery signifying the union of Christ and his Church. The Apostle saith, *we are members of his body, of his flesh, and bones*, we are joyned to him. *Saul* was told that his persecution of the Saints, was the persecution of Christ. And as man is to do for the woman, and shee for the man, to leave father and mother, so Christ tells us, we must do for him. Wee see it plainly, that all must be left, neither father nor kined must be owned, if they come in competition with Christ.

There are in this law two words which every man is bound to observe. First *relinquet*, he shall leave; whom must he leave. And secondly, *Adhaeribis*, to whom he must cleave.

1. *Relinquet* he must leave all for his wife. This seemes to be somewhat unnatural: for the bond of nature worketh much downward. *Moses* in his song, describes the tendernes of the Eagles to their young ones, and the Prophet tells us of the love of lions to their whelps, and the Prophet *Jeremy* of the care of Sea-monsters to their young, and the Prophet *Esa* makes it as a thing impossible that a woman should forget the son of her womb; yet is she within this law of *relinquet*; again, we see the bond upward is greater. God commands the love to Parents, and the censure of unnatural, is heavy. The ravens of the valley shall pick out their eyes. Nay even death is to be inflicted on them, this affection is zealously expressed by *Ruth*, she would not leave her mother, though but a mother-in-law.

Yet



Yet this *relinquet* transcends all, breaks all. We commonly leave not a thing, but for that we love better. Now if father and mother, or children &c. come in competition with the wife, or the husband, the first must be waived as a thing not so near in conjunction, for the last. And indeed it is a thing *supra naturam*, supernatural, a miracle, that a woman living with her parents, where as *Pharad* said to *Hadad*, *whats hast thou lacked with me?* where she wanted nothing, should as *Rebecca* *relinquere*, leave them, to go to one that was known but the day before, into another country, and as the daughter of *Isidro* did, to go from him into Egypt with *Masei*.

1 Kin. 11. 22.  
Gen. 24. 58.  
Exod. 4. 24.

But it is not to be understood by that we have said, that God doth *extinguere* utterly extinguish our love to parents, he is so far from that, that he doth *ordinare* ordain and command children to love them also: as he said. But this bond or vision hath this privilege and prerogative, that if it fall out, that we cannot do both, then there is no portion for us in our fathers house, and we must doe as *Michal* did, who displeased her father to save her husband.

Gen. 31. 14.  
1 Sam. 19. 11.

1. The reasons are, because this is as the first conjunction *conjunx quæ par m.* that of the wife was before that of the father. So that the parent is in the degree of love with and of our neighbour, the wife in that degree of love wherewith we love our selves individually.

2. And children are *aliquid sui*, some part of a mans self, the Apostle makes the wife *seipsum*, himself, *he that loveth his wife* (saith the Apostle) *loveth himself*. Thirdly, children are of seed and blood, and will be flesh and bone, but are not. The wife is bone of his bones, and flesh of his flesh already. 4. They are of the loynes and womb; she of the side neerer his heart. So much of *relinquet*, now of *adherebit*.

Eph. 5. 28.

2. *Adherebit*, he shall cleave &c. *Relinquet*, to leave, is one degree; and *afficiat* to live and keep company with her is another; but *adherebit* to cleave to her is the nearest conjunction that can be. *Relinquet* is *animi consensus*, the consent of the minde. *Adherebit* is *animi & corporis copula*, the conjunction of the minde and body, *flesh of my flesh*. This is that *glusam amoris*, that glew or sodr of love which cannot be loosened. *Shechem* soul cleave unto *Dinah*. This surpasseth the strongest friendship that is, even *Jonathans* to *David* whole soul was knit to him. And the effects are. 1. *In contubernio* or *cohabitatione*, living together *sine divulsione*, without severing. *Adhesio inseparabilis*, an unseparable sticking to. 3. *In reciprocatione mutua*, mutual acts of love. 2. *In fidelitate*, in true fidelity each to other, keeping the bed undefiled. 4. *In perpetuitate*, not departing from each other, till God sever them, and that. 1. Either by death. 2. Or else by divorce, which must not be *pro quibuscumque*, *augu*, for every trifle, but first, either *pro adulterio*, for adultery, scilicet, or *pro inquietatione*, for unquietnes. If otherwise it is *de legeratio carnis*, a rending of one piece of flesh from another, and an act of the devil and his imps. For *conjugium a Deo divoratum a diabolo fit*, God makes mariages, and the devil divorces upon the part of the offender. God onely permits the not offended party to seek a divorce upon just and lawful occasion.

Esa. 49. 7.  
Gen. 34. 3.  
2 Sam. 20. 2.

1 Pet. 3. 7.  
22.  
Eph. 5. 25.  
Heb. 13. 4.  
1 Cor. 7. 10.  
11. 35.  
Rom. 7. 3.  
Math. 5. 32.  
19. 9.  
1 Cor. 7. 15.  
Aug. in tract. 9.

To avoyd therefore this unfodering, two things are to be observed. First, to be cautelous in our choyce before it come to *crunt*. Secondly, to observe and performe the duties mutually belonging to each of them, when they come to be *in curam una*.

1. The cautions are many. Negative and affirmative. First, for the negative part, we are not to desire more then one: not two as *Lamech*. Polygamy is prohibited at least under the Gospel, for if this privilege might have been granted to any, *Adam* of all others had most reason to have claimed it: and he was but one to one: not *plures in carne una* many in one flesh, *una casta fecit unam carnem*, one rib made but one flesh. Let every man have his own wife, and every woman her own husband, saith the Apostle.

Gen. 4. 29.

2. We must not desire another mans wife: she must be a rib from our own side, not *caro aliena*: it is a breach of a covenant. *Dua carnes, dua corpora* is flat adultery.

6. 16.  
Prov. 2. 17.

3. We must not desire a wife of our own kindred, not *a domo patris*, neither in the line, ascending or descending that's plain Incest *Non e lumbis, sed e*

1 Cor. 9. 2.

Levit. 18.  
Mala. 1. 10.

inter

*latere*, not out of the loynes, but the side. It must be a godly seed.

1 Cor. 7. 39.  
Deut. 7. 3.  
Jud. 14. 2.  
Gen. 6.  
34. 12.

4. Seeing marriage is *juris divini*, of Gods institution, and that *economia* is *propter Ecclesiam*, the dome tick society is for the Church; we must not match with those that are irreligious or wanton: but in the Lord. Not the seed of Canaan, nor as *Samson*, though difference in religion do not make a nullity of the marriage, yet there is a great incongruity in it.

5. Nor must we marry to satisfy our lust, that is *Deus ventris*, and it provoked God to wrath: nor for greedinesse of dowry, that is *Deus mundi*.

6. There must be no disparity, either in condition, nature, or yeares. The Hea-then man could give a rule for this, *sua sortis uxorem ducito*, marry a wife of thy own condition.

Gen. 2. 18.

7. Nor must we marry hastily. God said not *fac*, let it be done hand over head: but *faciam*, I will make man a help upon deliberation. *Adam* must sleep upon it, before it be done.

24. 4.

21. 21.

6. 2.

2. 22.

24. 57.

58.

1 Cor. 7. 12.

Gen. 24. 11.

63.

8. Nor must it be done without consent. 1. Of parents; *Abraham*s approbation must go along with *Isaac*s, and *Hagar*s with *Ishmael*s. We must not take wives, of our selves as they did, that seeing the women fair, took them without consent this is not Gods *faciamus*, but *facit ipse sibi*. *Adam* did not so; nor *Eve* for though they were neer enough to each other, and one might easily have found the other, yet *Adam* stayed; & *non ipse assumpsit, sed Deus adduxit*, he took her not, but God brought her. 2. The children are to give consent too. *Laban* and *Beithuel* told *Abraham*s servant, that they would know *Rebecca*s minde, and have her consent. The woman must be pleased to dwell with him: else it is not *adduxit*, but *pertraxit*, to force her.

9. Lastly, this work must not be attempted without prayer, we must not trust our own election, without Gods Approbation, which is best attained by prayer. *Abraham* and *Isaac* durst not enter upon it without this.

We have seen the negative cautions, what to avoid in our choice, now see what in the affirmative we are to take. The best rule is in the general to follow Gods course; he brought *Adam* a meet one. Now there are but three allurements, to perswade with a man in the choyce of a wife. 1. Pleasure in regard of beauty. 2. Profit in respect of dowry. 3. Vertue in relation to good qualities: of which the last is the chief, (howsoever it is made the least now adayes.) Such a one and so endowed was *Ruth*: she was known by all the people to be a vertuous woman. This is that above all other will make her a meet one. *Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised*; saith *Solomon*. *The ornament of a meek and quiet spirit, is of great price in the sight of God*: saith *Peter*. *She that openeth her mouth with wisdom, and in whose tongue is the law of kindness*. Such a one was *Abigail*, one that by her wisdom builded her house, and was like a merchants ship, a good hufwife and provident. If to these, she be like a polished corner of the temple, it makes her a meet one.

Ruth 3. 12.

prov. 31. 30.

1 pet. 3. 4.

prov. 31. 26.

14. 1.

31. 14.

Psal. 144. 12.

Jer. 5. 8.

Gen. 34. 8.

Such a one being found, we must not presently *adhinire*, teigh after her, like *Jeremies* sedd horses, there must not be *conjunctis* before *adduxit* (which was *Shechem*s case) we must tarry till *adduxit*, and that in Gods house; *Jesus* must be at the marriage, God must give her as parent, and joyn both as priest by the hand of him that he hath appointed in his place. And it must be in Gods house, not clandestine, and then they shall receive a blessing.

Jo. 2. 1.

Gen. 3. 12.

Math. 19. 6.

Gen. 1. 28.

Now for the duties general and mutual between them: they consist in two things.

1 Thes. 4. 4.

1 Cor. 7. 5.

Heb. 13. 4.

1. In fidelity and loyalty. They must possess their vessels, in holines and purity, and not defraud one another, but keep the marriage bed undefiled. They must draw both one way, and beare each others burden.

1 Cor. 11. 3.

pro. 12. 4.

1 Sam. 1. 8.

psal. 128. 3.

2. Love. She was made of a bone meet to the heart, and that was coupled with a fellow, therefore their love must be hearty. He must love her as a part of himself: and she him, as wounded for her. Again she must love him as her head, and he her, as his crown. He must be better to her then ten tonnes. And she embrace him and his love; *sicquam vinu, non hedera*, as a vine and not ivy.

1. Now severally concerning their duties. *The man must dwell with the woman with knowledge to direct her. Provide and take care for his house and family. He must cherish her, be must delight in her, rejoyce with the wife of his youth. Isaac sported with Rebekah. Suffer and bear with her infirmities, and not be bitter to her. To end this, he must love her fervently, cooperate with her willingly; provide all things carefully, and though he be the nobler part, nor despise the lesse noble; give good counsel seasonably, admonish her opportunely, and defend her faithfully.*

1 Pet. 3. 7.  
Gen. 30. 30.  
1 Tim. 5. 8.  
Eph. 5. 29.  
Prov. 5. 18.  
Gen. 26. 8.  
1 Pet. 3. 7.  
Colos. 3. 19.

2. The woman, in respect that she was not made first, but *Adam*, and that she was taken *latere*, out of his side, therefore her duty is to *submit* and be *subject* to her husband, and do her duty at all times to please him. She is also to be *adjutrix*, a help to him. She is a bone, part of a coupling or rafter in a building, she must gird her loyns with strength, she must not be troublesome; for it were better for her husband to dwell in the wilderness than with her, if she be a contentious woman. Nor must she undo him, nor lavish out his goods. Not prove as *Jobs* wife, *cruel*; but like to *Abigail*, gracious and milde. Not like *Michal Davids* wife, a *scoffer* or *taunter*; but like the *Shunamite*, *charitable* and *vertuous*. Not like *Jezebel*, *haughty* and *cruel*; but like the woman of *rehoah*, *humble*. Finally, she must love her husband ardently, serve him obediently, bear and educate her children carefully: not oppose his government scornfully: So much for the cause or thing upon which this Commandment was grounded. Now to the Commandment it self.

1 Tim. 2. 13.  
Gen. 2. 16.  
Eph. 5. 22.  
1 Cor. 7. 34.  
Prov. 31. 17.  
21. 19.  
6. 26.  
Job. 2. 10.  
1 Sam. 25. 8.  
2 Sam. 6. 20.  
2 Kings 4. 9  
1 Kings 21. 23  
2 Sam. 14. 2.  
Tit. 2. 4.

## CHAP. II.

*The dependance of this commandment upon the former. The ends, for which it was given. The object of this Commandment, concupiscence or lust of the flesh. The several branches and degrees of the sin here forbidden. Diverse reasons against the sin of uncleanness.*

## Non Machaberis

THIS Precept is as the former, in words very brief, and under the name of Adultery, forbids all degrees of uncleanness, and all those acts that dispose thereto, thereby to shew what reckoning God makes of lust, and all those acts that tend to Adultery, and of all the lesser degrees of this sin, viz. that they are all adultery in his sight, as rash and unjust anger is murder before him, as we shewed in the last. Now Adultery implies not onely *adultery*, uncleanness, but *injustice* too, and that in a high degree, by communicating that to many which is proper to one; for the husband hath not power over his own body, but the wife; and *contra*: and therefore it is injustice to give that to another, which is not in our power, but is already given to another by marriage. Thus we see by the word here used what account God makes of all those vices, which are subordinate to Adultery.

1 Cor. 7. 4.

The Commandment it self is expounded *Leviticus* 20. 10. in the law: and in the Gospel by Christ, in the fifth of *S. Matthew*, vers. 27, 28. &c. And by the Apostle *1 Corinthians* 5. and 6. 15. and throughout the whole seventh chapter of the same Epistle.

The order and dependance is this. The principal cause why murder was prohibited was, because man is the image of God: now the image of God consists especially in pureness and chastity, as one of the Heathen Poets could tell us, *ἀγνὸς καὶ ἁγνός*, *Bacchil. in princip. carn.* God is a pure minde: and therefore fity doth this Commandment, wherein purity of soul and body is commanded, follow upon that wherein the defacing of Gods image is forbidden. The truth of this may plainly be gathered by the contrary; as soon as our first parents eyes were opened, they saw themselves naked, being ashamed to see their nakedness, they got figleaves to cover their shame, which argued that the pureness of this image was lost, and that they were ashamed of those irregular motions which began to arise in shew.

Gen. 3. 7.



The ends of this Commandment are four.

1. In respect of God, who is of purer eyes then to behold evil: therefore we must not onely be pure in heart, if we will see him, or have him to see us; but we must possess our bodies also (our vessels) in holiness and sanctification, not in the lusts of uncleanness, as the Heathen that know not God.

2. In respect of the Church, and the good of it. God by the Prophet saith, that he took order that one man should be joyned to one woman, why? that he might have a holy seed. That the Church might be kept pure, undefiled, and unsported; for as the Apostle saith, our bodies are the members of Christ, and not our own. And therefore he offends against Christ the head, and the Church his body, who takes the members of Christ, and makes them the members of a harlot.

3. For the good of the Common-wealth; wedlock being *politia parens*, the Parent of the Common-wealth, the preserver of cities and kingdoms. And in that respect it is, that the Wise man in diverse places counselleth us to refrain from strange women. *Abimelech* charged his people upon pain of death not to touch *Abrahams* wife. And *Judahs* sentence upon his daughter in Law was no lesse, when he heard that she had played the harlot. So in the Law it was no lesse then death to offend in this kinde. And God charged *Moses* to admonish the Israelites to refrain from this sin, because it defiled the land, and would be a cause that they should be spued out of it. Lastly, *S. Jude* tells us, that Sodom and Gomorrah, and the cities about them, for giving themselves over to fornication, and going after strange flesh, were set forth for an example, suffering the vengeance of eternal fire.

4. For the particular good of private persons, and that two ways.

1. That every one may enjoy that, whereof he is Proprietary, and chief Lord, and that wholly to himself. And this is *occulta lex natura*, the secret law of nature. Therefore if another partake or share with him, or be but suspected so to do, it drives him into jealousy, which the Wise man calls the rage of a man, and he accounts it such an injury, as cannot be satisfied with any ransom.

2. That his name may be perpetuated by legitimate children of his own. We see that God would have no bastard enter into his congregation. And by this also a man preserves the chastity of his wife. And these four are the ends.

Now for the affection it self and ground of the Commandment, as it was *superbia*, in the other Commandment; so here it is *inordinata concupiscentia*, that this dealeth withall: not that every concupiscentia is evil, for the Apostle tells us of *inordinata concupiscentia*, an evil concupiscentia, to intimate, that there is some Concupiscentia or desire, which is not evil. And in another place he willet us, not to have providence, and care of the flesh, to fulfil the lusts of it: implying that there is a lawful care of the flesh to be had, so that the lusts of it be not fulfilled.

More plainly; there is in man, as in all other creatures, a desire, first to preserve himself in *individuo*, and secondly, in *specie*. And therefore in respect that these are most necessary, it pleased God to ordain a bait for both, that man might be allured to them; for as there is a pleasure in eating and drinking for the one, so is there for the other in the act of generation. And there is a rule, in *maxime necessariis, maxima voluptas maxime allicit*; in things most necessary the greatest pleasure allureth most. And another, *quod maxime allicit, maxime corrumpit*, that which allureth most, corrupts most. And the reason is, *quia appetitus tendit ultra modum*, the appetite exceeds the due measure. For we persuade our selves, that if the doing of it once be good, the doing of it often will be better, and so we come at last to do it too much, because the appetite knows not what is enough, and so it falleth into corrupt custom. For the course of our nature is, when it avoids any evil, it avoideth it so vehemently, that sometime, if there be any good with it, it parteth out the good too: and if it desire any good, it desireth the evil too that sticketh to it. Therefore moderation and temperance is to be used; for vertue stands in *medio*, between two extreames: yet temperance is *magis in defectu*, more in the want then in the excess, as fortitude is *magis in excessu*, more in the excess then in the want.

This Concupiscentia of the flesh, as it is in us, so it is in beasts, and therefore it hath the lowest place: and is, as *Plato* saith, *alligata ventri*, tyed to the belly, as a man would tie a horse or an asse to the manger. Now being thus in the lowest place, yet being of necessary use, the rule is, *In maxime necessariis ordo est maxime necessarius*, in things most

necessary, order is most necessary, and this order is that the lower desires should not take up a man wholly; when the lower is most vehement, the higher is most hindered: but the lower faculties are to give place to the superiour, and not to take up the whole man. *Chrysostome* saith, *Dedit Deus corpus animæ, ut illud in calum everberet, & non dedit animam corpori, ut illam in terram deprimeret*; God gave the body to the soul, to lift it up to the consideration of heaven and heavenly things, and not the soul to the body, to press it down to the earth. Therefore Gods intent was, that as we may have a lawful Concupiscence for the maintenance of our life, and for propagation; so we should use them no further then this necessity requires. And this Concupiscence hath its purity. Now that is called *purum, pure*, that hath *nihil alieni admixtum*, no mixture of any thing with it. But because in this life there will be some mixture, as the Prophet tells them, *their wine was mixt with water*: we must be careful that the mixture be not disproportionable, as to have but a drop of wine in a vessel of water.

Ely 1. 23.

Psal. 49. 10.

Jer. 5. 8.

Gal. 3. 24.

Prov. 3. 24.

Gal. 5. 16.

1 Cor. 7. 29.

The Prophet saith, that there was a time when *man was in honor*, but certainly he is now so degenerate from that he was, that he hath *lost his understanding*, and is become like to the beasts that perish; for he serveth his lust, riches, and pleasures: For this cause it is, that another Prophet saith of the people of his time, that they were so addicted to this evil concupiscence of the flesh, that they were like *equi admixtarii*; to fed horses, every one neighed after his neighbours wife. Therefore, as the Apostle speaks of the Law in general, so we may of this Commandment, that it is *Pædagogus*, our School-master to instruct us; that *how sweet soever stohn waters are, yet the end of them is bitter and deadly*. And that we should not use our liberty for an occasion to the flesh, like brute beasts; but as knowing that we were created for greater things: and that we should have our mindes lifted up to overrule our bodies, and not use our liberty, as if we had no rule to walk by.

Having spoken of the ground of this commandment, we come now to the fountain from whence this sin arises, and then we shall speak of the means or occasions that draw us to it.

1. For the first, the Apostle reckons up the fruits of the flesh, *Gal. 5. 19. Adultery, fornication, uncleanness, lasciviousness, &c.* which our Saviour saith proceed from the heart, where they be considered, either as they are *ipsum venenum*, the very poison of our nature, which the Apostle calls *Concupiscentia carnis*, the lust of the flesh; or else *suppuratio*, an inward festering of this desire, an inward boiling of the pot with the scum in it, as the Prophet calls it.

Gal. 5. 19.

Mark 7. 21.

1 John 2. 16.

Ezek. 24. 6.

2. The means that draw us to this sin. 1. The first is *subactum solum*, when we make our selves meet and apt ground to receive this vice. The Physicians call it *morbus*, when a man is disposed by evil humours tending to diseases: as those that are Plethorique have their bodies still fed with some bad humour. Now this humour of wicked lust is fed by two means.

1. *Per gulam*, By intemperance, furcharging the stomach, which is called *crapula*; when it is with meat, and *vinolentia*, when it is with drink.

2. *Per desidiam*, or *otium*, By idleness, which is either in excessse of sleeping; or else in *inertia*, a defect of labour and exercise.

2. Secondly, after the *subactum solum*, there is another thing which is called *Irrigatio concupiscentia*, the watering of the seed in the ground so sitted. It is as when a man is sick, and will notwithstanding give himself to those things which are *noxæ* evil for his disease: as when he that hath an ague will drink wine, or he that is troubled with the *odum*, the Pilsick will not forbear sharp things, or he that hath the Colick will eat hony. Such a thing is in our Concupiscence, *Solomon* calleth it *illicebrius concupiscentia*, the inticement to lust, and it bringeth forth the sin called *Lascivia*, wantonnesse, or *immodestia*, immodesty. And this is either in the body, or from without.

Prov. 7. 23

1. In the body, it is either *mod. platting of the hair*, and *fucus colouring of the face*; or in the apparel, *luxuriosus*, or in the gesture, either some common gate used generally, or a certain kinde of particular gate, or gesture, which by a peculiar name is called *Dancing*.

2. From without, our lust is watered, either by corrupt company; or by reading lascivious books, or by beholding lascivious pictures, as *Cherea* in *Terence*, or such playes and spectacles as contain matter of unchast love, and are apt to breed this

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sin in us, or by giving ear to wanton tales, or histories, or songs, that nourish the humour of lust. And thus for the means.

3. For the signs we will use no other then them we had before. The jaundise of it is in the eyes too, and it hath its foam in *sermone obscuro, in filthy language*. And not only that, but in frequenting such places, using such actions, and at such times, as may justly be suspected.

Ab of adultery.  
Levit. 13. 4.

prov. 7. 13.  
5. 20.  
8.

Now for the outward act it self, we have first, the dispositions to this sin, such as in Physick, are called *corruptiones*, the grudgings before an Ague, such as were in the other Commandment, quarrelling and battery before murder. Such are these here, like to the signes of the leprosie before it break forth. Of this kinde are, 1. *Incasta oscula, unchaste kisses*. 2. *Wansons imbracing the bosom of a stranger*. 3. Going about or endeavouring to procure the act, whether it be by waiting at the door for an opportunity, or by sorcery, or enchantments, or any other means.

The act it self one may be guilty of two wayes, as *S. Augustine* saith, 1. *Either motu proprio*, by ones own motion and inclination: or 2. *consensu alieno*, by the persuasion of another, and they both come to one and the same.

Again it is practised, either with a mans own self, *corpus suum seculo*, which is called *uoluptas* or *amaplas*, *effeminatenesse* or *wantonnesse*; or with another: and if with another, it is that which is called *deum abluere*, the abomination not to be named, with beast or mankinde. And with mankinde, it is either willingly, or unwillingly. The party patient not consenting, it is called *raptus*, a rape, which may be with either sex, for there may be a rape in both: or else agreeing; and this either with male or female: with male, such an one is called *apostatus*, one that defiles himself with mankinde, 1 *Cor. 6. 9.* 1 *Tim. 1. 10.* and this sin is commonly called Sodomy, or the sin of Sodom. With female, either with one or more: with more, if there be a pretence of Mariage, it is Polygamie; if without any pretence thereof, it is *sextatio*, whoredome. If with one, it is either in wedlock, and then it called *severus*, excess of lust. For there is a fault even in Matrimony, as *S. Ambrose* saith, *Nimius amator uxoris propria est adulter*, a man may commit adultery with his own wife; or it is out of Matrimony, either with a party allyed, which is incest; or with a stranger, not allied; and then we consider her, either as *uxora*, married to another, or as *soluta*, free; if married, or *desponsata*, betrothed (for all is one) then it is Adultery. And this is

1. When both are married, which is worst of all.

2. When the woman onely is married, and the man single.

3. When the man onely is married, and the woman single. The second is a greater evil then the third, because in it there is, *corruptio prolis*, an adulterating of the Issue begotten.

If one be free and unmarried, either he retains one peculiar to himself; and then she is not a *communis strumpet*, but a *concubina*; or else there is not this continual keeping; and then if she be not common, it is, *stuprum*, de virgination, whether she be a virgin or a widow, especially if she be a virgin; if she be common, it is fornication properly, though that name be given to all.

Gen. 18.

Besides these, the act is either once committed or often iterated; and then for distinction sake, we may call it *luxuriam*, lechery in the habit; and the party a *whoremonger*, when he sets himself after it: or that (which is beyond this) as there was *clamor Sodomitarum*, so there is *clamor adulterii*, the cry of adultery, when they dare impudently defend in Last of all, there is *Permissio*, and that is either *private*, of a particular person for his daughter or wife, or any of his kindred, which is called *Prostitution*: or else *publick*, of a *Magistratus*, in permitting and tolerating stews, as at Rome, and other places. These are the particular branches of the sin prohibited in this Commandment.

Before we proceed in the handling of these particulars, let us take a view of some reasons against this sin of uncleanness, why it ought to be odious to man, as it is to God.

Jer. 5. 8.  
prov. 7. 22.  
Deut. 23. 18.

1. It is of all sins the most brutish, and makes a man come nearest to the condition of beasts, making him to lose the nobility and excellency of his nature. And therefore it is that the Prophet compares Adulterers to *inightingale horses*, *Equi admiscarii* *admixti*; and to *swine going to the slaughter*. God himself saith, *I will not bring the hire of a whore, or the price of a dog into the house of the Lord*. The learned observe upon



upon this place; that a whore is compared to a bitch, that hath many dogs following after her.

2. The second hath a dependance upon the first, yet it hath a peculiar consideration. There is no sin whereby the light of mans reason is so much extinguished, nor put so much besides the preheminent it hath over the affections or the minde. The Prophet saith, that it doth *auferre cor*, take away the heart; for *abstergerium*, it swallows up the reason and understanding: and by this (as the Apostle speaks of the heathen, that committed all niceties with greedines,) their understandings were darkened, and their hearts blinded. It is one of the Epithets they give to *Venus*, *extinguens mentes*, because it steales away the understanding. We have experience of it in *Solomon*; we see what foolishnes he grew into after this sinne had taken hold of him, even to fall down to every block and stock: *David* by this fell into murder, and to cover one sinne with another. And it is just it should be so, for the light of our Actions coming from God, and our annoyning coming *ab infectione Dei*, as *Nazianzen* saith, from Gods annoyning, he will not commit this oymment to such a stinking box. They are like swine that trample this pearle of understanding under feet. Hof. 4. 11.  
Eph. 4. 18. 9.

3. The third is *Cyprian*. Of all finnes this is most inexcusable; because other fins may have some colour or excuse, but this hath none, because God having ordained a remedy for this, which is marriage, he that will not use that remedy is without excuse. Math. 7. 6.  
1 Cor. 7. 2.

4. The fourth is, that whereas God hath been pleased, to make marriage a holy institution, and a holy resemblance of the union betwixt Christ and his Church, it is a manifest contempt of the ordinance of God; and not onely that, but whereas God hath added this promise to marriage; that thereby mankind should be encreased; on the contrary by this meanes they bring the curse of barrennes threatened against whoredome: they shall commit whoredome (saith the Prophet) but not encrease. So that they go about (as much as in them lieth) to destroy the race of mankind: and therefore *Constantine* calleth them *Sacrilegi*, *impurorum et delinquentes in genus humanum*, sacrilegious breakers of wedlock, and trespassers against mankind; for not onely the world fares the worse for these courses which would soon bring it to an end; but also it takes away the resemblance between Christ and his Church in holy marriage. Eph. 5. 13.  
Hof. 4. 10.

5. It is against a mans own body. For as *Saint Paul* argueth, every sinne which a man doth, is without the body; but he that commits fornication, sinneth against his own body; and that both by defiling it, so that as *Saint Jude* saith, the garments are spotted by the flesh, as also by weakning and decaying it: for as the Physicians say, the preserving of the *genialis humor*, the generative humor is a special cause of preserving the life of a man: and there is nothing brings greater debility to the *vegetative faculty*, whereby the *humidum radicale*, the radical moisture, is consumed, and the life shortened; then this sinne: besides that, it brings rottennes to the bones, and breeds many lothsome diseases, as daily experience shewes, like that water of jealousy under the law, or cursed water, which if a woman had defiled her husbands bed, caused her belly to swell, and her thigh to rot. Jud. 21. 23.  
Numb. 5. 27

6. And it is not onely against a mans own body, but against others also: for it hath this peculiar to it, that whereas in other finnes a man may *perire solus*, perish alone, in this he must have one to perish with him for company. There is *duplex homicidium*, a double murder committed by this one sinne.

7. It is injurious to Christ two wayes. 1. He hath bought us; and paid a price for us. Now if we shall alienate that which is not our own, we do as if we should pull down another mans house, say, *Palatium Regis* (as *Chrysostom*) the Kings Palace, to which we have no right. 2. And not onely so, but being Christians, and Christ our head, and we the members, if we unite our selves to a harlot, do we not *quantum in nobis est*, as much as we can; bring Christ to be the head of a harlot? 1 Cor. 6. 15. 16  
20.

8. Lastly, if all these will not move us, then let us consider the punishment of it. Shall I not visit (saith God by the prophet) for these things? yes surely he will visit and punish; and that many wayes. Jes. 9. 5.

1. It is a punishment itself, for as Solomon saith, *those whom God hates shall fall into this snare*; such as he hath ordained for punishment, shall be punished with this sinne.

2. It is *maxime probrosum peccatum*, a sin that makes a man most infamous, it brings a reproach never to be wiped off.

3. It brings a man to beggery; for by a whorish woman a man is brought to a morsel of bread: yea the adulteresse will hunt for the precious life, and Job saith, it is a fire, that will consume to destruction, and will root out all a mans increase.

4. Beyond all these, whereas every punishment should exceed, that whereof it is a punishment, the Apostle tells us, that those uncleane lusts, which the heathens where given up to, were punishments for their Idolatry; so that this sinne seems to exceed in some case, that of Idolatry. And therefore the Apostle saith, that if a woman be married to an Idolater or unbeliever, and will dwell with him, she may; but he saith not so for an adulterer: Idolatry doth not so neerly dissolve the bond of marriage, as adultery. And, again the children of an Idolater or unbeliever (if the one party be a beleever) are holy, and are received into the covenant, as members of the Church, but the seed of Adulterers is prophane; a bastard must not enter into the congregation, not to the tenth generation.

By these reasons well weighed, we may in part conceive, what account God makes of this sinne. We come now to the particular branches referring to this sin already mentioned.

### CHAP. III.

*Of the degrees of this sinne. 1. The first motions, or cogitationes ascendentes. 2. Suppuratio, the festering of it inwardly. 3. Subactum solum, the sitting of the soyle, which is. 1. By excess. 2. By Idleness. Excess is. 1. By gluttony. the effects of it. Opposite to which is the vertue of temperance; which consists in modo, in measure, which respects. 1. The necessity of life. 2. Of our calling. 3. Of pleasure and delight, wherein are. 5. Rules. 1. For the substance of our meat. 2. For the quantity. 3. For the quality. 4. Not to eat too greedily. 5. Not too often. 2. Of excess in drinking, in what cases wine is allowed.*

And first for the inward cause, the malignant vapours arising in the heart which we called the poyson of our nature; that inbred concupiscence, and those first motions, and the *cogitationes ascendentes*, we shall forbear to speak of them, till we come to the tenth commandment; and here we will speak in the second place of that which we call *suppuratio*, or the festering of it, which the Apostle calls *vis*, to burne; and the Prophet illustrateth by a similitude; As an oven heated by a Baker, so is an Adulterer: though we see no sparks without, yet theres a great heate within. Solomon saith of him, *cor ejus loquitur perversa*, his heart uttereth perverse things, though outwardly he saith nothing. Saint Augustine saith, *Ego domine sapa saceo, cum cogitationes meae non tacent*, Lord, I oftentimes hold my peace, when my thoughts within me are not silent. And so when the oven waxeth hotter and hotter, then cometh *consensus*, consent: and then he saith, *O utinam* a desire followeth, and then *quis facturus est jam fecit*, he that goeth about a wicked action, hath already acted it in his heart. Therefore we are to strive against this Cardiacal passion.

In the next place come we to the *solum subactum*, the soyle sited for this sin. And this (as we shewed before) is done by gluttony and idleness. Gluttony we said was in meat or drink. In meat, it was *exapula* too much feeding; *gula vestibulum luxuria*, the throate is the porch wherby lechery enters. And that by reason that the faculties of the body are so disposed, that *stomachus* is officina *generativa* the nutritive faculty is the shop of the generative; and that being well looked to, theres hope, that the other may be better dealt withal. The Apostle tells us, that one of the

1 Cor. 7. 9.  
Hef. 7. 4.  
Prov. 23. 33.

fruits of the flesh, is *undecies*, uncleannes, to which he adds *banketting* or reveling, as a cause of it. Fulnes of bread was one of the sin of Sodom. Upon which place *Jerome* saith, *venter bene pastus cito disponitur ad libidinem*, a belly well fed is soon disposed to lust. And again, *nunquam ego edacem hominem castum putabam*, I never accounted a great eater chaste; *pro qualitate ciborum est ordo membrorum*; according to the quality of the meate is the disposition of the members, a well fed belly will quickly wax wanton.

This excesse is injurious to God in destroying his creatures, whereas Christ appointed the fragments to be gathered up, that nothing might be wasted. It was the Prodigals fault, *fruges consumere male*, to waste Gods creatures in vaine. Beside, *Solomon* saith, it will bring a man to poverty. Therefore it is the counsell of the son of *Srach*, become not a begger, by banquetting upon borrowing. The heathen man could say, *foedissimum patrimoniorum exitium culina*, to spend a mans patrimony in the kitchen, is the basest thing that can be. This is it that makes graves of lust, when by surfetting men hasten death, as those Israelites that longed for quails, and were smitten while the flesh was between their teeth; whereupon, the place where they were buried, was called *Kibroth-Hartaavah*, that is, graves of lust.

And indeed it is *gentile vitium*, our national sinne; there are too many graves of lust in this kingdom. When we are sick, we call for *sanitatem* health, and having it, we become soon afterwards by surfetting to be *betrayers* of our health by surfetting.

Besides the ill effects it works in the body, it doth much hurt to the soul too; for it maketh all sermons, and other exercises of Godlines unfruitful, choaking the good seed like the thorns. *Nolite gravari*, saith our Saviour to his disciples, because the heart thereby becometh so heavie, and the brain is so unapt; by reason of the fumes that ascende from the stomach, that a man is fit for nothing but sleep: *Saint Gregory* saith, that perhaps he may be fit *ad ineptam latitiam*, sed ad nihil praterea, for scurrilous and unfavory mirth, and nothing els. And in another place, *cum venter se in ingluvie extendit, membra in luxuriam erigit*, when the belly is oppressed with gormandizing, the members are prone to lewdnes.

Besides this, there is first, *hebetudo mentis* dulnes of the minde; and then follows *durities cordis*, hardnes of the heart; when men drink wine in bowles, they are not grieved at the afflictions of *Joseph*, theres no sympathy between them and those that want.

Besides, as *Moses* said it was with *Jeshurun*, *impinguatus recalcittravit*, being made fat he began to kick; so it will be with the body, which will be like *Solomons* servant that brought up wantonly, bring up a servant wantonly, he will prove stubborn and proud, feed him deliciously, and he will be check mate with you, *equus indomitus* a horse not broken, and a child left to himself will become stubborn and rebellious; so doth the flesh. These *desideria carnis*, desires of the flesh *inclinant adversus animam*, fight against the soul; and what folly is it to strengthen our enemy.

To avoyd these inordinate lusts, we are to follow *Saint Pauls* example, *castigare corpus*, to keep our body under: and one way to chasten it is *castigatio per damnum*, by hindering it from some thinge it desires; as *castigatio jumentorum*, to keep under labouring beasts, as when we would take down a pampered horse, the way is, to abate him of his provender. This in effect is temperance; which the Philosopher calls *temperantia*, *promium virtutum*, the butler of all virtues. Nature cries out, it is the voyce of the flesh, let me not be hungry, let me not be thirsty, let me not be cold. *Esau* when he was an hungry, desired *Jacobs* pottage *lentis edulium*, pottage of lentiles; it seemed savory to him: and the Philosopher saith, *sic non querit aurea pocula*, thirst cares not for drinking in gold: but under the colour of supplying nature, it commonly falls out that *nulli desiderio resistimus*, we give way to every thing we desire, and therefore we grow wanton, when we will not have it in this dish, or not have it unless thus drest, and then *venter est molestus cliens*, the belly is a troublesome client; whereas of this temper ought we to be, that having food and rayment, we should be therewith content: and this is the right temperance.



Rom. 8. 12.  
1 Cor. 6. 13.  
15. 32.  
Jam. 5. 5.  
Rom. 13. 10.

We know that we are debtors to the flesh, *but not to live after the flesh*, and that God made the belly for meats, but yet we must not say with them, *let us eat and drink, for to morrow we shall die*: nor live in pleasure, and nourish our hearts, as in a day of slaughter, as Saint James speaks: nor make such provision for the flesh, as to fulfil the lusts thereof. This is far from the rule of Temperance.

Now temperance consists in *modo*, in measure, and that *modus* is *in medio*, measure is in the meane or middle, which is known by *per regulam*, by rule. And the rule of temperance is three fold.

1. The first is *necessitas vita*, the necessity of our life, and our life necessarily requires but convenient food and rayment: *Εχόντες 3 δια3 τας, 3 εν τούτοις τήν αιμαδιονίαν*, saith the Apostle, having food and rayment, let us be therewith content.

1 Tim. 6. 8.

1 Cor. 9. 25.

2. The second is *necessitas officii*, the necessity of our calling. The Apostle tells us, that he which is *Athleta*, that striveth for the mastery, must be temperate and abstemious, and keep a strict diet. So he that is a student, and lives a contemplative life, may detract in his diet; but a husbandman that labours much, and sweats it out, may adde, he must have a greater proportion. The direction in this point must be according to mens several callings and employments.

3. The last is *voluptas, quæ neutrum horum impedit*, so much pleasure, as will hinder neither of these. Moderate pleasure may be used in eating and drinking, so that it neither endanger our health, nor make us unfit for the duties of our callings, but if it prove hurtful, or prejudicial to either of these, if this *voluptas*, this pleasure in meats and drinks, be either against life, or our duty, it is *peccatum*, a sin. According to these rules, we must *αλα3 τος*, bridle our desires, we must make temperance our *μικ3 τος* our coachman, and give her the bridle, that she may as well *constringere* as *relaxare*, bridle as let loose, as occasion shall be offered. Saint Augustine saith, *Temperantia frenos gutturis constringit & relaxat*, temperance both restraineth and giveth liberty to the appetite: and the Heathen man saith; *3 αλα3 τος* *Εννυς* *Venus* waits on plenty and fulnesse. And that we may the better know how to restrain or enlarge our selves in the use of meats, we may further consider, that this last rule divideth it self in five branches.

Eurip.

Luc. 16. 19.  
Nomb. 11. 6.  
Dan. 1. 12.

1 Sam. 2. 15.  
1 King. 19. 6.  
2 Kin. 4. 38.

1. For the substance; we must not fare every day *λαυ3 τος*, *splendide*, *delicately*, with the rich Glutton, the Israelites were weary of manna, and must needs have quailles; but for *Daniel* and his companions, who had, *moratos ventres*, no dainty palate, but temperate appetites, pulse served their turnes well enough, and yet they looked never the worse. *Eliès* sons must have rost meat, they cannot away with sodden, but *Eliès* provision was no more then a cake, and a cruse of water; and *Elisba* provided nothing, but a pot of pottage, for the children of the Prophets.

Hof. 7. 5.  
Luc. 21. 39.  
Ezek. 16.

2. For the quantity. They that have taken measure of our throat, and other parts of our bodies, say, that the throat is lesse in man, then in any other creature of answerable proportion, to teach us temperance, and to beware of superfluity, either.

1 Sam. 25. 36.

1. By surcharging our nature or disabling our selves for the duties of our calling, like those of whom the Prophet speaks, that make themselves sick with excess; therefore our Saviour warnes his disciples, to take heed of *Crapula*, surfetting, *ne graves corda*, lest it overcharge your hearts with surfetting. Saint Augustine confesseth of himself, that being at a table furnished with many dishes, he was easily overtaken.

Luc. 12. 41.

Rom. 13. 14.

phil. 3. 19.

2. Or by exceeding our estate: which was *Nabals* fault, who was too high in his feast, by a note; he made a feast like a prince, there was superfluity.

3. For the quality: stand not upon curiosity, or exquisitenesse; it was in part *Marthas* fault, but Christ gave her a gentle reprehension for it. And the Apostle chargeth us not to make *ορνι3 τος*, provision for the flesh, to fulfil the lusts thereof; as those that study *sapores non naturales*, for exquisite sawces to provoke the appetite; for this is the way to bring him to his teares, even to weeping, because we make our belly our God, and to move God to destroy both it, and them: for as Saint Gregory saith, *hec arca putrescat, & quæ in eo reponuntur*, the belly will be

be consumed, and whatsoever we put into it, and therefore it is folly to make that our God. This in regard of the meat. Now there are 2 rules more in regard of our selves.

1. That we eat not too greedily. For this is *os porci habere*, to have a hoggish or swinish appetite. And this made the Devil (as *S. Jerome* observes) to make choice of the head of swine to enter into, because of their greedinesse. They were like Cormorants given to devouring. *S. Jerome* saith, *Vbi satietas est, ibi Demones agunt choreas*, where this greedinesse and fulnesse is, there the Devils dance. *S. Augustine* saith, that it was *Esau's* fault: *Ardens comedit, quia ardens desideravit*; he must needs eat greedily, that longed after it so earnestly, that he sold his birth-right for it. *S. Jude* calls this, *vesci sine timore*, to feed without fear. Therefore the son of *Syrach* gives good counsel in this point. *If thou sit at a bountifull table, be not greedy upon it.* Math. 2. 32.  
Jude 12.  
Ecclus 31. 12.

2. That we eat not too often. And in this rule we must have recourse to the former, of *vita & officii*, of our life and calling: not so often as to hinder our health, not so often as to hinder our calling. Not too early. *Wo to thee, O land* (saith the Preacher) *when thy Princes eat in the morning.* Not too late. *Wo to them* (saith the Prophet, joyning them together) *that rise up early, that they may follow strong drink, that continue till night, still the wine enflame them.* This *assiduitas*, continuance in eating, he compares to greedinesse of dogs, which never can have enough; when men say, *to morrow shall be as this day, and much more abundant.* Their mindes are continually occupied in thoughts of eating. All those *viui, comestations*, mentioned by the Apostle, are forbidden; as also those *viui, drinkings*, and *innoxia, vinolentia*, mentioned by *S. Peter*: these, though some of them are lesse grievous then the other, because in some there is, *aversatio a fine*, a direct aversion from the end; others do but in some sort, *aberrare a fine*, come some what wide of the end, yet all are forbidden. The Apostle forbids excesse of wine, as well as of lusts, *vinolentia, drinking too much*, as well as *crapula, gluttony*; having regard no doubt to those *secunda mensa*, second courses, banquets, comestations and drinkings, such as are now in use. Ecclus 10. 16.  
Esay 5. 11.  
36. 11, 12  
Rom. 13. 13.  
1 Pet. 4. 3.  
Ephes. 5. 18.

*S. Augustine* in his confessions, upon our Saviours caveat against surfeiting and drunkennesse hath this passage; *Domine, ebrietas longe est a me, fac queso, ne nunquam appropinquet mihi; crapula autem nonnunquam obrepit servo tuo, fac queso; ut longe absit a me: & quis est qui non rapiatur aliquantulum extra metas necessitatis? quisquam est magnus, magnificet nomen tuum, ego autem non sum, quia homo peccator sum. Sed tamen ego in his positus tentationibus, certo quotidie cum cupiditatibus*: Lord I am far from drunkennesse, grant I pray thee that it may never come neer me: but gluttony hath often stole upon thy servant, grant I beseech thee, that it may be far from me: and who is there that is not sometime carried beyond the bounds of necessity? who-soever is perfect shall magnifie thy name, such a one I am not, because a sinful man; yet being in the midst of these tentations, I strive daily with my concupiscence. And this I do further, 1. for unnecessary refectiōs, I have clean cut them off. 2. I follow *Solomon's* counsel. *Be not amongst wine-bibbers, amongst riotous eaters of flesh.* 3. *Mihi sufficit apparatus meus*, mine own provision contents me. 4. Whensoever I go beyond the bounds of necessity, I do not say, *Cras eris ut hodie, & amplius*; *to morrow shall be as to day, and much more abundant.* This saith he I do; and then he cometh to this exhortation, *fratres mei, quam lenissime sed tamen instantissime vos rogo, brethren, though but gently, yet most instantly I beseech you, do you the like.* Prov. 31. 30.

3. As gluttony or excesse of meat is here forbidden, of which we have spoken; so also drunkennesse, or excesse of drink. The Apostle dehorting from drunkennesse saith, there is in it *avaritia, luxury or lust*, be not drunken with wine, wherein is *avaritia*, because it inclines to unclean lusts. And the same saith *Solomon*, *Look not upon the wine, when it is red, and sheweth his colour in the cup, or goeth down pleasantly, and why? Thine eyes shall look upon strange women.* And therefore *S. Peter* doth not onely forbid drunkennesse, *innoxia, drunkennesse*, which the Fathers call *voluntarium Demonem*, a voluntary Devil, when a man willingly bereaves himself of reason; but also *viui, drinkings or comestations*, whether they be such as enflame us, and though they take not away our reason, yet kindle our blood and spirits; or whether by using them, we get such a custome and habit, that we are strong to do it, and being free from drunkennesse, can behold the infirmity of others with pleasure; for there is a woe pronounced against this strength. And in any of these cases, the excesse of drinking is forbidden; not onely because it deceives a man, and the Ephes. 5. 18.  
Prov. 23. 33.  
1 Pet. 4. 3.  
Esay 5. 11, 27

Prov. 20. 1. *drunkard and the glutton ſhall come to poverty*; but alſo becauſe it diſpoſes a man to this ſin: as we ſee in *Lot*, who by too much wine committed inceſt, even without knowledge, and unwittingly: but moſt commonly a man doth it knowingly, and wittingly, and ſo maketh him ſelf a fit mold for the Devils impreſſion. The Wile man ſaith, that *they are like to a man ſleeping in the miſt of the ſea, when they are awaked, they return to it again*. For it is ſuch a vice, that a man having gotten a habit of it, can hardly leave it off.

Yet are we not altogether prohibited the drinking of wine, but in ſome caſes it is allowed, as theſe, and the like.

1 Tim. 5. 23. 1. For bodily infirmities, according to the Apoſtles counſel to *Timothie*. In this caſe the uſe of wine is lawful. *Timothie* was ſo far from exceſſe, that having an infirmity upon him, he would not adventure upon wine without *Pauls* direction.

Prov. 31. 6. 2. In heavineſſe of minde, whether natural or accidental. *Give wine to thoſe that are of heavy heart*.

3. Upon ſome publick benefit of the Church or Common-wealth, there may be a publick gratulation, and therein a more free uſe of the Creatures, and whatſoever doth not hinder or oppoſe temperance, may be lawfully uſed to ſolemnize a day of publick joy. When the people were ready to mourn, *Nehemiah* forbids it, and inſtead of mourning, bids them *eat the fat, and drink the ſweet*, and teſtifie their joy by the lawful uſe of the Creatures, for the benefit which God had vouchſafed to his Church. This is the third.

But out of theſe or the like caſes it muſt not be uſed: as they did, of whom the Prophet ſpeaketh. *When God called to mourning and weeping, they fell to joy and gladneſſe, to ſlaying of Oxen, and killing of ſheep, to eating fleſh, and drinking wine*. And there be ſtill ſome men that can take hold of the Apoſtles counſel to *drink wine, &c.*, but of that part of it (*ſolus*, a little,) they take no notice at all.

The ſum of all is, there muſt not be *Redundantia, exceſſe*. It was accounted an ſpecial fault of the Princes of *Iſrael*, *They drank wine in bowls, &c.*

The five rules above mentioned you may apply to prevent this ſin, and to govern your ſelf in the uſe of wine or ſtrong drink.

Both theſe vices are ſaved by one vertue, called *temperantia, temperance*, a vertue here commanded. *S. Paul* makes it a ſpecial fruit of the ſpirit, and exhorts *Titus* to preach it, and exhort young men eſpecially to it, and ſuch as bend their mindes to knowledge, and ſtudie of learning: and therefore *S. Peter* exhorts, as to adde to vertue knowledge, ſo to joyn to knowledge temperance; for *ſcientia eſt cum abſtinentia, temperance is the way to knowledge*.

## C H A P. III.

Of idleneſſe: the ſecond thing which fits the ſoyl for this ſin. Diverſe reaſons againſt it. It conſiſts in two things: 1. too much ſleep, 2. want of exerciſe when we are awake. Againſt ſleepineſſe. Rules, for 1. the quantity: 2. the manner. Of idleneſſe in our callings. The remedy againſt ſleep and idleneſſe.

2. **T**He ſecond thing which makes *ſolum ſubactum*, fits the ſoyl for this ſin of luſt, is idleneſſe. For as fulneſſe of bread, ſo abundance of idleneſſe, was one of the cauſes of *Sodom*s ſin. One answered by the light of nature, to him that asked what Luxury was; that it was nothing els but *the paſſion of an idle minde*. And this is a ſin highly diſpleaſing to God in many reſpects.

1. *Everis conſilium Dei, & finem hominis*: it doth what may be to overthrow Gods purpoſe, and the end whereto man was created. For God in the very beginning created man to labour. He put man into the garden of *Eden* to dreſſe it: not onely *ut coleret eum* to ſerve him; but *ut coleret terram*, to till the earth, neither without the other. Gen. 2. 15. Afterwards when he had tranſgreſſed Gods command, this labour was enjoyned him as a perpetual penance for his offence. In ſorrow ſhalt thou eat all the dayes of thy life: and in the ſweat of thy face ſhalt thou eat bread. Nor doth the Goſpel ſhew it ſelf more favourable in diſpenſing with this law. Why ſtand ye idle? ſaith our Saviour.

And it was the Apoſtles complaint, that he heard, that there were ſome that wrought not at all. Nor ſhall it ever be abrogated. Man, ſaith *David*, goeth forth to his work, and to his labour till the evening. Therefore is it that *Solomon* ſends the idle perſon



person to the Ant, and that the son of *Syrach* compares a *slothful man* to the filth of a dunghill. In this respect therefore is this sin to be condemned.

2. In regard of the losse of time, a thing so precious, that the Apostle exhorts us by all means to redeem it, if we have mispent it. And the Psalmist sets it down as a curse upon the people, that God consumed their dayes in vanity.

Ephes. 5. 16.  
Gal. 6. 10.  
Psalm 78. 13.  
2 Thef. 3. 10.

3. In regard of the breach of the next Commandment which forbids stealing. For he that consumes his dayes in idleness, maketh use of the creatures, to which he hath no right. The Apostle saith, *He that doth not work, should not eat.* The Heathen call such men *inimici sui*, an unnecessary burden. The Scriptures compare them to Locusts that devour all where they come; and the Fathers term them unprofitable and superfluous Creatures. The Apostle (alluding to this) saith, *Let him that stole, steal no more, but rather let him labour.*

Ambrose

Ephes. 4. 18.

4. In regard of the breach of the sixth Commandment forbidding Murther. For idleness is the mother of many diseases. For as there are none of Gods creatures but putrifie without motion, as the air and water, *stagnantes vel stantes aquae, nec dulces nec salubres*, (saith *Seneca*) standing waters, are neither sweet nor wholsom; so ease in the body bringeth forth *podagram*, the gout, and other diseases. *Computrescit in stercore* (saith the Prophet,) the seed rots under the clod. And it were to be wisht, that not onely the losse of time, wasting the creatures, and the hurt of the body were all the prejudice that came by idleness, so that the soul might be kept untainted by it; but that also is subject to detriment by it: for from *nihil agere, doing nothing*, comes *male agere, doing ill*. Idleness teacheth much evil; saith the son of *Syrach*, and by this comes the disease which *S. Basil* calls *podagram animi*, the gout of the soul.

Joel 1. 17.

Ecclus. 33. 27

Now idleness consists in two things. Either 1. in too much sleep: or 2. in not being exercised (when we are awake) in the works of our calling.

1. For the first, of too much sleeping. After the Apostle had told the Romans it was high time to awake out of sleep, he gives them a caveat, to walk honestly, as in the day; not in gluttony and drunkenness, nor in chambering and wantonness: after *gluttony*, and *drunkenness*, then he comes to *chambering*, which we translate *chambering*, but it is properly lying long in bed; and there is joyned with it *voluptas*, wantonness, the companion of *luxuria*, and beginning of concupiscence. The Prophet upbraided those of his time, with stretching themselves upon their beds, and not without cause, for another Prophet tells us, that by it men begin cogitare nequam, to devise iniquity, to have wicked thoughts. We see the experience of it in *David*, who after his sleep, was disposed to take the air in his turret, and by that means was made fit for the impression of this vice, upon the sight of a tempting object: for which cause, *Solomon* gives good counsel for this purpose, *Love not sleep; lest thou come to poverty, open thine eyes, and thou shalt be satisfied with bread*; for having spoken verse 11. of young men, that by their actions they may be known, whether their work be pure, and whether it be right, and in the 12. verse, that they may be known by this, whether they apply their ears and eyes to knowledge, as God created them, he concludes in the 13. verse, that otherwise if they love sleep, these effects of it shall come upon them.

Rom. 13. 11,  
13.

Amos 6. 4.

Micah 2. 1.

2 Sam. 11. 2.

For remedy hereof two things are to be observed in sleep. 1. The Quantitie. 2. The manner.

1. For the quantitie. Our sleep must not be too long. *Usq; quo dormis? How long wilt thou sleep; O sluggard? ultra horam, beyond the hour*: there is an hour when to arise; *Hora est jam*, saith the Apostle, the hour is at hand; or as we read it, it is now high time to awake out of sleep: but the sluggard when the hour cometh, when he should arise, lies still in his bed, and is as a dove which turneth alwayes upon the hinges, and yet remains in the same place.

Rom. 13. 11.

Prov. 26. 14.

2. For the manner of our sleep. It must not be like that of *Jonah* who was in a dead sleep in a time of danger: It must not be (as *S. Jerome* calls it) *sepultura suffocati*, as the burial of one without breath, but *requies lassus*, the rest of one that is weary. The Prophet threatens it as a great plague from God, to be given up to the spirit of slumber, which is true of all *laxitas*, drowsiness of the body, as well as the soul. And as *Jonah* was in the midst of the tempest when he slept soundly, so these are under Gods visitation, who are posselt with this spirit of slumber.

Jonah 1. 5.

Isay 29. 10.

2. The second point of idleness is, when we are not exercised in the duties of

Heb. 12. 12. our calling, but give our selves to ease. *Desidia est somnium vigilantis*, sloth is the dream of him that is awake: and by want of labour and exercise, and giving our selves to ease, we come to *the hanging down of the hands, and the feeble knees*, of which the Apostle speaks, and so become fit for no good thing. For as all other creatures of God by standing still grow corrupt, as we see in standing water, which putrifies, and being putrified, ingenders toads and such venomous creatures; so in man, ease brings diseases both in body and soul: it produces in the body *podagram*, the gout, and it brings forth the like indisposition in the soul, which made *S. Basil* call it *podagram animi*, the gout of the soul. And therefore *S. Ambrose* calls idle persons, *creaturas Dei superfluas*, superfluous creatures of God, which do no way profit the body politicke, where they live, but are as the Heathen man saith of the Hog, such *qui animam pro sale habent*, who have their souls instead of salt, to keep their bodies sweet.

Cicero

*S. Paul* measureth not idleness onely by doing nothing, but also by not doing the duties of a mans place. As he that is placed in the Vniuersity, and studies not, though he hawk, hunt, or dance, or uses other exercises that are laborious, yet because

1 Tim. 5. 12. he doth not that which he ought to do, he is to be accounted an idle fellow. If men be, as he saith, *in idia in operibus, not working at all*, then they become *busie bodies*: and if women be idle, then will they be *prattlers*, or *tattlers*, upon which cometh tale-carrying, lying, feigning and forging, whereby they disquiet others. And not onely so, but they are *busie bodies*, meddling out of their callings, where they have nothing to do. These are to be restrained. And because hereby groweth a disposition from the body, for evil motions in the soul; therefore *S. Peter* enjoyns the vertue of abstinence, and commands us to *abstain from such fleshly lusts*, as do *militare contra animam*, fight against the soul.

1 Pet. 2. 16.

2. 7. The remedy against sleep is that which the Apostle calleth sobriety, properly watchfulness; *in idia, in operibus, be sober, be vigilant*, saith he in another place: for sleep and drunkenness are *in idia, in operibus*, works of the night, and we are *in idia, in operibus*, children of light, and of the day; our desires therefore ought to be after the works of the light and of the day, and we must walk accordingly.

2. The remedie against idleness the Apostle gives us: *regamur, et idia, to set our selves to do our own business*, and the works of our calling. And blessed shall be he whom the Lord when he cometh shall finde so doing.

Luk. 12. 43.

We said before, that in this sin there is *suppuratio*, the festering of it within; and after that there is *subactum solum*, the soyl sitted by feeding the evil humour, by gluttony and idleness, of which we have now spoken.

## CHAP. V.

The fourth degree. *Irrigatio soli*, the watering of the soyl by incentives and allurements to this sin, which are either. 1. In or about our selves, or 2. In others. Of the first sort are, 1. Painting. 2. Strange wanton apparel. 3. Lascivious gestures. Of the second sort are, 1. Lewd company, and obscene books. 2. Obscene pictures, and wanton dancings. Of modesty the vertue opposite.

4.

THE next thing is *irrigatio soli*, watering of the soyl, of which weare to beware. For as we must keep our selves from being meet or fit ground for the Devil to cast in this seed of lust or evil concupiscence, by means of provocation, drinks and dyet, or idle living; so must we also take heed of such objects and allurements, as may *irrigare solum*, water the ground, foment and dispose the soul to this sin.

And these allurements or fomentations we consider, as they are in our selves, or as about our selves in others. Those in or about our selves, are diverse.

1. As the using of *fucus*, painting the face, which was the sin of *Jezebel*, *she painted her face, and tyed her head*. Of this one saith, that it is not *facies*, but *larva*; they have not a face, but a vizard. But the Prophet tells such, *In vain shalt thou make thy self fair, for thy lovers shall despise thee, thou shalt rentest thy face (or eyes) with painting*, alluding to the custom of women then, of colouring their eye brows with *stibium* or *Antimonie*, as some learned think.

Jer. 4. 30.

2. The strange disguising our selves in apparel, which is condemned even in women

men, who are rather to be tolerated herein then men, because it is *mundus mulieris*, the adorning of women. Saint Gregory saith, what a deformity is it in men when it is found fault with in women. The places before quoted condemne such as vsed, in a wanton lascivious manner, and for unchaste ends.

1. The plating and wreathing of the haire.

2. The adding of gold and silver to adorne them.

3. Rare and strange ; or costly apparel : such as our Saviour implicitly taxes in the rich glutton, who was clothed with purple and fine linnen. This affectation of such vanity and cost in apparel, with so much industry and care, while the adorning of the inner man is neglected, is here forbidden. For of this we may say, *nemo existimet in studio vestium peccatum desse*; let no man conceive or perfwade himself that he can be free from sinne, that takes too much care about apparel. As for *vestitus peregrinus*, strange apparel, God by the Prophet threatens to punish such as are clothed with strange apparel. Saint Pauls reason against such care to adorne the body is, because it becomes not those that professe the fear of God. And Saint Peter hath two reasons against it. 1. Because the chief care should be about the hidden man of the heart : for as Cato once said, *ubi magna corporis cura, ibi magna mentis incuria*, where there is great care of the body, there is usually greatest neglect of the mind : therefore not the outward, but the inward man is to be adomed. 2. The Saints in old time did not thus apparel themselves, not Sarah &c. Therefore follow their examples.

3. Another allurement is, the gesture ; a proud alluring gate. God threatens that he will devise evil against such as go haughtily. Esay describes the particulars, and tells us the manner of their proud walking. 1. They are haughty, going on cip-tots. 2. They have *erectum guttur*, stretched out necks. 3. They have *mutantes oculos*, rowling and wanton eyes, looking wantonly. 4. *minutus passus*, a mincing or tripping gate : they go as if they were *compediti*, shackled. And the Prophet for these thundereth against the daughters of Sion, but much more would he have done against the sons of Sion; *gestum natura dedit, sed gratia emendat*. There is a generation, saith Agur ; whose eyes are haughty, some have proud gates naturally, but though nature hath given it, yet grace can amend it.

Now we come to the watering of our lust by those provocations and incentives which are without us.

1. The kingly Prophet tells us of some which have *consortium cum adulteris*, are partakers, or keep company with adulterers. The wiseman (speaking of a yong man that had entered into the company and communication with a harlot) saith, he goeth after her, as an oxe to the slaughter, or a fool to the stocks, or a bird to the pitfall, and feesles it not, till the dart strike through his liver.

And indeed lewd company is very dangerous for this sinne, as we see by that the Apostle tells us, *modicum fermenti corrumpit totam massam*, a little leaven leaveneth the whole lump. Which though it may be applied to any vice, yet Saint Paul there applyeth it particularly to this; shewing that this vice hath an especial quality in it to infect and leaven others. The holy Ghost bids us beware of evil company: and not onely of those that are notoriously evil, but of suspicious company, and suspicious times. The young man (in the Proverbs) went to a suspected house, and at a suspected time, in the twilight when it was now dark : and these two disposed to this vice. 1. Hauating suspicious places. 2. At suspicious times. We are not onely to refrain from evil, but from the shew of evil; and we must provide for things honest, not onely *coram Deo*, before God, but also *coram hominibus*, before men, as the Apostle exhorts.

Vnder bad company, come bad books, that speak broadly of filthy and obscene matters. The heathen man called his books *comites*, his companions. Though he were *solus* alone, yet as long as he had his books to beare him company, he was *non quam minus solus*, never lesse alone, then when he was alone. Evil books containe many evil words, and evil words corrupt good manners, as the Apostle tells out of Menander, speaking of the sayings of the Epicures; and evil words are like stolen waters which are sweet, and as bread eaten in secret which is pleasant.



Hof. 5. 10.

Numb. 31. 16.

1 Cor. 10. 2.

Prov. 7. 16.

Math. 6. 22.

2 Macch. 4. 14.

Concil. Agath.

Can. 28. Ca-

rans Concile.

Tolet. 3.

Can. 23. Craed

psal. 119. 37.

Prov. 6. 28.

Eccles. 13. 1.

1 Tim. 2. 9.

Modesty  
must restrain  
them.

Eph. 5. 3.

1 pet. 4. 4.

Math. 18. 6.

2. To ill company and bad books may be added such things, as by the eye and the eare make the same impression in the soul: as namely, *imagines obscenae*, obscene and filthy pictures, such as that of *Baal-Peor*: which they carried about for public view, to stir up lustful thoughts; they longed to look on it, and as it is in the psalme, they joynd themselves to *Baal-Peor*, and eat the offerings of the dead. It was the counsel of *Balaam*, to bring them to see the image and offer to it, and then to draw them to commit whoredom with the daughters of Moab: and therefore the Apostles advise is, *ne scortemur*, let not us commit whoredom. We know what he saith in *Eunuchus*, the parlors were hung with *Danae*, and *Jupiter* coming to her; and you may see his conclusion. The wiseman tells us of the harlots chamber, which was hung with Tapistry, which was very like to be such as these. And by analogie hereto, all *Chorea lasciva*, wanton dancings, as that of *Herodias*, *Ludi Theatrici*, stage playes, become allurements, by stirring up the minde by the eye or eare, and are therefore forbidden. The reasons, as the Councils alledge them are very good.

1. Because our eyes thereby behold much vanity. 2. Because a man cannot go upon hot coales, and his feet not be burnt. Or can he touch pitch and not be defiled, or see wanton actions, and his affections not be moved; and. 3. There is losse and expence of precious time.

So that by what meanes soever the concupiscence and spirit of fornication is watered, whether it be by lascivious words, songs, or sights, by the eyes or by the eares moved to wantonnes, it is said to be *baculum lascivientium*, the supporter of lasciviousnes, and casteth off the cords of discipline, and is the beginning of all wickednes.

Now the vertue of modestie is proper to restrain these, the object whereof is *bonestum*: which as it hath onely an inward beauty, so is it onely by an inward eye discerned and for this the Saints love one another; as the outward beauty allureth the adulterers eye. Therefore it is, that Saint *Paul* in diverse places standeth much upon this point; as it becometh the Saints, *καὶ οὐκ ὁρῶμεν ὁμιλίας*, we must look to that which the Saints like, and which is decent in their eyes.

There are two sorts of likers.

1. There is a sort of men, to whom if we do not conforme our selves in the same excess of riot, they think it strange: and they that are vied to it, thinke it becomes them well: but these shall one day give account to him that judgeth both quick and dead.

2. There is another sort of likers mentioned by the Psalmist, I will wait on thy name, for thy saints like it well. That is decent and meet, which the Saints like of; and so we must judge, *quid debeat*, & *quid offendant sanctos*, what is liked or disliked by the Saints, and therefore the Saints go all by this rule, *quid debeat*, what becometh them; and *ne quid offendant pueros*, that they do nothing to offend Christs little ones.

## CHAP. VI.

The fifth degree, the breaking out of this sinne. 1. The eye. Secondly, in the speech. Thirdly by the symptomes foregoing the act. The vertue opposite is. Shamefastnesse. Of the outward acts of uncleannes. 1. Self pollution or nocturna pollutio, whether alwayes a sinne. 2. Bestiality. 3. Sodomy. 4. Whoredom, scortatio. 5. Polygamy. whether lawful. How this sinne of uncleannes may be committed in matrimony, some rules about marriage. How out of matrimony. 1. With one allied, which is incest. 2. With a stranger too, but married to another, which is adultery. Many aggravations of this sinne. 3. With such as are not married at. 1. By keeping a concubine. 2. By deflowering. 3. By fornication and wandring lust. 4. By prostitution. The highest pitch of this sin, is to defend it.

The breaking  
of this sin.

THE son of *Syrach* speaks of some men, who may be know what they are, when one sees them. Their apparel, gesture, and gate, declare what is in them; and the prophet speaks of an outward pride in *Israel*, that will testifie to her

her face; so for this sin where it lodges, it discovers it self by outward signes: which are either in the eye, or in the tongue.

1. For the eye, our Saviour saith, he that looks upon a woman to lust after her, hath committed adultery with her in his heart: and therefore by the glances of the eye, the adultery of the heart appears; and hence Saint Peter speaks of *an adulterous eye*, and of some that have eyes full of adultery, some passively, others actively; and of this we have diverse examples. The sons of God saw the daughters of men, and we see what followed. Potiphar's wife cast her eyes upon Joseph and lusted. The Egyptians upon Sarah. And Shechem the Prince of the country upon Dinah. Lastly, King David upon Bathsheba, upon which what evil followed, the story may inform us. And therefore Solomon gives us this caution. Let her not take thee with her eye-lids.

2. For the speech; which is the froth or scum of this sinne, it is forbidden by the Apostle by the name of *sermo putridus*, rotten or corrupt communication, which must not once be named; because, a man shall eat the fruit of his lips. And if every idle word shall be accounted for, much more shall we account for all wanton and broad speeches of filthy matters. Nay we are not to speak too plainly of lawful and conjugal duties, betwixt man and wife, we see the holy Ghost maketh choise of modest words in that kinde, and seeketh out choise termes to expresse them: as Adam *cognovit*, Adam knew Eve his wife: and it ceased to be with Sarah after the manner of women. And matrimoniall duties are called by the Apostle due benevolence; to teach us, to use the like modelt expressions in these matters.

Now as it is sure, that *impudicus oculus nunciatus est impudici animi*, a wanton eye is the discoverer of an unchast minde: and *impudicum labium signum impudici cordis*, an unchast tongue a signe of a wanton heart; so it is as sure, that to speak broadly concerning secret things is *inverecundia*, want of shame, which is against that Godly feare and shamefastnesse mentioned by the Apostle: for our conversation should be *ut adus est honoratus* with reverence and feare, and *ut adus est decoratus* with shamfastnes and sobriety; and as for *signum est impudicis* filchinesse and filthy talking, they should be far from us, as the Apostle urges: and lest any should object and say, that *stollen waters are sweet*, he prevents them, saying, *Let no man seduce you with vain words, for, for these things comes the wrath of God upon the children of disobedience.*

Before we come to the outward act, we are to consider the *motus*, as they are called in Physick, the Antecedents, or as it were grudgings before an Ague, such as go immediately before the act. And they are either in *Conatu*; the endeavour, or attempt, as first, by Sorcery and Witchcraft to provoke lust, when they are past the flower of their years, as did Jezebel: Jehu calls them *witchcrafts*. 2. By laying wait at the door of our Neighbour. 3. By alluring speeches, *Numb. 31.16.* all which are the more horrible, when they are accompanied with murder; For the adulterous woman, as Solomon saith, *hath cast down many wounded, and many strong ones have been slain by her.* Or else *Præudia*, Previous actions, that bring on the outward act: As 1. *Amplexus impudicus*, Immodest imbraces, imbracing the bosom of a stranger, *impurum osculum*, an unchaste kisse. The Harlot (in the Proverbs) had a stronge or impudent face, she caught him (the young man) and kissed him. 2. Touching with the hands those parts that ought to be kept secret; the woman was to be put to death, that puts forth her hand, &c. though it were to deliver her Husband from those that strove with him. 3. *By making them drunk*; that they may discover their nakednesse. And above all these, there are some things, in naming whereof the Apostle is at a stand, and saith, that there are some things (which he wrappeth in silence) of which it is a shame even to speak.

Against these is opposed the vertue called *Pudicitia*, shamefastnesse. The Apostle saith, *God hath not called us unto uncleannesse*; but ad *sanctimoniam*, to purity and holinesse; and that every one ought to possesse his vessel *in sanctification* and honour; and instead of giving our selves to those things, we ought to think upon such things as are honest and pure: For as S. James tells us, *The wisdom which is from above, is pure in the first place*; and therefore God took order under the Law, that such unseemly parts might not be seen; which *Cham*-seeing and not turning away had a curse pronounced against him.

The outward  
act. Self pol-  
lution.

Col. 3. 5.

Gal. 5. 19.

2 Cor. 7. 1.

1 Theff. 4. 5.

2 Pet. 2. 10.

Jude 8. 23.

Nocturna  
pollutio.

G. n. 38. 9. 10.

Bestiality.

Lev. 18. 23.

20. 15.

Rev. 21. 8.

Lev. 18. 23.

Rape.

Deut. 22. 25.

Sodomy.

Lev. 18. 22.

20. 13.

Eph. 5. 11:

We come now to speak of the act it self. Within the act of incontinency are comprehended.

1. That with ones self, which the Apostle calls *uncleanesse*, or self pollution or defiling of ones own flesh; or filthinesse of the flesh; opposite to *aynol*, *holinesse*, he makes *υδωρ εν τοις οινωι*, this defiling of the flesh, 2 Cor. 7. 1. 1 Theff. 4. 5. *υδωρ υδωρ* the lust of uncleannesse, which includes the act; for the act of this sin is nothing else but the bringing forth of those inward lusts. But more plainly S. Peter calls it *υδωρ υδωρ*, the lust of uncleannesse, or the desire of polluting: with which; Jude speaking of wicked men, saith, *Sopiti inquinant carnem*, these filthy Dreamers defile the flesh, and not onely their flesh, but their garments are polluted also; and such hatred he would have against this sin, that we should not onely hate the sin, but even the garment spotted and defiled with it. For besides the diseases and weaknesse which it brings upon the body, it likewise, by polluting the body, is opposite to our *Baptisme*, in which there is an outward washing of the body, as well as an inward of the soul.

Now because of these words of S. Jude, here falleth in this particular, *Nocturna pollutio*, nightly pollutions.

If it be therefore, 1. By reason of *infirmity* and weaknesse of nature. 2. Or *Ex plenitudine vasorum*, from the fulnesse of the spermatick vessels. 3. Or upon the *laxitas partium*, loosenesse or dissolution of those parts upon violent exercise, or heat, by hard riding, &c. and not proceeding from lust; in these and the like cases, it is no sin: yet with this proviso, that (though it proceed from some or all of these causes) there be *ingrata recordatio*, a regret and sorrow in remembring it: otherwise it will be imputed as a sin; but if (it being not in his thought) feed passe from him against his will, and without his knowledge, if he be grieved at it, when he feelleth or knoweth of it, in that case it is no sin.

But on the other side, if a man be given to drunkennesse, or other excesse, and by reason thereof it issue from him, though it be not sin *ratione actus subsequentis*, by reason of the act subsequent, which is involuntary, there being no purpose to commit the sin, yet it is a sin, and liable to punishment, *ratione actus precedentis*, by reason of the precedent act, that is, drunkennesse; for that which is not voluntary in the act, may yet be voluntary, and therefore sinful in the cause; and thus if from surfeiting there come *profluvium seminis*, this is a sin: or if by often rolling of wanton cogitations in the day time, it be procured in the night; or that willingly by day or night he spill his seed, as *Onan* did, it is a great offence in Gods sight. The Apostle calls it, *depravatio* uncleannes, the fathers *Mollitiem*, effeminatenesse, and the law termes it, the sin of *Onan*, and the censure of it is, it was exceeding wicked in Gods eyes.

2. If it be *cum alio*, with another, then comes *Bestiality* *aprom* *βελουριον* an abomination not to be named, buggery with a beast, forbidden by the law, and punished with death both of man and beast; and not onely with the death of the body, but with that of the soul too. Without shall be *βελουριον* abominable buggerers. They which make a confusion (as it is called) between themselves and beasts, shall be brought to worse then a beastly confusion in the end.

3. If it be with mankind, it is either with consent of both parties, and then it is a sin in both; or if either party, whether male or female be forced by violence, and seeketh to resist, but cannot, that party is innocent: but the enforcer commits a double sinne; one in the violence, which is against the former commandment; and the other in the very act it self, against this; and therefore by the law he was to die.

4. Of those that yield consent, they are either males or females: for so strong and strange is our concupiscence, that any thing is sufficient to stir up the coals and kindle it: and the heathen could say, *Quod in feminis sexus facit, id facit in puero etas*, that which the sexe causeth towards women, the age causeth towards boyes. Thou shalt not lie with mankind, as with womankind, saith the law: and why? for it is an abomination. And the offenders against this law are to be punished with death. There are two reasons for it.

1. It is an unfruitful worke of darknesse, and *contra bonum prolix*, against the benefit of procreation, which is one of the principal ends of matrimonic.

2. It



2. It is also *against nature*, altogether unnatural, the natural use being in the other sex, therefore the Apostle makes it the sign of a reprobate mind. And not only a sin in it self, but a punishment also of other sins: For, for this sin it was, that God himself came down and sat in judgement against the five Cities, which plot of ground is an unprofitable Sea to this day, called *Mare mortuum*, the dead sea, because it nourisheth no living thing in it: and it is also called *Lacus Asphaltites*, of the unfruitfulness of it, answerable to the sterility of this sin.

5. With the female this sin is committed, and that either with more than one, or with one alone, with more, either without law, or with colour of law. That without all colour of law, is called *Scortatio*, Whoring; and this is not only forbidden, but in the next verse, the Whore is resembled to a Bitch, and Whoremongers to a company of dogs.

For the punishment of it; by the light of Nature it was punished with Death, the offenders were to be burnt, as we see in *Thamar*. And because the civil laws of men inflict small punishment for this sin, therefore God himself will punish it, Whoremongers and adulterers God will judge: yea, God will judge it both in the world to come, for the whoremongers are reckned among those that shall have their portion in the fiery Lake; and also in this life, with strange and extraordinary judgements, as *Lux Gallica*, with the French Pox, an abominable and filthy disease, not heard of in former Ages.

6. Under colour of law, or pretext of marriage comes *Polygamy*; a fault wherewith sundry of the Patriarchs and others were intangled, yielding to the corrupt customs of the Countreys about them, not enquiring after Gods will. But nature it self might have taught them that where the care of both sexes is required for education, there the very beasts of the field, and fowls of the air are, coupled but one with one: but where the dam alone, or female may bring up the young, there it is otherwise.

This is plain even from the Creation, where it is said, male and female created he them; but more plain from that of our Saviour, And they twain shall be one flesh; where we see the number set down expressly as also from another speech of his, who soever shall put away his wife and marry another, committeth adultery. In the Law it is forbidden, Thou shalt not take one wife to another, or take a wife to her sister. The terms of brother and sister are applied to any thing that is alike, even to inanimate things: as if to one half of a thing the other half be added, it might well be called the brother or sister of it; therefore by sister may here be understood another wife: but whether it be so or be understood or no, yet the reason added there [lest thou vex her] is sufficient. The very vexation and trouble in the house, this what it was, we see in *Abraham's* house, while *Hagar* remained in it, and in *Jacob's*, while *Rachel* envied *Leah*; and lastly, in *Elkanah's* between *Hannah* and *Penninah*. So that the inconvenience which hereby arises, in hindering *bonum economicum*, the peace of the family, is reason strong enough to evince the inexpediency, if not the unlawfulness of it.

But it is objected, that it was lawful at the first; for the increase of mankind, and propagation of the world.

In answer whereof we say, That indeed, if ever it had been lawful or allowed, it had been so in the beginning. But the Prophet *Isaiah* calleth men to the beginning in this very point, and tells them (as our Saviour told the Pharisees) *from the beginning* is man not so; and that God having plenty of Spirit and power to have made more, yet made but one: one, *For for one Adam: and wherefore one* because he sought a godly seed. And therefore Polygamy was unlawful from the beginning, and much more in all ages that should follow after.

Again, the first that the holy Ghost noteth to have had two wives was wicked *Lamech* of *Gams* race: and though *Joah* had two also, yet he learnt it in *Padan Aram* among the idolaters. The Prophet therefore having spoken against it, and Christ also. And the Apostle directing, let every woman have her own husband, as her own body, and as herself, his own wife, whatsoever causes and shifts have been devised to defend it, it is utterly unlawful.

In Matrimony this sin is committed *uxore propria*, with ones own wife, for none is to not left to our selves in Matrimony to use our liberty as we please. *St. Augustine* and others of the Fathers, use often a saying of *Sextus Philosopher*, that *Adulter est amor uxoris in se servientis: a man may commit adultery, and yet much less is love to his wife*. This error was forbidden by the Law, and punished. There ought to be no approaching permitted in marriage, no, not to a mans own wife, if it were, both parties were to be cut off from among the people.

But because here we may fall into infinite questions about marriage, and not very pertinent to this place, we will therefore here content our selves only with these few considerations, because we have spoken of them more largely already.

1. We must have *Abrahams* care, not to match with the *Canaanites*, with the wicked, but as *S. Paul* directeth in *Dominus*, in the *Lord*.

2. Secondly, consent of parents must be had. *Speak to the King*, saith *Tamar* to *Ammon*, for he will not withhold me from thee: confessing thereby that she had not power to bestow her self.

3. As *God* brought *Eve* to *Adam*, and gave her to him, so must we desire that our wife may come by the hand of *God*, and he to make the match: which is when the marriage is made by the *Priest* (*Gods* deputy) in the face of the *Church*.

4. Which more nearly concerns this place. In marriage we must so behave our selves; in having wives, as if we had none, and to be content to master our lusts so, that for the duties of *Christianity*, we may separate our selves for a time.

5. We must not depart or divorce our selves, but only in case of *Adultery*, according to our *Saviours* rule.

6. After we are divided by the death of one party, so to abide if we can: or at least not quickly to wax wanton and marry again, but to stay for a time, til the body of the party deceased be dissolved into earth, from whence it came.

8. Out of matrimony we commit this sin, 1. Either with one allyed to us. Or 2. with a stranger.

1. If she be allyed to us, either by father or mother, as *agnata* or *cognata*, it is called incest, and is forbidden by the *Law*, and punished with death. It is set down as a principle, *Thou shalt not discover the shame of thy mother, because she is thy mother*.

20. 17. *nor of thy sister, because she is thy sister*; as though by the light of nature, the very naming of mother or sister were enough to keep us from meddling with them. No man was hotter against this, then *Pharo* in his *Court* wealth. And yet this sin for a time was winked at. But the land spued out the *Ammites* and the *Perizzites* for this abomination. And *Reuben*, before the *Law*, for this very sin of incest, forfeited both his right to the kingdom (which went from him to *Judah*) and to the *Priesthood*, which went to *Levi*.

Levit. 20. 29. *For the wife of his father, which the *Apostle* calleth incest, and dishonour.* Now the honour we are to give to them of our own flesh, is, that we do not approach or come near them. Other reasons hereof are.

1. The necessity of education, of those that are our blood, by joynt and consanguinity with us, is such, that it would prove a great hindrance of trust; and a great occasion of this sin, if such marriages were allowed with those that usually live together in the same house, as parents and children, brothers and sisters, &c. usually do.

2. Because not only a family within it self, but also one family with another, should have friendship and familiarity, which is most especially procured by marriage.

Now if marriages should be made within the same family, every house would be a common-wealth within it self; whereas by marriages abroad, there is unity and familiarity contracted between one family and another.

It is true, the consideration of *Adultery* children, who could marry with no other, makes it hard to decide, how far that consanguinity or affinity extends, wherein marriage is prohibited; yet this is agreed upon by all, that in the right time it was never permitted nor allowed in any case; as for the collateral it may be said, as before of *Polygamy*, and divorce, they were winked at for a time, but never allowed as lawful.

God saith, that for this sin of incest, or marrying within the degrees prohibited, *Levi* was punished with death, the *Ammites*, because of such abominations, *Reuben* was punished for incest, as we shewed before; and for the collateral line, *Pharo* was punished for incest, as we shewed before.

and for the collateral line, *Pharo* was punished for incest, as we shewed before; and for the collateral line, *Pharo* was punished for incest, as we shewed before.

Mark 6. 18. *might not have his fathers wife, was a fornication, nor was it lawful, as the *Prophet* saith, that*

1 Cor. 5. 1. *a man and his fathers wife shall not be named, and the *Prophet* saith, that*

Amos 2. 7. *he will not spare them.* So though for necessity it were tolerated in the beginning, yet of itself it is unlawful.

3. Come we to those that are strangers, and not allyed to us, and they are either, 1. married or 2. single and unmarried.

1. If married or espoused (which is all one) it is adultery, and forbidden by the law, and punished with the death of both parties. *God* is pleased continually to liken

Deut. 22. 22. *adultery to this sin of adultery, and there is no need to offer tenth husband against*

and under this name, all kinde of pollution or uncleanness is contained; that so the hainousnesse of this sin may be the more discovered. And though the politick Lawes of men have not made it so, yet by the judgement of many Divines, it is capital. And good reason it should be so. For it is the perverting of the whole estate of those two Families, whereof the parties delinquent are members. If it be not known (which God seldom suffers to be kept secret, for though he deal otherwise in other crimes, Numb. 5. 12. yet here he stayes not for a legal accusation, but gives the reins to the jealous man to put the woman to her purgation, though he cannot directly accuse her) then if it be kept close, and the fault be in the woman, there is a notorious theft committed: for the man nourisheth and bringeth up a childe, that is not his, and layeth up inheritance for it, to the great wrong and prejudice of his other children. If it be known to the parties, then God giveth this sin a plain mark, by taking away *supra viam*, natural affection, both from the children to the parents, & *contra*, from the parents to the children.

Besides this, such children shall not take deep root, they shall be rooted out at the last: as appears by *Augustus's* dealing with his Bastards; *Medea* with her issue; by *Abseoloms* and *Adonijahs* fall. It fared so between *Abimelech* and his brethren, there was no natural affection between them.

In which soever of them the fault be, there is a sin against the rest of the children; yea, and a sin against one that is not, namely against him that is to be begotten: for he shall be born a Bastard: and consequently such an one as shall not be accounted or reputed one of the congregation of the Lord, to the tenth generation.

It is also against the state of the Common-wealth, for it pollureth the Land; so that it will spue out the inhabitants, and the Land cannot be quit of pollution without bloodshed. And therefore it is certain, that if adultery be not punished, it makes way for the ruine of the Land, rather then other things committed against the publick state, as Murders, Poysonings, &c. (the fruits of this sin) which yet were punished with death by the *Lex Julia*: the ground of which Law is, because the adulteresse living with the lawful wife, hath opportunity to mingle poyson with her meats: and therefore every Common-wealth hath cause to make it capital. *David* after adultery fals to murder: and *Herodias*, because *John Baptist* reprehended it, could not abide him, and never left till he had got his head off. Whereas a good wife is a possession above pearls, the heart of her Husband may safely trust in her, as the *Pro. 31. 10. 11* Wife man saith.

Besides this, two mischiefs more attend this crime. 1. *Incest*, where the fault is kept close; for by this means, those that marry, not knowing how they are allied; nor who is of their race or lineage, it fals out, that sometimes they may joyn themselves with those they are near unto, and so commit incest. 2. *Frequent divorces*, or separations, when one party knows or suspects the incontinency of the other; from whence hatred and debate usually arise; and it is plain by the whole course of prophane Histories, that the greatest Wars both foraign and domestick in many Nations have from hence had their original, because there commonly followeth an extreme hatred of each other upon this occasion; as *Ammon* hated *Tamar* exceedingly: 2 *Sam. 13. 15.* so that his hatred, after he had knowledge of her, was greater then his love was to her before.

To this we may adde the breach of the ninth Commandement; *Perfidiam*; unfaithfulness, and of the third, *Perjurium*, perjury: For at the solemnization of marriage, there passeth a mutual and solemn Oath; and vow unto God in the presence of the Congregation, to keep the marriage-bed undefiled.

Besides, God by the Apostle tells us, that this sin shall darken the understanding of the wife, and make them foolish; which effect we see it wrought in *Solomon*: and the Prophet tells us, that *Ausert cor*, it takes away the heart of the strong, as it did in *Sampson*.

By all which we see, that this vice is prejudicial to the Common-wealth; for the curse of God for it, is not onely against the parties offending, but upon the Common-wealth too. God saith, *They shall commit adultery, but shall not increase*; and where there is defect of men to till the ground, there must needs be barrennesse, a just punishment of this barrenness of the wombe. For this fault were the two Tribes punished, as the ten Tribes for Incest. So that the Common-wealth is endamaged



by this sin, and therefore accordingly was the punishment made Capital. *Pharaohs Baker* was taken out of the same prison, where *Joseph* was committed upon a false accusation of this crime, and was hanged: so that it seems among the Egyptians to have been capital. Among the Babylonians *Adulterers were burnt with fire*, as may be gathered by that threatening of the Prophet against *Ahab* and *Zedekiah*, that for committing villany with their neighbours wives, *the king of Babylon should roast them in the fire*. And the comparison made by *Solomon* sheweth, that Adultery is worse then theft.

10. 3. Of them that are *solutæ*, free and unmarried, either the party continueth with us, and then it is called *concubinatus*, the keeping of a Concubine, or a harlot that is not common: for such being servants, and by that means base, men would not marry with them, because it is a disparagement. God hath shewed how he disliked this, by continual crossing it; first in *Agar*, *Cast out the bondwoman and her son*. Then in *Jacob*, by *Reubens* incest with *Bilhah*. A Levite took a Concubine, and as soon as he had taken her, *she began to play the whore*. *Saul* was punished in his Concubine *Rizpah*, to whom *Abner* went in. And *David* was punished in his Concubines, with whom *Ab-salom* lay in the sight of all the people: and *Solomons* Concubines with his wives turned away his heart from God, to set up Idolatry.

11. In the next place the act is committed, either once only, or often. Once only is called *stuprum*, deflowering, which may be done, either to a widow, or to a virgin. This God forbiddeth by the Law, and punished with death. We see Gods hand was upon a whole city, for the rape of *Dinah*, a virgin. And we know what should have followed upon dishonouring of *Tamar*, a widow; for a virgin, and widow, when they are not in *potestate sua*, sed in *potestate patris*, in their own, but their fathers power, there is in both cases by deflowering them, an injury done to the parents, as well as to themselves.

12. The act often committed is called *fornication*: which word, though it be many times used for the general sin, yet it is more properly called *vaga libido*, a wandering lust, or *vagum concubitus*, a promiscuous use of many. This sin we finde reckoned up among these other of the Heathen Romans, for which God gave them up to their own desires: and the same Apostle makes it one of the fruits of the flesh. The punishment of this sin we finde mentioned by the Apostle out of the book of *Numbers*, in the case of *Zimri* and *Cozbi*, where twenty four thousand were destroyed: and for the abuse of the Levites Concubine, twenty five thousand, almost a whole tribe. This is a bewitching sin: *Solomon* saith, *They that enter into it, shall hardly return again*: and at last, he that useth it shall wonder at himself, and say, *how have I been deceived?* The falling into this sin, is like to the falling into a deep narrow pit, where a man cannot help himself, and therefore shall hardly get out. The harlots guests are in the grave, they that are buried in the grave, can never rise again by any ordinary power; and so they that are given over to this sin, can never return, without special and extraordinary grace; nay, her guests are not only in the grave, but even in the bottom of hell, whence there is *nulla redemptio, no redemption*; she strikes a man into so deep a pit, that he can hardly ever get out again without the special grace of God, as *Solomon* did, who spake this out of his own experience.

13. Beyond all these, there is prostitution, which is either of private persons, which is called prostitution, when a man prostitutes his daughter, sister or kinswoman, or a woman prostitutes her self, &c. This is also severely forbidden in the law. Or publickly allowed. They built stews or brothel houses in every street which he there detesteth. And so have Godly princes ever been careful to remove them, as *Asa* did.

14. The last pitch of this sin is *defensio*, defending it, as we know some have done by publick writings. And this maketh it a crying sin. *The cry of Sodom and Gomorrah*, is great, saith God, *because their sin is very grievous*. The *Sodomites* cryed out upon *Lot*, when he reprov'd them for it, justifying their wicked act. And *Solomon* saith, that the Adulteress is so impudent, as to wipe her mouth and say, *I have done no wickedness*. And this is it, which the Prophet calls *frons meretricis*, a whores forehead. *Zimri* brought a strumpet before *Moses* and the Congregation, when they were at their prayers openly into his tent. And of such it is, that the Apostle speaketh. *That glory in their shame*.

## C H A P. VII.

The remedies of this sinne. 1. Chastity of a single life. 2. Matrimonial chastity. The means to preserve us from this sinne. Of drawing others to keep this Commandment.

NOW against these vices there are two vertues opposed as remedies.

1. *Castitas calibatus*, chastity of a single life. 2. *castitas conjugalis*, matrimonial chastity, both commended by Saint Paul. 1 Cor. 7. 8.

1. For the first, theres no doubt but it is beter then the other, either, if we take it simply, He that giveth not his virgin in marriage doth better; or in regard of the present necessity, which is to be thought upon; for the Apostle would have men to be without carefulesse. But in a married estate, there is the care and trouble of a family to attend it; she that is married careth for the things of this world.

Besides; the married must neither warch, nor fast, nor pray without each others consent, which the unmarried may do freely, at their own will, without the consent of another. Besides, he that is single may better provide for himself, and shall not need to be chargeable to others, which was one of the Apostles motives to preach the Gospel freely, that he might not be burdensome, hereby also a man may live more free from covetousnesse, and exercise the vertue of liberality the better.

And lastly, as the Apostle urges, the unmarried may the better attend upon the Lord without distraction. They may be more constant in adhering to Christ, and suffering for his cause, more willing to die and to follow Christ, *Minus mali metuit, qui minus delicias gustavit*, he feares the evil of affliction the lesse, who hath had a least tast of the delights and pleasures of the world, whereas those *omni mundi* natural affections of parents, and married persons, beget in them a greater care of *res familiares*, their domestical affaires, that they may provide for their children &c. Whereby they are more wedded to the world, and more distracted in their devotions, and easilier drawn from God and from Christ. For these reasons chastity of single life is chiefly to be desired. But if we cannot attain to the first, to *castitas calibatus*, then we must sile to the second, which is *castitas conjugalis*, conjugal chastity, which is the remedy provided against concupiscence.

Now the means of preserving our selves from this sin of concupiscence, we thus consider.

1. To know, that it is not *tentari*, to be tempted, but *uri*, to burne, that the Apostle speaks against. Not to be tempted, but to be set into a heate, and inflamed. His meaning is not, that the gift of continency includes within it *naturalem*, *inductum privationem sensum*, privation of natural sense, but the motions of the flesh, he shall have do what he can.

The inward boyling, *uri*, a man may examine thus.

1. Whether it be in him, as a punishment for sinne or, onely as a temptation (for it is certain, that adultery, and uncleane lusts are oftentimes, a punishment of pride) The spirit of whoredom is in the midst of them (saith the Prophet) and in the next verse follows the reason. The pride of Israel doth testifie to his face. And whosoever can accuse himself of pride, he may well fear, that the spirit of fornication is in him.

Saint Paul observes, that when the heathen Romans grew so proud, as to think themselves wise, then God gave them over to uncleannes & to dishonorable affections; we see also in Adam, that when he would needs be *quasi Deus*, as God, the first punishment that came upon him for this pride, was his need of fig-leaves to cover the shame of his nakednes, God punishing thereby *contumeliam spiritus*, with *consumelia carnis*, the contempt of the spirit, with the reproach of the flesh.

2. Again, there is *languor*, a sadness or heaviness in man concerning spiritual things, as Sam. 11. 2. an unlustines to good exercises. He must first sleep and then walk, and so he comes

just

of chastity.  
verf. 38.  
26.  
The benefit  
of a single life  
32

The means  
to preserve us  
from this sin.

Causes of inward burning  
Hof. 5. 4. 5.

Rom. 1. 23.  
24.  
Gen. 3. 7.

just to *Dauids* case when he lusted after *Bathsheba*. A man must have pleasure in some thing or other: and because he hath it not in the spirit, he will have it in the body: and when he once feeleth it in him, then beginneth his minde *evagari circa illicita* to wander about unlawful things; and so by degrees there come in, first *importunitas mentis*, an importunity of the minde, then *concupiscentia*, desire; then *occurrit*, opportunity; then *id est*, *petulantia*; then *damna*, final destruction.

Temptations  
without us.

Mat. 5. 29, 30.

Prov. 23. 20.

1 Cor. 5. 6.

1 Pet. 4. 4.

Prov. 5. 3.

Job 31. 1.

1 Tim. 5. 2.

1 Pet. 3. 2.

2. If it be a Tentation onely, it proceeds from a cause, either without, or within. Without. 1. Company. If a mans eyes or hands offend him, he must pluck them out, and cut them off, much more must he refrain the society of evil men, though they be as dear to us as our eyes and our hands. *Be not among evil persons*: For *Modicum fermentum*, A little leaven leaveneth the whole lump. A man must forsake the company of riotous persons.

2. Pleasing Objects; as the allurements of the eye. In this case the Wise man adviseth what is to be done, *Come not neer the door of her house*: we must do as *Job* did, *Make a covenant with our eyes*. *Impera Eva & cave serpentem, & tutus eris: sed tutior si lignum non aspexeris*. Command Eve, and take heed of the Serpent, and you shall be safe, but more safe you shall be if you come not neer the tree to look upon it. By the eye, men begin to love what they see, and that love which at first is pretended to be chaste and lawful, proves afterward lust; such begin in the spirit, but end in the flesh. Therefore the Apostle exhorts to admonish the elder women as mothers, the younger as sisters, *In omni castitate, in all chastity*: and S. Peter would have love to be, *cum omni puritate, with purity*, and so love as far as you will: But a man must watch over himself, & *vereri omnia opera sua, be jealous of all his works*, because it is most certain, that naturally we are *subactum solum*, fit soyle to receive the seeds of this sin.

Within. Either from the Body or the Soul,

1. For the body, as by the eye first, for by this member concupiscence receives its greatest watering. S. John calls it *the lust of the eyes*. And our Saviour saith, *Who-soever looketh upon a woman to lust after her, hath committed adultery already*. S. Peter tells us, that there are *eyes full of adultery*. So also we see, that by the eyes men have fomented this sin. It is laid as a fault, that *Cham* looked upon his fathers nakednesse. *Wo to him*, saith the Prophet, *that giveth his neighbour drink to look upon his nakednesse*.

The Devil, when he would work mankind a mischief, used this argument to our first parents to transgress Gods commandment, *that their eyes should be opened*. But our Saviours counsel is, *ut claudantur, to close them up*: because that whatsoever passeth the eye, affecteth the heart. It is the broker of lust; and therefore let no man say, *Quid nocet vidisse?* what harm doth it to see? or as they did in the Psalm, concerning their tongues; so here, we are *Domini oculorum*, our eyes are our own, *who shall condemn us?* for the eyes of a fool (as the Wise man tells us) will be ranging: and whatsoever (saith Solomon) mine eyes desired, I kept not from them. *Qui innocens aspicit, aspectu sit nocens*; though a man be innocent when he looks upon an ill object, it is rare, if he become not an offendour by it. And non liber inspicere, quod non licet concupiscere, it is not lawful to look on that, which is not lawful to desire. But we ought rather to pray with David, *Averte oculos, turn away mine eyes from beholding vanity*; and with holy Job, *make a Covenant with our eyes*. Can a man take fire in his bosome, and not be burnt.

And as we ought to keep our own eyes from this sinful looking upon others, so are we also not to draw the eyes of others to such unlawful looking upon our selves. For it is *Eiusdem libidinis videri & videre*, to see and to be seen, proceed from the same lusts. It is all one, *Emittere suos*, and *admittere alienos*, To glance with our own eyes, or draw others to look upon us.

Now by the Rules of Logick, if the eyes are to be restrained, no lesse are the other parts of the body, as the hands, feet, mouth. Touch not, taste not, handle not, saith the Apostle. For as Christ said, *If thine eye offend, pluck it out*: So in the Law, *The hand that offended in touching the secret parts was to be cut off*. It was with the hands that *Poriphars* wife caught Joseph, when she said, *Lye with me*. We must therefore *Pactum facere, make a covenant with all our members*. As with the eye and the hand, so with the mouth and feet, and ears: For the tongue and ears, *There is* (as the Apostle saith) *uncleannesse not to be named*, neither to be spoken nor heard. And

Col. 2. 21.

Mat. 5. 29.

Deut. 25. 12.

Gen. 39. 12.

Ephes. 5. 3.

psal. 119. 37.

Job 31. 1.

prov. 6. 27.

psal. 12. 4.

prov. 17. 24.

Eccl. 2. 10.

Gen. 3. 5.

1 John 2. 16.

Mat. 5. 28.

2 pet. 2. 14.

Gen. 9. 22.

Ab. 2. 15.



*Procurrupt communication proceed out of your mouth.* The feet are offenders also in this kind in passing to the house of a strange woman, so also may the whole body, if it be too much pampered, for *impugnatum erant illi*, when it waxeth fat, it is apt to kick. Therefore we must *castigare corpus*, keep under the body, to make it chaste; there is Physick prescribed in scripture to this purpose, labour and painfulnes, avoyding of excess in diet, and apparel: to be in hunger and thirst, in cold and nakednes in watching, and fasting, and to avoyd excess of sleep.

2. If it be from the soul; flee fornication, and youthful lusts. Saint *Ambroses* rule is, *vide ne ingrediarius conflictum*, stand not resisting or combating, but flee; and withdraw thy self from solitude, to good company.

And together with this, because it hath pleased God, to make his word as a tree of life, and the leaves thereof as medicines for those that are soul-sick; the reading of Gods word will be profitable for us in this case, especially if we read and meditate upon such places, as do *ex diametro pugnare*, flatly oppose this vice. As in Genesis, where God counteth this a very grievous sinne, and that he hath appointed a remedy against it, Marriage. And that he suffers not a man to fall into it, unless he be angry with him. That it is so infamous a sinne, that it maketh a man as one of the foolies of Israel. It bereaveth a man of his gifts. It is a brutish sinne, which causeth a man to live like a beast: and as Saint *Jerome* saith of it, *delectat in momentum, cruciat tamen in aeternum*, It is delightfull for a small time, but will torment a man for ever.

Besides all these, we must use prayer. It is an especial signe of wisdom, to keep ones self from a strange woman. And wisdom is such a gift of God, as cometh not, but by prayer. And if our own prayers will not prevail, we must seek other mens prayers; *Abraham* prayed for *Abimelech*. We are to make our necessity herein known to other men; and say as *Simon Magudid* to *Peter*, pray ye to the Lord for me and as *Pharaoh* did to *Moses*, entreate the Lord for me. *Ve soli, nunquam ausum mecum, quam in hoc vitio*, wo to him that is alone, but most of all, if he be tempted to this sinne.

And if all this will not help, but that there still remains *astutia*, a burning, then there is a remedy provided for it, he must know that he is called to enter into the state of matrimony, which is an holy estate, instituted by God in Paradise. And this must be the last refuge, to preserve continency: thus by labouring to keep down the body, by avoyding excess in diet, ease, sleep, &c. and giving our selves to sobriety, fasting, prayer, with watchfulness and modesty in all outward things *per castitatem calibem*, Chastity in a single life, or *per castitatem conjugalem*, chastity in a married estate, we may performe this commandment.

The last rule is, that as first, we ought to give no care to them that perswade us to this vice, but oppose them with all our might, for therefore the Israelites did by Gods command vex the Midianites, for laying this stumbling block before them: so in the next place, we must endeavour to perswade others to the vertue of chastity, as *Joseph* did his Mistressse. And *Tamar Ammon*. Do not so, for no such thing ought to be done in Israel, do not thou this folly.

Deut. 32. 25.  
1 Cor. 9. 27.

2 Cor. 11. 27.

1 Cor. 6. 18.

2 Tim. 2. 22.

Gen. 18. 20.

1 Cor. 7. 2.

Prov. 22. 14.

2 Sam. 13. 13.

Eph. 4. 18.

Hos. 4. 18.

prayer.

Pro. 2. 16.

6. 24.

7. 5.

Jal. 5.

Gen. 20. 17.

Act. 8. 24.

Exod. 9. 28.

1 Cor. 7. 9.

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## THE EXPOSITION

OF THE

## Eighth Commandement.

## CHAP. I.

*The coherence, and dependance of this commandment, upon the former. The object of it, the desire of riches. The scope of the lawgiver, in respect of. 1. Himself. 2. The church. 3. The common-wealth. 4. Private persons. Of right and propriety. Hanc meum & tuum, came in. Of right by first occupancy, and prescription. Reasons. for propriety. Of propriety, jure belli, four things included in propriety.*

Thou shalt not steale.

The connexion and dependance of this precept and the foregoing



*Q*uo precepto a carne transiunt in mundum, By which commandment we passe from the flesh to the world; from the heat of young men, lust; to the desire of old men, wealth. From Baal-Peor the idol of the flesh, to Mammon the God of the world. In worldliness and worldly dealing, whatsoever is prohibited or prescribed, is pertaining to this commandment, as all concerning the flesh, in the former. The original of the breach of this commandment is from that, which Saint John calleth *concupiscentia oculorum*, the lust of the eyes, as of the former commandment, the lust of the flesh.

1 Jon. 2.16.

Lev. 19.11.

Luc. 12.15.

Eph. 4.28.

1 The. 4.5.6.

The larger explication of this commandment you may finde in *Leuit. 19.11.12.* And from the 35. verse, to the end. In *Exod. 21.1-16.* *Deut. 15.1-22.* In the new Testament, by our Saviour in *Math. 5.42.* &c. And more largely *Luc. 12.14* and *26.* Saint Paul setteth down both the affirmative, and the negative parts of it in one verse. *Let him that stole, steale no more; but rather let him labour &c.* And in another place, after he had expounded the seventh commandment, he cometh to this, *Let no man go beyond, defraud, oppress, or overreach his brother.*

So that from these places and the like, a general equity of what shall be handled in this commandment is drawn. But we are to remember withal, what was said in the beginning, that it is not the outward act it self alone, not the civil theft of the hand *contractatio rei aliena* the touching of other mens goods, which is meant here, but it is the minde also that God dealeth with. *Deus cor interrogat, non manum*, God examines the heart, not the hand onely, for as there is not onely *manus adultera*, sed *cor adulterum*, an adulterous hand, but an adulterous heart too; so there is not onely *manus fur*, but *cupis avaritia*, also, as the heathen man saith, the heart is a thief as well as the hand.

The dependance of this commandment upon the former two is very exact: for in the two former commandments order was taken for the actions of that part of the soule, which is exercised about nutrition and generation, or the desires that all men naturally have of meat, drink, and apparel for the preservation of themselves, in *individo*, and to encrease and propagate in the world, for the preservation of their species or kinde, for when there is a desire stired up by hunger, *desiderium elicet nutum*, that desire sets a man a worke, and because for the preservation of life, we need

need food and raiment, and therefore we fall into that question, *What shall we eat?* 1 Tim. 6. 8. or *what shall we drink?* or *wherewith shall we be clothed?* And when we have children Marth. 6. 31. or posterity, we must also provide for them, as part of our family: and so by Consequence every man is to labour and take care in this world, and that either *propter os suum*, for his own mouth, as the Preacher speaks; or else (as the Apostle) *to lay up for his children*. Now from hence ariseth this worldly concupiscence, which is the Object of this Commandment, and so the ordering of this worldly desire very fitly follows the former.

The end of this Commandment is to moderate that desire of Riches, which of it self is no sin, but lawful and good; for as a desire *suscipere prolem*, to have yssue in the right way is lawful, (as we shewed in the former Commandment;) so *procurare necessaria*, to provide necessaries is no lesse lawful and good in this. But, as in the former, there is first a desire, which is lawful, and then we come *reduplicare amorem*, to double our love, by inordinate desires, which brings forth *insaniam*, madnesse: so here in this, there is first a desire of that which is sufficient, and then we come *reduplicare desiderium*, to double that desire, and to covet for our vanities and pleasures, and from thence to double again, and to have for our unlawful desires and lusts, and so we see how men come from fleshlinesse to worldlines, and withall, how this Commandment hangs upon the former.

The end of this Commandment

In the book of Wisdom, mans life is divided into two parts. 1. The first part is *Wisd. 15. 12.* *Ludus*, sport, or pastime; They counted (saith he) *our life a pastime*, and this part is acted by young men, whose zeal is for pleasure and mirth, &c.

2. The second is *Nundina*, a fair, or a market, as it follows, *Our time here is as a market for gain; for say they, we must be getting every way, though it be by evil means:* and this part is acted by men, when they grow in years; for then their zeal for pleasure is gone, and their zeal is wholly for the world, then their life is a market for gain, and as the Apostle saith, *they account godlinesse to be nothing but gain*. Now then as at first a mans appetite hath relation to the first of these, the pleasures and lusts of the flesh; so secondly, because (as the Wise man saith) though feasts are made for laughter, and wine to make men merry: *sed argentum respondet omnibus*, but money answereth all things; which, as the Philosopher saith, is *ὅτι πάντες αὐτὸν δεδιόσιν*, *fidejussor pro omnibus*, undersuerty for every thing; therefore from this second affection ariseth *ἀνταρμία*, the love of money; and then, if they have money, they promise to themselves an *ἀνταρμία*, an all sufficiency, that they shall want nothing. And therefore the Poet Menander sheweth, that the *cornu Amalthea*, of which the Poets feigned so much, was nothing else but money: for if that be once had, there is no fear, but *quos, friends, amici, helpers, viros, witnesses, omnes, company to dwell with us*, and all will be supplied abundantly. And this perswasion of self-sufficiency, being thought a great part of felicity, is that which in the first place makes men so dote upon money: and then secondly, there is *δύναμις*, a power and grandour joyned with it, as it is said of *Ismael* and his sons. Hereby men grow mighty, and Solomon saith, that the rich mans wealth, is *an high wall*, and a strong tower of defence. *Isaacs* growing rich, made *Abimelech* fear that he would grow mightier then himself, and therefore entreated him to be gone.

1 Tim. 6. 5.

Ecc. 10. 19.

ἀνταρμία, love of money.

Gen. 26. 16.

Prov. 18. 11.

Gen. 26. 16.

This then is that which setteth men so forward in this course, because they look to finde in money, a sufficiency, an *ἀνταρμία*, which because they finde not according to their expectation, hence ariseth a desire of more, and so comes in *πλεονεξία*, covetousnesse, and desire of more: and as the heathen man observed, when they have this *πλεονεξία*, then they must have another *πλεονεξία* beyond that, and another beyond that, and so it still proveth *πλεονεξία*. For this is the suggestion of the Devil, If you had more it would be better for you, and the reason that you are in no better case, is, because you have too little. And so man goes forward by degrees, till he come to that which the Preacher speaks of, *He that loveth silver shall not be satisfied with silver:* and to be like the daughter of the Horseleach, that alway cries, *Give, give:* and thus he either goeth on in infinitum, and though he have none to care for, yet he ceaseth not to gather; which he describeth to be a Monster; or else he returneth to the flesh again, for the natural conclusion of riches is that of the Rich man, *Ede, bibe, lude, Soul, eat, drink, and take thine ease, thou hast enough*, and so *redit tanquam in circulo*, he returns as it were in a circle. And thus we see, that the gathering of riches, hath either a monstrous end, when they are gathered for no end, or else they return to their natural end, to satisfy the desires of the flesh.

Ecc. 5. 10.

Prov. 30. 15.

Ecc. 4. 8.

Luke 12. 19.



# 458 Chap. 1. The coherence and scope of this Commandment. Com:8.

The scope and end of this Commandment.

Now the scope and aim that God the Lawgiver had in giving in this Commandment is, that every man may enjoy his outward estate; for after he had taken order about the preservation of his body, as well from violence as impurity by the two foregoing Commandments, which concern his essence, he comes here to that which men in the next place chiefly esteem, viz. their wealth and outward estate: and therefore God takes order here, that this may be preserved to them, and that for diverse reasons.

1 In respect of God.

Matth. 5. 43. Luke 6. 36.

1. In respect of himself, that we might be like him, in shewing mercy and doing good to others, that we may be able to communicate to the necessities of our neighbours, by acts of mercy and love; for herein God propounds himself in a special manner, as a pattern for us to imitate. *Be ye merciful (saith Christ) as your heavenly father is merciful.*

2 In respect of the Church.

1 Timi. 6. 20.

2. In respect of the Church, which is *Communio sanctorum*, the Communion of Saints. *S. Paul* chargeth *Timothy*, *servare depositum*, to keep that which was committed to his trust. *Chrysostome* saith, that not onely *Timothy*, but every man hath one depo-

2 Cor. 12. 15.

situm or other, whether it be wealth, learning, art or strength, it is his *depositum*, and put into his hands, to the end that he employ it to the benefit of the whole Body, that there may be a communion of saints, in these outward things, as well as others.

3 In respect of the Common-wealth.

1 Cor. 6. 7.

Matth. 22. 21.

1 Tim. 5. 18.

Esay 10. 2.

Levit. 27. 21.

Num. 18. 11.

Rom. 15. 27.

3. In respect of the Common-wealth, that outward peace may be preserved, which is not onely in preventing murder and bloodshed, forbidden in the sixth Commandment, but also by preventing oppression and fraud, that every man may enjoy his own, and by restraining all injuries to any in their estate, which is done by this Commandment; for we ought rather to be ready to part from our own right then to do others injurie. And in this regard, that we be able to give to *Cesar* that which is his right, *Tribute* and *Custom*. To the Labourer, his *hire*. And lastly, the Priest hath a right, as appears by the Law, by a statute for ever. *They that sowe to us spiritual things, must reap our carnal things.*

4 In respect of private persons

Exod. cap. 21.

22, 23.

Eccel. 2. 24.

Psalms 128. 2.

2 Cor. 12. 14.

4. Lastly, in respect of every private person, this law is the fence of his possessions; that he may enjoy his own in peace, and eat the labour of his hands, while he lives; and when he dies, he may dispose of it to his children.

Before we come to the things forbidden and commanded in this Precept, we must first treat of Right and Propriety, which is *jus possessionis*, and also of Alienation, called by the Lawyers *jus translationis*, right of transferring of that a man possesses to another

Because the distinction of *Res aliena & nostra*, of what belongs to another man, and what to us, is the ground of the prohibition of this Commandment, and the unjust taking and detaining of that which is not our own is the matter of this Commandment, comprehended under this word *steal*, and the object of the desire here moderated, is *Meum & Tuum*, Mine and thine.

1. We must know the meaning of the word *furtum*, *stealth*.

The Civil Lawyers define *furtum*, *stealth*, or *furari*, to *steal*, to be *rem alienam contrahere*, to lay hands unjustly on that which is another mans. Divines go further, and say that it is theft, *Consentire fraudulose contrahenti rei aliena*; to consent to the fraudulent laying hands on that which is another mans: and in the handling of the tenth commandment, we shall see, that *concupiscere rem alienam*, est *furari*, even to covet another mans goods, is to *steal*.

The original of Propriety.

Psalms 24. 1.

Levit. 25. 23.

Psalms 50. 10.

But how cometh it to passe, that there is *Res mea & aliena*, mine and thine, or a propriety of goods in one and not in another.

Certainly, *the earth is the Lords* (as the Psalmist speaks.) *And the land is mine* (as he himself tells us.) And as the land and the earth, so every beast of the forrest is his. All the world and the Creatures in it are the Lords; he is Lord Paramount: and withall the Psalmist tells us, how men came to have propriety in things; for after God had made all, *Caelum Caelorum Domino, terram vero dedit filiis hominum*, The heaven of heavens is the Lords, he reserves that for himself; for there his throne is placed: but the earth he gave to the children of men; so that there God gives over his right to the earth, to the sons of men, that is, he communicates and derives a secondary right to man, whereby he is not onely *usu fructuarius*, but also *Dominus*, he hath not onely the use of the world and the things therein, but also a right, so that he is truly Lord and Owner, but yet God hath the original right still in himself, he remains Lord Paramount, even of what he hath given to the sons of men. The earth then,

then, God hath given to the Children of men: not onely *ut replerent terram*, to replenish it, but to *subdue it also*, and *rule over it*, *dominari*, and *over the Creatures that are therein*, as we see his first Charter made to *Adam*; and after man had forfeited this Charter, God renewed it after the flood to *Noah* and his sons. This in the general.

Gen. 1. 18.

Gen. 9. 2, 3.

How meum &amp; tuum came in.

Gen. 4. 26.

Gen. 4. 17.

Now more particularly for the division of what God had thus given, and for the propriety amongst men. It is true, that if man had continued in innocency, there would not have needed any division of the earth, every one would have been content with that which had been sufficient for him; and none would have been troubled with that unruly appetite and desire of having more, and the earth would have been sufficient for all. But when sin entred, it was then necessary there should be a division, and a *meum & tuum*, among men. And though the first occasion hereof was evil, (as commonly good Laws arise *ex malis moribus*, from evil customes) yet God was pleased with it, and approved it. *Cains* persecution of *Abel*, and others, was the cause why *Seth*, and the rest that feared God, severed themselves from him and his posterity by a publick profession of the worship of God, and would not live in common with them. The first inclosure of what was formerly common, or the first impropriation to particular persons, that we read, of was that of *Cain*, when he built a City, *Gen. 4. 17*. He chose out a plot of ground, and built a City, and called it after his sons name. This act of his gave occasion to the Fathers and Patriarchs, hereby seeing that *Cain* would else usurp government and power, and considering the expediency of it for their peace and safety, in well ordering of private possessions, to do the like: and thus came in propriety before the flood.

After the flood, when all the world was common again, and all private interest was destroyed, *Noah* having all the world before him, had all *jure primæ occupationis*, by right of the first possession, or first seizure, and his sons from him; and whether by *Noahs* allotment of the chief parts of the world to his three sons; *Africa* to *Cham*, *Asia* to *Sem*, and *Europe* to *Japhet*; or whether it were by mutual agreement among themselves, its plain, they had all by this right of *prima occupatio*: and thus propriety came in presently after the flood. Other examples we finde afterward, when *Terah* came out of *Ur* of the *Chaldees* with *Abraham* and *Lot*, &c. they came to *Haran* in *Canaan*, where they dwelt by right of first occupancy: and afterwards, when *Abraham* and *Lot* came out of *Egypt* into *Canaan*, where they lived together, a while in common, upon occasion of their herd-mens strife, they agreed to part the country between them; and *Lot*, though he were younger, had the choice: thus we see how things stood at the first. *Epictetus* sheweth it by a familiar similitude, when a dish is brought to the Table, before it is cut up, it is common to all that sit at the Table; but after it is cut up, and every man hath taken his share, then *quam quisque occupavit partem*, what part soever a man hath taken to himself, that is proper to him and not common to the rest, so that it were neither justice, nor civility to take it off his trencher. Thus at the first all the earth was common to mankind, but then by the first occupancy or possession, or by consent, it came to be divided. *Omnem locum quem calcaverit pes uester*, every place whereon the soles of your feet shall tread (saith God) *I give unto you, it shall be yours*. So that it was *pedis occupatio*, or *calcatio*, the treading of the foot, or first occupation, that entituled every man to his first right.

Deut. 11. 24.

1 Chro. 4. 39, 40.

Thus if a people possesseth a country, either not inhabited before, or which is *terra derelicta*, a country forsaken by the former inhabitants, *primus Occupator*, the first possessor or discoverer hath the right to it: as we read that the posterity of *Simon*, entred into the land of *Gedor*, seeking pasture for their flocks; and they found pasture fat and good, and the land was wide and quiet, and peaceable, for they of *Ham* had dwelt there of old. So that now the land being uninhabited, they took possession of it, and that lawfully.

The rule is, *Immobiliū est Prescriptio, mobiliū usurpatio*. Prescription carrieth things immoveable, and usurpation moveable. And there is good reason for it.

1. Because it much concerns the Common-wealth to look after *terrenam pacem*, *ne lites oriantur in infinitum*; that controversies arise not perpetually to the disturbance of the publick peace. Therefore to prevent such inconveniences, we must have

recourse to Prescription and possession. And this *jus prescriptiois* is no new thing. In the treaty between the *Amorites* and *Jephthah*, they claim restitution of certain lands which the *Isra. lites* had taken, as they passed from *Egypt* to *Canaan*. *Jephthah* answereth, *Thus they had enjoyed them 300 years, and asks them, wherefore did you not recover those lands within that time?* And having this right of prescription kept them.

Judg. 11. 13.  
26.

2. Another maxime, and which hath more shew, is *Interest Rei-publicæ, ut resna quisque bene utatur*; it concerns the Common-wealth to take care, that every one use his own well. For if an Owner neglect his possessions, unless the Common-wealth look after them much detriment may arise; and therefore it takes order to punish such for their negligence, by depriving them of all claim. And thus if one leave his ground untilld and unmanured so many years, or such a prescript time, he shall lose it. And upon these reasons it is, that men have right by prescription and possession.

Deut 19. 14.

Philip. 14.

And in these forenamed cases of right either in *communi* or *proprie*, because men are thus lawfully vested in that they possesse, it is a sin to put any out of possession *in viro domini*, without the owners consent. The Law saith, *Thou shalt not remove thy neighbours land mark, which they of old time have set in thine inheritance.* And under the Gospel *S. Paul* tells *Philemon*, that without his minde he would do nothing to his prejudice.

Deut. 32. 8.

Gen. 11. 9.

Acts 17. 26.

Now that it was Gods will, that the earth should be thus divided, appears plainly in *Moses* his song, where he saith, *The most High divided to the nations their inheritance, when he separated the sons of Adam, and set bounds to the people: and after the flood, it is said, That God scattered the people over the face of the earth, and S. Paul saith, That God determined the bounds of the habitations of mankind.*

The lawfulness  
of propriety.

Gen. 4. 4.

13. 2.

24. 35.

And that private propriety, is agreeable to his will, may appear both out of the Old and New Testament. We see that *Abel* (the son of the first proprietary) offered Sacrifice of the firstlings of his own flock. Of *Abraham* the Scripture reporteth, that he was rich in flocks and cattel, silver and gold. His servant reported the like of him to *Laban*; *The Lord hath blessed my Master greatly, and he is become very great: and he hath given him flocks and herds, and silver and gold, &c.* which he possessing *proprietas jure*, by the right of propriety, left to his son *Isaac*, and he to *Jacob*. So that the Patriarchs before the Law, had goods of their own.

Josh. 13. 7.

14. 2.

17. 17.

14. 13.

19. 50.

Prov. 5. 16.

Ezek. 46. 16.

Again we finde, that when God had brought the people into the land of promise, *Joshua* divided it by his appointment, to the Tribes: some by lot, and some by consent. As also *virutum* to particular men, as to *Caleb*; and the people invested *Joshua* himself. There are many passages to confirm this in the *Proverbs* of *Solomon* and the *Prophets*: as *Drink waters of thine own Cistern, and running waters out of thine own well.* And in *Ezekiel*, *The Prince himself was not to thrust the people out of their inheritance.*

John 19. 27.

Acts 12. 12.

Now these places and the like, though they shew the lawfulness of propriety, yet the *Anabaptists* are not satisfied in that, because they are not out of the New Testament, and so not binding to us Christians. But in that also we may finde testimonies sufficient to confirm this point. *S. John* had a house of his own, from that hour (saith the Text) that *Disciple* took her to his own home. So had *Mary* the Mother of *John*.

2. 44.

4. 32.

5. 4.

It is true that we read in the Acts of the Apostles, (the place chiefly urged by them) *That all that beleaved were together, and had all things common*: but in the same book *S. Luke* tells us what kinde of Communion this was. *Neither said any of them that ought of the things which he possessed was his own.* By which we may collect that the Christians of the Primitive Church possessed houses, lands, and goods of their own, yet so that in the use they were common to others, and though the propriety rested still in the possessors; yet when there was a necessity they sold them, to supply the poverty of them that wanted, lest they might return to Judaism. And if they sold them, certainly they were their own. *S. Peter* clears this fully in his speech to *Ananias*, *While it remained, was it not thine own.*

March. 25. 35.

And as they had propriety in lands and possessions, so in goods too, which we may thus prove. Our Saviour promised a kingdom to such as fed the hungry, gave drink to the thirsty, harboured the stranger, clothed the naked, & visited the sick, and them



them that were in prison, and by this did grant that the faithful had a propriety in their goods, by which they might be charitable, and beneficent to the needy. For take away propriety, and take away all beneficence, and almes. Out of a common stock, a particular man cannot be said to give that which is his own. And Saint Paul teacheth rich men how to imploy their wealth, and directeth the Corinthians what proportion they shall lay aside for the poor, out of their estates.

In the Acts we read of many that had the disposing and use of their own estates, as of *Tabitha* that was full of good works, and almes deeds, witnesse the coats and garments which she made for poor widows. *Cornelius* the Centurion likewise was a devout man, and gave much almes. And these good works cannot be conceived to be done, but out of that, which they possessed, as their own. Saint Paul faith, he never coveted any mans silver, or gold, or apparel. We finde also many of the faithful to have been rich, as *Joseph* of Arimathea; and *Lydia* the seller of purple; as *Candaces*, Eunuch. Diverse other testimonies might be produced, but these may serve sufficiently to prove a propriety of possessions and goods to be lawful for Christians.

Besides those original wayes of propriety, there is also a propriety, by the right of war, or law of Armes, because the Magistrate hath power and authority, in diverse cases to use his sword abroad aswel as at home, and may punish a forraign enemy in some cases, even by expelling him his land. It is true, that the Apostle counselleth, if it be possible, as much as lyeth in you, have peace with all men, but not long after, he addeth, the Magistrate beareth not the sword in vain. Saint Augustine upon the war of the children of Israel against the nations that opposed their passage into Canaan, faith, *nec belli per moysen gesta mireris quia aut benevit, quia in illis divina secutus imperia, non saviens, sed obediens fuit*. Let no man marvel or bee astonisht at the battles fought by *Moses*, because in following Gods command, he was not cruel but obedient. Now by these battles he conquered land from many nations, as from the Amorites, which we saw even now were held to the time of *Joseph* and long after. And the Psalmist tells us in general termes, that God gave them the lands of the heathen. We see that long before *Moses* time *Jacob* bequeathed to *Joseph*, that which he had gotten from the Amorites, *jure justii belli*, with his sword and his bow. As also *David* conquered the land of the Philistines. And God gave the kings of Edom, Moab, Ammon and Tyre to his servant *Nebuchadnezzar*, as the Prophet stiles him. Lastly, *Jeboash* recovered from *Benhadad*, the cities which he had taken out of the hand of his father, by war. And to much of the right of propriety.

And in this *jus proprium*, Right of propriety, or having a thing thus proper to ones self, are included four things.

1. He hath not onely *Dominium*, the Lordship and dominion over it, but *Usui*, the use also: As a Man may use his Horse to ride on, or the like.
2. He hath *Fructum*, the fruit and profit of it, as in goods, so in lands. The *Shunammite* having left her house and land, because of *Elisha's* prediction to her of a Famine, at her return was not onely restored to it by the King, but to the mean profits of it also from the time she had left it.
3. Next he hath *Consumptionem*, the right of spending that he possesseth. The Preacher faith, *It is good, &c. to eat and drink, and enjoy the good of all his labour, &c. for it is his portion*. And we see in the Gospel, the woman spent all that she had to recover her health, thus a Man may kill his Horse or any other Beast.
4. Lastly, he hath *Alienationem*, right of alienation, as by selling, or giving it away, he may either retain it, or transferre it to another, and that either freely; or upon a valuable consideration. 1. In the parable of the labourers, the Lord of the vineyard faith to one of them, *sicet quod libet facere*, it is lawful for me to do what I will with mine own. And the Prophet faith, that not the Prince himself shall take away any mans inheritance, nor thrust him out of possession. 2. He may transferre in posteris, leave it to his posterity. The same Prophet tells us, That if the Prince endow a man with possessions, the inheritance thereof shall be his sons, it shall be their possession by inheritance. And to that purpose it was, that God prescribed rules for it. The father in the Gospel tells his eldest son, (after he had given his youngest

1 Tim. 6. 17.  
18.

1 Cor. 16. 2.

Act. 9. 36.

39.  
10. 2.  
20. 33.  
Math. 27. 57.  
Act. 16. 14.  
8. 27.

Rom. 12. 13.

Deut. 2. 24.  
Psal. 105. 44.  
Gen. 48. 21.  
2 Sam. 8. 3.  
Jer. 27. 3. 6.

Four things.  
in propriety.

2 Reg. 8. 6.

Math. 20. 15.

Ezech. 46. 18.

youngest a portion) son all that I have is thine. And this is either liberal and free, as just gift, or illiberal, as to let out a thing to hire for a time. It is also, either a translation of the whole, as well the use, as the propriety and thing; or onely of *usum fructum*, the use and profit thereof, and that either for a time, or for ever. See it in particulars.

## C H A P. II.

Of alienation and the several sorts of it. Of free alienation. Illiberal, by contracts, which are of three sorts. 1. *Do ut des*. 2. *do ut facias*. 3. *facio ut des*. Of contracts by stipulation, promise, writings. Real contracts, by caution, pledge, &c. Personal, by suerties, hostages &c.

Alienation  
and the several  
sorts of it.

**T**O alienate the propriety, with the use for ever, without any consideration, is called *donatio*, a gift, as when *Pharaoh* gave sheep, oxen, asses, and servants to *Abraham*, and this is either done by one in his life time, and then it is usually called a gift, or at his death by his will, and this is called a legacy; and so the right of succession is translated to the childe, by the fathers death.

Now if the thing it self be translated liberally or freely, but for a time, there it is called *mutuum*, a loane which is free and without consideration. But if not the thing it self be transferred, but the use of it onely, then it is properly called *commodatum*, when a thing is borrowed freely, to be used, though this is commonly taken for that which is lent for some particular use, when the end is named. And these are the sorts of free alienation.

1. Illiberal alienation is, when a thing is put out upon consideration, and is usually called *contractus innominatus*. This is of three sorts, and is usually with us.

1. The first is *Do, ut des*, I give, but you must give again, as when a man lets a farme, with condition that his tenant shall husband it and pay him a rent, which is called *inquasum*.

2. The second is, *Do, ut facias*. I give, but you must do something for it, as Homage, fealty, or service.

3. The last is, *Facio ut des*, I do for you, that you may pay me for my pains, as in work and wages, and this they call *contractum servilem*, a servile contract.

1. *Do, ut des*. And this giving in lieu, is either First, *Rei pro re*, of one thing for another, or Secondly, *Rei pro pretio*, of some thing at a price.

1. When it is, thing for thing, it is called *mutuum*, *Commutatio*, or *Permutatio*, Exchanging, and this was the first brood, after men grew weary of liberality. If it be money for money, it is called *cambium* Exchange. If of one thing for another, it is *Bartering*. *Abah* would have bartred in this kinde with *Naboth* for his vineyard.

2. When a thing is for a price, if it be *pecunia pro Re*, money for goods &c. then it is *emptio* buying, *Josephs* brethren carried money into Egypt to buy corne. And God told *Moses*, that the people might buy meat of the posterity of *Esau*, for money. If it be *rei pro pecunia*, of goods &c. for money, then it is *venditio*, selling. *Sihon* king of the Amorites refused to sell the Israelits meat and drink for money. *Ephron* sold the cave of *Macpelah* to *Abraham* for four hundred shekels of silver current money. If a man sell by whole sale, then it is *negotium*, merchandizing; if it be by parcels, it is *retayling*.

Besides the Alienation of the thing it self, there is alienation of the use onely, and not of the propriety, which if it be *usui rei pro pecunia*, use of a thing for money, it is *locatio*, letting. If *pecunie pro usui rei*, money for the use of the thing, it is *conductio*, hiring.

2. *Do, ut facias*. To give, that one may do something in lieu of the gift, as Homage, fealty, or service. Thus we may see of old there have been *Tenures ex jure Regio*, kings have created them, when they gave lands to be held upon some service. *Joseph* on *Pharaohs* behalf, when he had bought the Egyptians lands, restored them again

again, upon condition of a fifth part of the increase to be payed into the kings exchequer.

3. *Facio, ut des*, to do something for which a man looks to be paid, or to receive something for it. And this is either *opera pro opera*, one worke for another. *Judab* said to *Simeon* his brother, come up with me into my lot, that we may fight against the Canaanits, and I likewise will go with thee into thy lot, which is *facio, ut facias*. Or 2. *Opera pro pretio*, work for a price. As when the labourers in the vineyard received a peny a day : which is *facio, ut des*, to work for a hire, or wages. As our Saviour saith, the workman is worthy of his hire. Judg. 1. 3.  
Math. 20. 2.

Now in the cases of Alienation of property before mentioned, because sometimes we suffer one to have the use, but dare not trust him with the property, there arise contracts of diverse natures, as by words, by writing, by pawns, pledges and suertiships &c.

At the first, we see they durst trust one another upon their bare word. This in him that requires it, is *Stipulatio*, a stipulation, or indenting; in him that giveth it, it is *Sponsio* a promise, or covenant. Several kinds of contracts.  
Stipulatio.  
Sponsio.

After, when their contracts were by writings (which with the other kinds hereafter mentioned are *proles humana perfidia*, the issue of mens breach of promise) if the one party were content with the other parties own writing alone, this is called *chirographum*, his handwriting; if other mens hands be joyned with it, it is *syngrapha*; a writing subscribed by many. Thus when *Jeremy* bought a fiede of *Hanameel*, there were writings drawn between the parties. *Jeremy* subscribed, and sealed the evidence, and witnesses were taken. *Tobit* when he left his country and departed into Media, committed ten talents to the trust of *Gabael*, yet for his better security, he tooke a writing under his hand for it. The unjust steward caused his Lords debtors to make bills under their hands for what they ought. Chirographum.  
Syngrapha.

Besides these assurances by words and writings, there are others which are either reall or personal; real, are either in regard of some oath, which is *cantio*, a caution, or for the recovery again of something received and delivered, which if it be something moveable, it is called, *pignus*, a pledge or pawne; as when a rayment, and an upper millstone were prohibited to be taken in pawne, whereby may be inferred, that something, might be lawfully pawned. If immoveable as lands, it is called *Hypotheca*, a mortgage. As we finde that the people borrowed mony upon their lands. Real contracts.  
Caution.  
pledge.  
Mortgage.  
Neh. 5. 4.

If it be personal, it is either in war, and then called *Obses* an Hostage: such as *Jeheash* king of Israel took of *Amaziah* king of Judah, when he had over come him, and taken Jerusalem; or in peace, and this is either for a publick receivers who is accountable to the common wealth, which is called *prædes*, when the goods of him which is suerty for such an one, are liable, or for private persons, as in actions, they which under take for others, are called *vades*, their baile and in matter of mony, or debt, or promise, *fidejussores*, sureties. As Saint Paul was for  *Onesimus*. The wiseman counselleth him that is suerty for another, to make his peace as soon as he can. Suerties.

### CHAP. III.

Of the desire of riches. For regulating whereof we must consider. 1. The order, in respect of. 1. The end. 2. The meanes. 2. The measure of our appetite which must be guided by four rules. Of the suppression of this sinne, by *quarpen* love of mony, the branches of it. Of *subactum solum*, the soyle fitted. *Icterus* the jaundice of it. 1. In the eye. The foaming at the mouth. The last of theft here forbidden committed. 1. In getting. 2. In the use of riches.

NOW that we have seen the object of the desire which is here moderated, consisting in *numm* and *numm*, let us see, how our desire of it ought to stand affected, wherein we may take notice of two things. 1. The order. 2. The measure of the appetite, which is regulated by this commandment. Of the desire of wealth.

1. For the order. Whereas there are two things that a mans desire is carried unto



unto 1. The enjoying of the end it self. 2. The means which tend to the enjoying of that end there must be therefore (saith *Aristotle*) a division of the faculty, a double desire, a double love, or a double concupiscence, because there are two things, of which, one is greater then another: the first is the end, *viz.* God and eternal happines in him, of which we desire, the fruition. The second is the meanes, which we do *appetere*, desire as they may further us to the end. Therefore the end being the greater of the two, the love of that must be *Prior & Major* first and greater then the love of the means, to wit, the things of this life, which must be desired in the second place, and *in ordine ad spiritualia*, onely in order to our spiritual and eternal good.

2. For the measure. As in Physical administring of medicines to the Body, there is a certain quantity and measure prescribed, which if it be lessened, it purgeth not all the peccant humour; if it be more, it not onely purgeth that humour, but somewhat which it should not purge; so in the affections and appetite of the soul: there is in some, a desire of these things, which is defective, and too carelesse, as in idle persons, or such as out of a superstitious conceit, or otherwise, count it unlawful to desire them, or look after them. And in some other there is such an immoderate and excessive desire, and affection to worldly things, more then there should be, that they will forget their duty to God, rather then neglect them; such are called prophane persons in scripture, and likened to *Esau*, who would forgoe his birthright, his blessing which God did bestow upon him, for a messe of pottage. Therefore it is very expedient, that we take the measure first, what we may desire. And that we may do after this order.

Rules to moderate our desires.

1 Tim. 6. 8.  
Jud. 16.

1. Remember that which the Apostle directs us to *legem dominicam de omniquam* having food and rayment be therewith contented. A contented minde is a great treasure, and if God bestow no more upon us then these, we must not murmur for want of superfluities: for God, as he hath plenty of spirit, so he hath plenty of wealth, and could have made all men rich, if he would. And it was out of his great wisdom that he made some poor, that as the rich might have *præmium benignitatis*, the reward of their beneficence, so the poor might have *mercedem patientie*, the recompence of their patience, as Saint *Ambrose* saith; and so as *Solomon* saith, the rich and poor meet together, for the Lord is the maker of them both. Therefore every man is to rest contented, if God shall call him no higher, nor bestow more upon him, he must avoyd distracting cares, which breed noysome lusts, when he sees Gods will and pleasure, and thus he must stand, then, as the Apostle alludes to the gathering of Manna, he that gathereth much shall have nothing over, and he that gathereth little shall have nothing lesse, when they die. This is therefore the first rule concerning the measure to be observed, we must not desire more, nor seek to rise higher then God will have us.

Exod. 16. 18.  
2 Cor. 8. 15.

Heb. 13. 5.  
Prov. 30. 25.

2. Though we must be contented with our estate, yet is it lawful to gather in Summer, and to provide against winter, which care the wiseman commends in the Ant, and sets before us for our imitation, to provide for the future, by all honest and lawful means, with a sober and contented minde.

Gen. 30. 30.  
Prov. 5. 15.  
2 Cor. 12. 13.

3. A man may desire more, and take care for those that belong to him, and thus when he seeth his household encrease, his care in providing for it ought to be the more provided; that his desires be still limited with the former conditions. He must provide for his household with *Jacob*, that so he and they may drink out of their own cisternes, and not be chargeable to others, but rather *ut habeas fontes qui deriventur foris, ut tamen iuste ipsorum dominus sis*, that he may have wherewith to be liberal to others, yet have enough to live of himself.

Exod. 30. 12.  
Math. 22. 21.  
Eph. 4. 28.

4. Lastly, a man may lawfully desire to have, not onely for himself, and his family, but also wherewith to pay his half shekel, his offering to the Lord; to help the Church: to pay tribute to the King, to be beneficial to the commonwealth, to relieve the poor Saints, and others that have need.

Thus far if lawful means be vsed, and a sober minde kept, the measure is kept. But if we go beyond this, then we come to that which the Apostle calls *philargia* the love of mony, which is the root of all evil, from which root, these branches spring. 1. Muzzing, that others are in better condition then our selves. As the Israelites, when they wisht they had tarried in Egypt, they preferred the life in Egypt

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Egypt, before that *in deserto* in the wilderness. The flesh pots of Egypt before the Manna, that God gave them from Heaven. 2. Disquietnesse and overcaring, and taking thought, *Quid comedam? quid edam? quid induam? what shall I eat? what shall I drink? wherewith shall I be clothed?* This distracting care, this *weuma*, which divides the soul is incident to rich men, when they have much. The rich man in the Gospel, thought within himself, *what shall I do?* 3. It breeds a nest of Horse-leeches and worme, that have *lingnam bifulcam*, a cloven or forked tongue, that cry *give, give*: and *unde habeant nihil refert, sed oportet habere*; it skills not how we have it, but have it we must: and in this there consists that *Suppuratio Concupiscentia*, a festering of the desire.

Now, in the next place for the making of *sabbatum soium*, the soyl fir, the way is, *sabbatum soium* to carry a bigger sale then we are able to bear: by spending more then we are able, and wasting *plus quam opus est*, more then needs. For by this means men fall into want, whereby they become fit soyl for the Devil to cast in his seed; for the Devil finding a man to be thus fitted, moveth him to stealth and other unlawful practises. In the parable of the prodigal, we see that the prodigal fell into riotous company, among waiters, & sic dissipavit patrimonium, and so he wasted his substance. If a man follow such company, they will set him *supra analogiam*, above his allowance; he must spend disorderly till all be gone, and then he saith, as they in the Proverbs, *Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave &c. We shall finde precious substance; we shall fill our houses with spoil, &c.*

The Illerius or Jaundise of this vice is likewise discovered by the eye. Ahab saw Illerius in the a thing which served for his turn, and lay well for him, and he was sick till he had it, though he had enough of his own: and when he could not obtain it by lawful means, he made a shift to get it by wrong, even by the blood of an innocent.

For the foaming of it at the mouth, there be many of the speeches of such men, mentioned by the Heathen, Menander is full of them: and much to this purpose is in the book of Ecclesiastes, and in the Wisdom of Solomon. They say Wisdom is good, but with an inheritance; and as wisdom, so money is a defence, &c.

Concerning the act it self of theft, forbidden in this Commandment.

The several wayes whereby men become guilty thereof, we may conceive by those several uses of wealth, which we said were lawful; which are by Lawyers and Divines reduced to those two. 1. The attaining or getting of riches. 2. The use of them. In the first, respect is to be had to justice: in the second both to justice and charity, for as we said before, they are given us, not onely for our selves, but as the Apostle saith, for the exercise of our liberality towards those that want; and so we finde in the Law, that God took order, that out of the substance of the rich, the Levite, Stranger, Widow, and Poor, should have their portion. Theft therefore is committed

1. Either in the attaining and getting of wealth and riches, from whence is *acquisitio, possessio*. 2. Or in the use and dispensation of that we have gotten, which is *abusus, usus*. For he is *fur alieni, qui male acquirit*, a thief to another mans estate, that gets an estate unjustly: and he is *fur sui qui male utitur*, a thief to his own that useth it ill. And therefore in the getting there must be a respect of justice: and in the use and dispensation, there must be regard both of justice and charity.

CHAP. IIII.

Of unjust getting in general. The kindes of unjust getting. 1. By rapine and violence. 2. By fraud. The first is either under pretence of authority, or without any pretence. The former is. 1. For a mans own benefit. In times of war, or in times of peace: and this is either by power or authoritie, or by pretence of Law. 2. For his Neighbours detriment. Unjust getting without any pretence of authoritie or Law, is either Piracie by sea, or Robberie by land. The affirmative part. 1. That every one have a lawful calling. 2. That he labour in it.

Of Theft committed in getting Wealth, in acquisitione.

Things in the beginning by the Law of nature were common, and since, though men have gotten a propriety (as aforesaid) in them, yet in case of extream necessity

Prov. 6. 30. as the Wife man saith, *Men do not despise a thief, if he steal to satisfy his soul, when he is hungry*: and the law saith, *When thou comest into thine neighbours vineyard, thou mayst eat grapes thy fill, at thine own pleasure, but thou shalt not put any into thy vessel*. In Deut. 23. 24. of extream necessity, a man might make bold with his Neighbours corn field or vineyard for his present necessity, so he carried none away. And we see still that in all positive Laws, whereby propriety is distinguished, there is none of them that hold in case of extream necessity. And there is a right which every man hath in things which remain common to this day; as in *feris Natura*, wilde beasts, appropriate to no man; fowl and fish, and in such things which are found on the sea shore, as Pearls, Gems, &c. concerning which the rule is *jus occupanti*, the propriety is invested in them that finde them; because part of the possession of every countrey is allotted to remain to the benefit of the poor.

Afterwards, for the proprieties which arise by publick right, we laid down four, viz. 1. Seizing on a countrey uninhabited; 2. on those things which were left and forsaken by the owners, which are *res derelictæ*, things given over; 3. Prescription; 4. the right got by the bow and sword, or the right of war.

And for private right, there are liberal and free, and illiberal alienations, of which we have spoken; and in all these there is *justa acquisitio*, a just way of getting.

Contrary to which are the unjust wayes of getting, whereby theft is committed, which may be reduced to three heads.

Levit. 19. 13. 1. The first two we may finde in *Leviticus*, *Non extorquebis, neque fraudabis proximum tuum*, Thou shalt not rob thy Neighbour, neither defraud him. The first is *rapina*, robbery. which is *extorquere per vim, domino invito*, to extort any thing by force, the owner being unwilling. The other is *furtum*, theft, which is *fraudare, inscio domino*, to deceive any man without his knowledge; both are set down also in one verse by Hof. 7. 1. the Prophet. And a third is *Parfimonia* or *parcitas*, *Parfimony* or *Niggardlinesse*, of which afterwards.

The *Geniu* to these is briefly set down by the Prophet; *Congregare non sua*, to gather or encrease that which is not his. And our Saviour mentioning this Commandment, *Mi uideri*, Do not steal, presently adds, *Mi transgredi*, Defraud not; for stealing and defrauding are very neer of kin. And it is certain, that they which desire riches, fall into many temptations: and as the Heathen man saith, *Qui vult dives fieri, vult cito fieri*, he that hath a desire to be rich, hath a desire also to be quickly rich: and this impetuous desire of being suddenly rich, makes him that he cannot be innocent, but must be entangled, with some of these three, either with Rapine, Fraud, or Niggardlinesse.

Now that which is gotten by any of these wayes, is not without a curse: as Prov. 25. 7. 1. Of that which is got by Rapine, Force, and Extortion, God saith by the Wise man, *That it stayeth not with them that get it, but semper erunt in egestate, poverty ever attends them*. And the Prophet saith, *Va tibi qui spoliatur, nam tu ipse spoliaberis*; Wo to thee that spoilest, for thou shalt be spoiled. 2. For the deceitful man that gets his wealth Abac. 2. 8. by fraud; the Psalmist saith, *Non dimidiabis dies suos*, he shall not live out half his Prov. 22. 23. dayes. 3. For the Niggard it is said, that he that putteth his confidence in riches shall fall. Psalm 55. 23. The Heathen man could say, that they shall be as *sponges*, and some mightier then themselves shall squeeze them, till they be dry again.

But howsoever it fareth with them in this world, they shall have a great curse hereafter; for they shall never inherit the kingdom of Heaven. In the mean time the 1 Cor. 6. 10. 5. 11. Apostle tells us, that they are not to be accompted brethren of the Church, for he prohibits us from keeping company or eating with them. And this for the sin in general.

The particular In particular, the sin of unjust getting by force or violence may receive this division. kinds of unjust getting. 1. Some there are that set themselves to spoil their Neighbours in *sumum commodum*, to benefit themselves. 2. Others that do it onely or chiefly, in *detrimentum & damnum proximi*, to hurt and damnifie their Neighbours.

1. By rapine and violence. 1. Them that do it for their own benefit, we may consider thus. 1. They do it, either *cum pretextu*, under colour of authority, or 2. *sine pretextu*, without any such pretence.

2. For mens own benefit. 1. They which do it *cum pretextu*, under colour of authority, do it either. 1. *In Bello*, in War, 2. or *in Pace*, in time of Peace.



1. In time of war, if a man spoil or make havock of all he meeteth, he is called *Prado, a robber*. And this is that which *John Baptist* counselleth the souldiers to be ware of, when he saith, *Do violence to no man.* In time of war.  
Luke 3. 14.  
Ezek. 38. 10.

2. In time of peace, there are diverse that commit this sin, and that diverse wayes. In time of  
peace.  
Ezek. 3. 15.

Some do it 1. partly by their authority and power: and 2. partly under colour of Law, and justice, and this either 1. immediately by themselves; or 2. by their under officers and servants:

1. The Prophet tells us that there are *Principes socii furum*, some Princes that are Companions of thieves: and *Ezekiel* of some that were like wolves ravening for their prey: and *Zephany*, some that are as roaring Lyons. These are they that say with *Laban*, *It is in my power to do you hurt*: and with *Pilate* to our Saviour, *Knowest thou not, that I have power to crucifie thee, and have power to loose thee*? They have power in their hands, as the Prophet speaks, and presuming upon it, take away from others, that which is not theirs, by force and violence. Dost thou govern the kingdom of Israel? saith *Jezebel* to *Ahab*, that is, hast thou so great power and authority, and canst not take a vineyard from *Naboth*? *Elies* sons could execute and make use of their power, and take the meat by force. By power.  
Ezek. 1. 23.  
Ezra 22. 27.  
Zeph. 3. 3.  
Gen. 31. 39.  
John 19. 10.  
Micah 2. 1, 2.  
1 Reg. 21. 7.  
1 Sam. 2. 16.

And these unjust acts some do exercise by *usurpation*, as the children of *Dan*, who went and robbed *Michah* of mount *Ephraim*, and afterwards spoiled a whole city, *Laiſh*: and *Abimelechs* servants, who by violence took from *Abrahams* servants a well of water, for which *Abraham* reprov'd *Abimelech*. Judg. 18. 25.  
27.  
Gen. 21. 25.

Others by *extortion*, when they are no usurpers, but rightly possessed of their places, yet by colour of their offices and places exact upon others. This was the fault of *Shebna*: and of this the Psalmist speaketh, when men do *ponere molestiam prater statutum*, vex and oppress beyond law, exact what no statute will warrant: against such the Prophet pronounces a woe, *Wo be to them that decree wicked decrees, and write grievous things which they have prescribed*. So did the *Servants* bear rule over the people, besides the governours, whereby they were exceedingly oppressed; and unjustly took from men, that which was theirs by propriety. Therefore the *Baptists* rule to the *Publicanes* and toll-gatherers was, *Require no more then that which is appointed unto you*. Ezek. 10. 1.  
Nehem. 5. 15.  
Luke 3. 13.

And in this place we speak not onely of Princes and Magistrates, but also of petty Lords and Gentlemen, of whom as *S. Augustine* saith, that *magna regna, great kingdoms*, so he might have added *magna latifundia vel dominia, great lordships or possessions*, *remota iustitia, magna latrocinia sunt, without justice are but great robberies*. The answer that the Pyrate made to *Alexander* the great, taxing him for his piracy, is worth the observation; *Thou robbest whole countreys and nations* (saith he) *with a great army, and I onely some few passengers with one ship, and a small company of Seamen*. And the Lawyer made this difference between these great and little Thieves to be onely this, that the one wears a *Chain of Iron*, and the other a *Chain of gold*.

The like may be said of Noblemen, Gentlemen, and hard Landlords in respect of their poor Tenants, of whom the Prophet saith; *The spoyl of the poor is in their houses: and that they beat the people to pieces, and grinde the faces of the poor*. And *Micah* that, *They plucke off their skins, brake their bones, and chopt their flesh as small as hearbs to the pot*. The meaning whereof is, that they binde their poor Tenants to such hard Covenants, as neither by justice they ought, nor can their estates bear; and then when they come to be indebted to them, they use them, as that evil servant did his fellow servant, whom he took by the throat, and bid him pay what he ought, and because he could not, he cast him into prison; which practise we see is condemned by our Saviour in that parable. And in the Law, *If a man lent any thing to his brother, he must not go into his house to fetch a pledge* (as if he were Lord of the house) *but he must stand without till the other bring him a pledge, and if he were poor, he must not sleep with his pledge*. But by oppression and exaction, men become such as *Ezekiel* speaketh of, that *joyn house to house, and field to field, till there be no place; that they may be placed soli, by themselves in the midst of the Earth*. *Soli* they will be, they will dwell alone, by Entlosures and Depopulations. Lords alone. Rulers and Magistrates they will be alone, and have the sale of things alone. Monopolizers also they will be, and will sell all things alone themselves, and at their Ezek. 3. 14, 15  
Micah 3. 3.  
Ezek. 3. 14, 15.  
Math. 18. 28.  
Deut. 24. 10.  
Ezek. 5. 8.

their pleasure and price; especially if they can fortifie and arm themselves by authority: when things come to this passe, it goes hard with the Common-wealth in general, but chiefly with the poor.

By pretence of Law. 2. The other sort are they which oppress their Neighbours under colour of Law, which should be a sanctuary and a rock to the poor. Do not the rich oppress you by tyranny, and do they not draw you before the judgement seat? saith the Apostle. And the Psalmist saith, there are some that frame mischief as a law. The Preacher tells us, that he saw wickedness in the judgement seat; *Te have turned judgement into gall, [by corruption] and the fruit of righteousness into wormwood, [by protraction]* saith the Prophet. They keep the poor from justice, making a prey of the widow, and spoiling the fatherlesse.

1. 29. The same Prophet tells us the reason, why men fall into this sin: *Every one loveth gifts, and followeth rewards, which hindereth them from judging the fatherlesse, nor doth the widows cause come before them.* Of the same minde is the Prophet Amos, *They afflict the just, and oppress the poor: and what is the reason? they take bribes or rewards.* And therefore, when Moses directed the people to choose them Judges, he forbids them the taking of rewards, and giveth his reason; *for a reward (saith he) blindeth the eyes of the wise, and perverteth the words of the just.* We see the experience of it in the sons of Samuel, after they were made Judges; *They took rewards and perverted judgement.* And David himself, by taking Ziba's presents, awarded to him Mephibosheth's inheritance, upon a misinformation.

Now these sins, as by the very light of nature they were odious, so by the law of God were they to be punished severely, being crying sins. If you oppress a stranger (saith God) or vex and trouble the widow or fatherlesse, that they cry to me, I will surely hear their cry, and my wrath will be kindled, and I will kill you, &c. And holy Job reckoneth up a catalogue of these sins, and in the end of that Chapter, tells what punishment shall fall upon the transgressors. 1. *Their portion shall be cursed in the earth.* 2. *The grave and the worms shall consume them.* 3. *The pitiful man shall forget them.* 4. *Their remembrance shall be extinguished.* 5. *They shall be broken like a tree.* 6. *And though they be exalted for a time, yet they shall be brought low, destroyed, and cut off, as the top of an ear of corn.* Nathan the Prophet representing Davids sins in a parable of a rich man, that had taken away the poor mans sheep, David (conceiving it to be a real story) sware that the party so offending should surely die. And his son Solomon gives this precept: *Robbe not the poor, because he is poor, nor oppress the afflicted in judgement.* His reason is, *for the Lord will plead their cause, and spoil the soul of those that spoil them.* So much for those that spoil their neighbours in *summ commodum*, to their own benefit.

2. For their neighbours detriment. There are a second sort that do mischief, in *detrimentum & damnum proximi*, to the detriment and hurt of their Neighbour, without benefit to themselves: and these are they of which the Psalmist speaks, *that offend of malicious wickedness.* As they that turn cattel into another mans field or vineyard, that out of malice, spoil other mens corn, to their great hurt, and for no good to themselves. As also they that set their neighbours houses, barns or stacks on fire: These are called *Incendiaries*. And likewise Sorcerers and Witches, that wreak their malice upon their neighbours cattel and goods. These are the *Imps of Satan*, who to vent his malice upon Job, did him much harm in this kinde.

Unjust getting without pretence of law or authority. Come we now to the other sort, that commit this sin *sine pretextu*, without any pretence, either of power or right. *Trust not in wrong and robbery*, saith David: for this is not a course to live by.

For Robbery, it is either upon the sea, and then it is called *Piracy*: or upon the land; and these are either, *predones* and *Lairones*, such as rob on the high way, of which our Saviour makes mention, in the parable of him that fell among thieves; or *effraкторes*, such as commit Burglary, by breaking houses open. These are capital sins, *Q my soul come not thou into their secrets*: they make the wayes unoccupied, and travellers to walk in by paths. Thus much concerning the first kinde of unjust getting, viz. by rapine or force, we come now to the second, which is *per fraudem*, by fraud.

Non fraudabilis, thou shalt not defraud. And in this, as in the other, the theft is either *furtum manifestum*, manifest theft, or *occultum*, close; and herein those men that are called *receptores*, receivers, or *sagularii*, are guilty as well as the actors, for

as the proverb is, It is all one to hold the sack, and to fill it, the receiver and concealer being as deep in the sinne, as the stealer, with whom the stolen goods are found, he is to satisfie the law. To receive *res raptae & furtivae*, goods stolen, knowing them to be so, is to be a plain thief.

Exod. 22. 4.

Now because the Apostle setting down the Affirmative part of this precept, requireth two things in every man. 1. A calling. 2. And secondly, to labour in that calling; Let every man labour and work with his hands, the thing which is good: and that he will not have any man eat, that will not work; we will speak of them that have. 1. no calling at all, or else 2. an unlawful calling, or that have 3. an uncertain calling; or lastly, 4. that have a calling, but live idle in it; all which are sinnes against this Commandment.

Eph. 4. 28.

2 The. 3. 10.

1. The first are, *Quibus nulla vocatio*, they that have no calling at all, such as the civil law divides, into, beggers or rogues, and superfluous gentlemen, as the one ought not to live, *præcarie*, by begging, for as much as in us lies, there must be no beggar in Israel; so the other, because they are idle and will not take paines in a calling, are against the publick good of mankind. In paradise, our first parents were placed in the east part of Eden *ut operarentur*, that they might dresse and keepe the garden, out of Paradise, they were to eat their bread in care, or in the sweat of their brows, which these men do not; and therefore are thieves, and are justly here ranked amongst them.

Of such as have no calling.

Deut. 15. 4.

Gen. 2. 15.

3. 19.

2. The second are *Quibus vocatio mala*, that have an unlawful calling, and do that which is either altogether evil, such was *Demeirius* the silver smith, who made *Dianæ* shrines. And such are they that were prohibited by Gods law: Harlots, Bawds, and keepers of Brothel houses, or else that which is vain and unprofitable. As those that use curious arts, fortune-tellers Gypsies, Jugglers, Stageplayers, and the like, and these are no better then the former; God putting no difference between *nequam* and *neququam*, an idle servant, and no servant, an ill calling, and no calling, is all one in the sight of God.

Act. 19. 24.

Deut. 23. 17.

18.

Lev. 19. 29.

26.

31.

Act. 19. 19.

3. The next are *Quibus incerta vocatio*. They that have an uncertain calling, that are so fickle, that no calling will please them long. They are like a wheel, ever turning. The Apostle gives a rule opposite to this, *Let every man walk in the same vocation wherein he was called*, and let him meddle with his own busines, for while he cannot settle himself, and follow constantly that vocation whereunto God hath called him, and wherein he may live chearfully, and serve God faithfully, he falls into poverty, God not giving a blessing to such inconstant people; but (as the Psalmist saith) they become as stubble before the winde, and as it is in our proverb, they are like the rolling stone, that gathereth no mosse.

psal. 83. 13.

1 Cor. 20.

1 The. 4. 11.

psal. 83. 13.

4. The last are they, *Quibus est vocatio, sed in illa otiose vivitur*; That have a calling, but live idly in it, *Quibus ludus negotiatio*, whose labour is in play and idleness, that sleep in harvest, these are opposite to the state of mankind both in and out of Paradise, as we shewed before.

prov. 10. 5.

And as at the first, the Lord appointed, that man should be a labourer, so at the last, when he shall give his hire and reward, he will say to his steward *voca operarios*, *the Lord calls the labourers, and give them their hire*; so when he cometh to punish, he will not onely punish *servum flagitiosum*, the wicked servant, but also, *servum otiosum & inutilem id est, superfluum creaturam*, the idle and unprofitable servant, that superfluous creature, and cast him into utter darknes.

Matth. 20. 8.

Matth. 25. 30.

## CHAP. V.

The second way of unjust getting: viz by fraud, or close theft. the lawful wayes of acquiring. 1. By gift. 2. By inheritance. 3. By industry wherein are to be valued.

1. Labour. 2. Hazard. 3. Charges. Of right, by damage. Of money, the measure of contracts. Close theft is. 1. In contracts. 2. Out of contracts. In contracts, is

1. By selling what which cannot be sold, as, the gifts of the spirit, things annexed to spiritual offices, things consecrated to God benefits, as loans of money &c. 2. When there is not a proportion between labour and premium. 3. About buying and selling, in respect of. 1. The measure. 2. The commodity. 3. The price.

We



**V**VE are now to come to the second part of unjust getting, which is by fraud, or close theft, which is properly and usually called *Furtum*, theft. But first we must shew the lawful wayes of acquiring, to which theft is contrary.

Lawful wayes  
of acquiring.

1. By gift.  
Job 6. 22.

2. By inheri-  
tance.

John 4. 38.

3. By industry,  
wherein are to  
be valued,

1 Labour.

2 Cor. 8. 14.

Dent. 24. 15.

2 Hazard.  
Josh. 15. 26.

1 Sam. 17. 25.

1 Chro. 11. 16

3 Charges.

2 Chro. 36. ult.

1 Damage.

Exod. 22. 5.

2 Money.

Eccle. 10. 19.

Levit. 25. 14.

& 27. 18.

of close theft.

1 In Contracts.

1. A man may come to have a right, *Donatione*, by donation or gift. *Nunquid dabitur mihi de substantia vestra?* Will you give me of your substance? saith Job, and this which is given must be our own, and not another mans.

2. By inheritance, *Hereditate*: as may be gathered, by *Abrahams* reasoning, when he had no son, *Ecce servus meus haeres eris*, Lo my servant shall be my heir. And God took order in the law, that a mans estate should descend to his children, both sons and Daughters; so that the *Lex salica*, the *Salique law* in France is a foolish law, and against both the law of God, and the law of Nature: and when our Saviour saith, *I have set you to reap where you have not laboured*, he sheweth that there is power to convey, not onely our lands, but also our labours to others, who may hold them by a good tenure. 1. *Donatione*. 2. *Hereditate*. 1. By gift. And 2. By inheritance.

3. By industry and pains, a man may have a right to those things which he hath neither by gift, nor inheritance, and that in a threefold consideration, viz. In respect of his 1. *Labour*. 2. *Peril* or hazard. 3. *Cost* or charges, which he may lawfully value, in any contract, as in buying and selling.

1. In respect of his labour. Therefore *Laban* told *Jacob*; It was no reason, he should serve him, and labour for him (though he were his brothers son) and have nothing, and therefore saith he, *tell me what shall be thy wages*. Whereby it plainly appears, that labour requires, *Compensationem*, a recompence. Our Saviour saith, *Dignus est operarius mercede*, The labourer is worthy of his hire. There is a rule of equality to be observed. *Quod unicuique merces*, saith the Apostle, that there may be an equality. So there is an equality between *opus* & *merces*, the labour and the reward, and therefore God commands, that the wages of the labourer be not detained, and if it be detained, it is *peccatum clamans*, a crying sin. So that he is a thief, who detains the reward of him that takes pains for him.

2. In respect of his peril and hazard, which may be estimated, and so ought to be. *Caleb* made Proclamation, that whosoever can get *Kiriath Sepher* (which was a well fenced City, and hard to be won) should be rewarded, and when *Othniel* won it, he had his daughter for a reward: The same course took *Saul*, when *Goliath* the Philistim came to defie Israel, he that will venture upon that Philistim, shall be my son in law, and shall marry my daughter, &c. and when *David* slew the Philistim, he had *Sauls* daughter. The like we finde about *Jebus*, which held out against *David*; He that getteth *Jebus*, shall be Captain of the host, whereupon *Joab* went up first, and was made Captain. And for this cause it is, that because the Merchants peril is greater then the Husbandmans, because the one ventures onely his seed, the other his estate and life, therefore his gains ought to be greater.

3. In respect of his cost and charges. Thus *Ioseph* having been at charges, in laying up corn, and providing houses for Granaries, and furnishing himself with more then was needful for *Pharaoh* alone, onely in *bonum publicum*, for the publick good, might therefore sell the corn at a price answerable to his charges, which they call *multiplitem usuram*, a multiplied usury; and so we finde God, allotted to *Cyrus*, when he gave him all the kingdoms of the earth, that which they call, *usum preciosum*, a most rich reward.

Besides these three which arise from *Industria*, industry and pains, there are two more. 1. *Damnum* or *Detrimentum*, damage or losse. For if a mans beast feed in another mans field or vineyard, he shall make satisfaction. 2. *Money*, which is *pratum* indeed, for money answereth all things, and so God appointed that it should be the ground and measure of buying and selling under the law, and gave rules accordingly in buying and selling.

These things premised, we come to that in which is *Furtum occultum*, close theft, which is either in contracts, or out of contracts. In contracts, theft is committed, either about things which cannot or ought not to be sold, or about things which may be lawfully bought and sold.

1. In contracts of the first sort a man may commit theft.

When that is sold which cannot be sold, because it cannot be valued, being of a higher

higher nature then gold or silver, as the grace of God, or gifts of the Spirit. When *Simon Magus* would have bought the gift of the holy Ghost, *s. Peter* (abhorring his motion) said, *Thy money perish with thee*: this ever since had the denomination of *Simonie* from him.

Acts 8.20.

2. Of the like nature to spiritual things (which cannot be valued for money, and therefore cannot be sold) are also those which are annexed to spiritual things, and therefore cannot be transferred but to those which have those spiritual things, as cure of souls, right of receiving tithes, &c. which are annexed to the order of Priesthood, and therefore cannot be sold.

To this Head may be referred the converting of things to a common or prophane use, for gain, &c. which are consecrated and appropriated to sacred and spiritual uses. Such theft was committed by them that bought and sold in the temple (a place appointed for prayer and divine worship) whom our Saviour drove out of the temple, and tels them, *they made the house of God a den of thieves*. For though it were lawful for some to sell, and others to buy what they needed for sacrifices or offerings in the temple, yet to buy and sell in that place, consecrated to God (which they did, thereby to get the greater price) was unlawful, and therefore Christ calls it theft.

And as *Simonie* is committed thus, in *re sacra*, in selling of holy things, so there is a kinde of *Simonie* in selling of justice, which is a sacred thing: and therefore *s. Augustine* and *s. Ambrose* say, that *Quid dabis mihi, ut faciam justitiam?* what will you give me to do justice? is all one with *Quid dabis mihi ut vendam tibi Deum?* what will you give me to sell God to you? Therefore the Prophets cry out against these, that justify the wicked for a reward, and against Judges that ask reward. And we see this sin in the Apostles times, *Felix* hoped for monie from *S. Paul*, to acquit him.

Esay 5.23.  
Mic. 7.3.  
Acts 24.27.

A third thing to be comprehended under, Selling that which cannot be sold, is the selling of *gratuita beneficentia*, what ought to be freely and liberally given without reward. Thus for an Usurer to sell the loan of money, is *Viciosus contractus*, an unlawful contract. The Psalmist makes it a note of a good man to lend freely, and our Saviour bids us lend freely, *without interest*, looking for nothing again; and that we may not think we shall be losers, he adds, *your reward shall be great, and ye shall be the children of the highest*. *Gratuitum & mutuum*, loan, and no hope of recompence, must go together. Hee that doth *inscribere pretium liberalitati*, set a price upon his liberality, corrupts the vertue. For as *Donatio liberalis est alienatio, sine omni mercede in aeternum*; Giving is a free alienation of our right to a thing for ever, without recompence: so *Mutatio est liberalis alienatio, sine omni mercede ad tempus*, Lending is a free alienation of a thing for a time without any recompence: both lending and giving ought to be free. A good man is merciful, and lendeth. If his lending be with expectation of reward, the vertue of mercy is utterly lost.

Psal. 112. 5.  
& 37. 21.  
Luke 6. 35.

2. In things that may be bought and sold, because two things are required in contracts. 1. In some there is *Labor & merces*, the labour and the reward. 2. In others *Res appretiatia & pretium*, the thing prized, and the price: therefore there may be theft committed in all these. 1. About the labour and reward, when either of these is wanting, or where an equality between them is not observed. The Magistrate hath tribute paid him for his care of the publick, and the Levites portion is due for his service at the Altar. Now if they kill the fat, and cloath themselves with the wooll, and instead of feeding the flock, care onely for feeding themselves, they are as the Prophet calls them, *Companions of thieves and robbers: Furcs officii*, thieves in their office.

Psal. 112. 5.

2 In labour, and  
the reward of  
it.

Ezek. 34. 3.

So when a Scholar hath *Pretium sapientie*, the price of wisdom, the reward of study; if he have not *curam sapientie*, a care to attain wisdom, by taking pains in his studies, he is *Fur*, a thief in study, because there is not an equality between the reward and his labour. So on the contrary, if any of these do labour in their place, they must have their reward, and it is theft to defraud them of it, for the labourer is worthy of his hire: yea, the labourer in Gods Vineyard must have *Decorum pretium*, a goodly price; or a rich reward, (as may be gathered by the contrary from that in *Zach. 11. 13.*) there must be a proportion between the labour and the reward: He must have a reward, and that a liberal reward. God required that a servant, which after six years service was set free in the year of Jubile, should be furnished liberally at his departure: and if for bodily service such a free and liberal reward be due, much more

Prov. 17. 16.

Deut. 24. 15.

Deut. 15. 14.

more for the service of mens souls : to defraud such therefore of their reward, or to pinch them in it, is theft.

In buying and selling.

2. As theft may be committed in those contracts, where there is *Labor & primum*, labour and reward ; so in those other, where there is *pracium & res appreciata*, as in buying and selling, wherein are to be considered ; 1. *Mensura*, the measure. 2. *Merx*, the commodity sold. 3. *Pracium*, the price. In all which a theft may be committed.

1. The measure viz. Money.

Esay 1. 22.

1. For the *measure*, if we thereby understand, that which is the measure of all commodities & their value, viz. *Money*. Here may be a kinde of theft, either by corrupting the measure, when men do *adulterare pecuniam*, counterfeit money, or mingle a baser substance with the mettal, whereby as the prophet complained, *The silver is become drosse* ; contrary to which was *Abrahams* practise, who when he bought the field of *Ephron*, He weighed him 400 shekels of silver ; currant money with the Merchant. Or by clipping and lessening it in the weight or quantity ; for God appointed under the law, that the shekel should be of just weight, containing 20 *Gerahs*. Whosoever therefore do adulterate money in the quality or goodnesse, or lessen it in the weight or quantity, make a general disproportion in all contracts, and bring in an universal confusion, commit theft, and in civil societies are punished *Ut laesa majestatis reos*, as men guilty of treason.

Again, if by measure, we understand that standard whereby the commodity to be sold is to be measured, to lessen or falsifie, this is theft ; and therefore the law commands a just weight and ballance ; and the Scripture saith, that false ballances, and diverse weights or measures, are abomination to God. But this properly comes under the next branch, when the buyer is couzned, in the quantity of the commodity which is sold.

2. The commodity.

In the substance

Amos 8. 6.

Esay 1. 22.

Quantity,

Levit. 19. 34.

Prov. 20. 10.

& 11. 1.

Quality.

2. For the *Merx*, the commodity sold, theft may be here divers wayes committed.

1. In the substance of it, if it be false or counterfeit, or mingled and mixt with other things, the prophet *Amos* reproves them that sold *quisquilias frugum*, the refuse of wheat ; and *Esay* speaks of wine mixt with water. Thus the wares may be corrupted in the substance.

2. In the quantity, it is plain theft, when a false weight, or a deceitful ballance is used ; which *Solomon* saith are an abomination to the Lord.

3. In the quality, when there is some fault in the commodity, which the seller knows, and either declares it not to the buyer, or abates not the price accordingly : this is theft, condemned by the Councels, as *turpe luerum, filibie lucre*, and forbidden by God himself, under the name of deceit, or false dealing, *Levit. 19. 11. Ye shall not steal, or deal falsely, &c.*

Manner of uttering.

Gen. 43. 12.

Levit. 19. 11.

Jer. 9. 5.

1 Thess. 4. 6.

Luke 19. 8.

4. Lastly in the manner of uttering it. When the seller takes advantage of the ignorance of the buyer, and seeks to over-reach and deceive him. *Jacob* would have his sons to take no advantage of an oversight in another, when they found their money in their sacks mouthes, *Take double monie with you, and carrie it again in your sacks, perhaps it was an oversight.* The prophet reproves those that devised how they might go beyond their Neighbour ; and the Apostle exhorts, *See that no man go beyond or defraud another, in corruption* ; and he gives a special reason, *for God is the avenger of all such* ; though they may deceive men, yet they cannot deceive God. This is all one with *Stellionatus*, grosse conzening, such as *Zacheus* had been guilty of, and confessed at his conversion, promising to make four fold restitution, as knowing else he could not be forgiven by God : *ut iniquus sum, If I have overreached or couzened any, I restore him four fold.*

3 The price.

Prov. 20. 14.

Amos 8. 6.

3. For the price ; herein also theft is committed, when the price is not given, but men work upon the ignorance or necessity of one another ; for men must not think when they come to buy and sell, that they come to a spoil, where they may catch what they can get : *Solomon* reproves those that dispraise a commodity, or undervalue it for their own advantage ; It is naught, it is naught, saith the buyer, but afterwards, when he is gone, he boasteth of his penny-worths. And the prophet pronounceth a woe against those that sell the needie for shoes ; which is by Expositors said to be, When men being in need, so that they must have money upon any terms, the buyer will wring them to hard, that they shall have life or nothing for the ware.

This



This the Prophet Micah calls *Hunting our brother with a net*. Such frauds as these are severely forbidden in Scripture: Under the Law, whosoever had deceived his brother, was to make restitution, and to adde a fifth part in the day of his trespass offering. The Psalmist tells us, None shall be admitted to stand in Gods holy place, who hath sworn deceitfully. Nay so far we must be from this, that if any swear to his own hurt, he must not change: And s. Peter makes it a note of our new birth; to lay aside all guile, *omnia solum inquit, Laying aside all guile, &c.*

Mich. 7.2.

Levit. 5.5.

Psalm. 24.4.

Eccl. 15.4.

1 Pet. 2.1.

## CHAP. VI.

Of theft out of contracts. This is 1. In the family, by 1. Purloining. 2. Mispending. 3. Idleness. 4. Withdrawing ones self from service. 2. Without the family, is 1. Of things consecrated: by Sacrilege. 2. Of things common, and those either publick or private. Of theft personal and real. The aggravation of theft, in regard of the poor, &c. Against enclosing of Commons. The conclusion, about unlawful getting.

Now of thefts that are without contract, these are either *Domestica*, within the family, or *forinfeca*, without.

1. The first, or within the family; as a bad servant. For *Fur domesticum*, *fur maximus est*, the domestick thief is ever the greatest thief, and the reason is, because of the trust he receives. And such an one may be a thief, these four wayes.

1. *Intervertendo*, by purloining their masters goods, or (according to the sense of the word) by turning the profit out of his, into their own purses. This was the unjust Stewards act, and *Gehezes*; and the text saith, that *Judas* (one of our Saviours Disciples) was a thief, because he diverted privily somewhat to his own use; out of the bag: this is *furtum domesticum*, theft within doors.

2. *Dissipando*, by wasting and mis-spending his goods, in drunkenness, riot, and other excess: Like that servant, that in his Masters absence began to smite his fellows, and to eat, and drink, and to be drunken. And the prodigal son, that spent his fathers estate upon Harlots.

3. *Torpendo*, by consuming his estate by idleness: this is *Fur laboris*, one that steals his labour from his Master, and by that means wasteth his estate. For servants should not do eye service only, or that which they are commanded alone, for that is not thank-worthy; but labour faithfully, and be as provident for their Masters, as they should be for themselves. But if instead of doing faithful service, they grow negligent and idle, they are within the compass of the breach of this Commandement. The Wise man saith, that *He that is slothful in his work, is even the brother of him that is a great waster*, and shall receive that doom, *Thou wicked and slothful servant, &c. Cast that unprofitable servant into utter darkness, &c.*

4. Lastly, *Subtrahendo se per fugam*, by withdrawing himself from his Masters service, and becoming a fugitive, robbing his Master of his service; for a servant is part of the Masters possessions. Though *Agar* served a hard Mistress, and thereupon left her service, yet the Angel sent her back, and bad her humble her self. And though s. Paul could have been contented to have retained *Onesimus*, yet because he was *Philimon*s servant, from whom he had fled, he returned him back.

Theft without the family is either of things consecrated to God, and this is called *Sacrilege*. Theft without the family. Sacrilege.

1. For the first; there was a Law for it, That if any should by ignorance take away things consecrated or holy to God, he should bring a trespass offering. The Apostle matches it with idolatry, *Thou that abhorrest idols dost thou commit sacrilege*. God himself immediately punisheth this sin, in *Ananias* and *Sapphira*, and that with capital punishment, with death, and that a sudden death, giving no time for repentance; thereby to shew how he hated this sinne, and what a severe avenger he is of it. It is noted of *Abimelech* (though a King) that hee took seventy pieces of silver out of the temple of an Idol, his god *Baal-Berith*; and what followed appeares in the same Chapter, *Hee was slaine by a woman with a piece of milstone which broke his scull*. *Athaliah* the Queen, with her sonnes,

Lev. 5.15.

Rom. 2.21.

Judges 9.4.

v. 33.

2 Chron. 24. 7 had broken up the house of the Lord, and took the things that were dedicated to God, and gave them to Baalim; she was drawn out of the Temple, (the place she had robbed,) and then slain; and her sons had no better end. The alienating of the sacred vessels of the Temple, and applying them to prophane uses by *Belshazzar* at his feast in *Babylon*; caused that terrible hand-writing on the wall; which made all his joynts to shake; and foretold him, that the Kingdom was translated to the Medes and Persians, which hapned presently after, for he was slain that same night.

Publick theft. 2. Theft of things prophane or common, is either, 1. Of such things as are publick. Or 2. private.

Peculatus. 1. Publick, when things belonging to the Publick State or Common-wealth, are stolne; as if one rob the Exchequer, &c. And this is called *Peculatus*, when the King is robbed, or any thing stolne out of a publick place; such also were those *Bulnearii fures*, that stole out of the Bath (a publick place) the clothes of them that were bathing. And to these may be added, such as receive monies out of the publick treasury, and convert it to other private use. Such were the Priests in the time of *Joash*, who received every mans half shekel, brought in upon the Kings Commandement for the repair of the Temple, but neglected the reparation: whereupon another course was fain to be taken; a Chest was provided with a hole in it, into which every man put his money for that use.

Private theft, personal and real.

2. Private theft is either *Furtum* } *personale*, of living things, as 1 Men,  
2 Beasts.  
} *reale*, of things inanimate.

1. The stealing of men, is called *Plagium*, and such thieves *Plagiarii*. This sin was punished with death, by the Law, *He that stealeth a man and killeth him, shall dye the death*; yea, if he were onely about such a thing, he was to dye for it. Saint *Paul* accounts it so great a sinne, that he reckons *Man-stealers* among *Whoremongers, Buggerers, Perjured persons*, and other the most grievous sinners. This was part of *Judas* his sin, who sold his Master for thirty pieces of silver, though withal there was herein a betraying him into the hands of his enemies who he knew would put him to death.

2. The stealing of beasts is called *Abigatu*, and the men *Abigei*, stealers of cattel; such were the *Sabeans* and *Chaldeans* that took away *Jobs* Oxen, his Asses, and Camels. Against this we have an expresse law, wherein the offender is to restore in some cases four fold, and in some five fold.

2. Reall theft, is the stealing of things inanimate, that have no life, as of Money, Stuffe, Apparel, &c. for which the offender by the Law was to restore two fold.

The aggravation of all.

Thus we see the severall sorts of theft. Now all these are aggravated, in regard of the person against whom they are committed; as to rob the stranger, the poor, the fatherlesse, or widow: this brings a greater curse upon the sinne, and makes it become *peccatum clamans*, a crying sin; *If they cry unto me* (saith God) *I will surely hear them*. Therefore there is a special prohibition against taking a pledge of the Widow, and *Job* mentions it as an act of men transcendently wicked, *They drive away the asse of the fatherlesse, and take the widows ox for a pledge*. And *Solomon* advises, *Not to enter into the field of the fatherlesse, for their Redeemer is mighty, and he will plead their cause with thee*.

Against enclosing of Commons.

And here, partly under this Head, and partly before, cometh in the *Enclosures of Commons*, which may well be reckoned among those *peccata clamantia*, crying sinnes: For this theft is aggravated by this circumstance, that it is against the poor.

For as when Countreys were first seized upon, and possest, and the first partition was made, each man had his own peculiar, distinct from other mens; (as *Caleb* had *Hebron* allotted him by *Joshua*;) which became their inheritance. So there was consideration had of that protestation of God, That there should alwayes be some poor among their brethren, as objects of their charity and mercy, and therefore there was left for them a division of Lands in Common, whereupon they might live

live, which ought not to be alienated: for God takes order under the Law, that those ancient Land marks should not be removed, which they of old time had set: and there is good reason for it, because all the parties therein concerned cannot at once be present, and therefore the right cannot be alienated; for all the poor from the beginning to the end, are interested herein; and those that are not born cannot consent to any such act. Hence God appointed (to shew the greater detestation of this sinne, and to deter the people the more from attempting any such matter) that the curse should proceed out of their own mouths. All the congregation was to curse them that did any such thing. Solomons censure against such as remove the Land-marks, is, That GOD himself will pleade the cause with them. The Prophet Hosea when hee would set forth wicked Princes by as odious a comparison as hee could, saith, they are like those that remove the land-marks. How odious this was, may appear by the setting up every where *Metas terminicas*, upon the borders; and the imprecations against them that should remove them. The Prophet Micah threatens it as a great judgement upon a people, and which should bring doleful lamentation upon them, that the portion of the people should be changed, and their fields divided, &c. And Job though without the Law, yet saw so much, that he reckons this among the practices of wicked men, to remove the land mark.

And thus much for the wayes of unjust getting, and the severall sinnes committed therein.

When we begun to speak of the act of theft, we shewed that it might be either in the unlawful getting of riches, or in the unlawful use of them; and the severall wayes of lawful getting we reduced to two heads. 1. *Furtum*, theft, which is getting by deceit. 2. *Rapina*, which is by violence. They are distinguished by Nazianzen thus; in the one there is *visus*, *manus injecta*, the laying on of hands, whereby a thing is taken by violence. In the other *visus*, a compassing by craft or deceit. Now whatsoever is got either way, is not to be accounted as a blessing from God: And therefore Chrysostome upon that petition in the Lords Prayer for temporal things, (*Give us our daily bread*) saith, *Habere convenit etiam malis, habere autem de manu Dei, sanctis tantum*, the wicked may have these outward things, but to receive them from the hands of God, as blessings from him, is peculiar to the Saints; for *Deus parare non vetat, sed cum peccato parare, qui enim cum peccato parat, ei diabolus dat quod manducat, non Deus*: God forbids us not to get them, but to attaine them with sinne; for what any attains by sinful means, he receives it as a gift from the Devil, not as a gift from God, nor can he justly make this petition to God; and he that thus receives his daily bread, receives also *quodammodo*, a pledge of some judgement that shall befall him.

## CHAP. VII.

Of the vertues opposite. 1. Just getting. 2. Restitution, commanded both in the Law and Gospel. That we must make restitution, not onely of what is unlawfully got, but of some things lawfully got. As 1. Of what belongs to another by gift. 2. Of things deposited. 3. Of things found. 4. Of things lent. 5. Of what will prejudice the publick; if it be detained for our private benefit.

Opposite to this vice of unlawful getting, is the vertue of just getting: which is the subject wee are now to handle. It is called *studium honeste rem parandi*, an endeavour to get by honest meanes, where men doe grow rich without fraud. Concerning which every man ought to be perswaded, that as Solomon saith, *A little which the righteous hath, (viz. which is got by lawful meanes) is better then the great revenues of the wicked* (got unjustly.)



Tim. 6. 5.

The Apostle sets both down together in one place, where speaking of covetous men; who set themselves to get by any means, he saith, they are *men of corrupt mindes, and destitute of truth*, and gives the reason, because this is their position, that *gain is godlinesse*: gain got by any means they count lawful, let men say what they will, they applaud themselves in their unjust gains; like the Heathen that said, Let me have the money in my bag, and let the people call me pillar and poller, or what they will. But in the next verse he shews the practice of just getting, when a man can invert the proposition, and say, that *godlinesse is gain*; accounting onely that the true gain, which is got in the way of godlinesse. This is indeed the true gain, which is got according to Gods prescript, not by mans over-reaching; when a man can say concerning all his gettings, as Jacob did to Laban; call me to account when you will, *Cras respondebit pro me justitia mea*, my righteousness shall answer for me in time to come.

Gen. 43. 12.

Gen. 30. 33.

Of Restitution.

Now though to this vertue of just getting, it belongs, to keep and preserve us from evil and unjust dealing; yet because the World is full of it, and most men have *mentem malam*, a corrupt minde, and run on in an unjust course of acquiring, till the conscience bee touched and awakened, whereby they are stopt. Therefore to this must bee added a second vertue called *Restitution*, which is absolutely necessary if a man have over-shot himself in the way of unjust getting.

It is one of the most frequent and principal common places throughout the Fathers. saint *Augustine* sets down this for a Canon, *Non remittitur peccatum, nisi restituatur ablatum*, the sin of an unlawful purchase, or getting, is never pardoned, unlesse restitution be made of what is unjustly got.

Numb. 5. 7.

Job 20. 18.

The ground of this is laid both in the Old Testament, and in the New. In the Old, God appointed, that he that had trespassed against his neighbour, should confesse his sin and make recompence, adding a fifth part more. Agreeable to which is that speech of Zophar, before the Law, *He shall restore his labour and devour no more, according to his substance shall his restitution be, &c.* The reason is added in the next verse, *For he hath undone many, and spoiled houses that he never built.* And as this was known before the Law, so we finde it practised under the Law. For after the return from Babylon, when divers had oppressed their poor brethren by usury, &c. *Nehemiah* gave order, *That they should restore their lands, and vineyards, and houses, and the hundred part of the money, the wine and the oil which they exacted of them.* And they said, *We will restore and take nothing of them*: Whereupon he called the Priests and took an oath of them, *that they should do according to this promise.* And *Nehemiah* shook his lap, and said, *God shake every man from his house and from his labour, that performs not this promise, &c.* to which all the congregation said, *Amen.*

Rom. 13. 7.

Luke 19. 8.

If we come to the Gospel, *S. Paul* gives a general rule, *to render to every man his due*; and in the repentance of *Zacheus*, this was one part, which he publicly protests he would perform, *That if he had wronged any man by couzenage, forgery, or falsehood, he would restore him four fold.*

And as restitution must be of goods unlawfully gotten, so also there is a restitution to be made of some things, which are got by a lawful contract.

Deut. 21. 15, 16.

1. As first of things which belong to another, by donation or free gift, they must be restored, God takes order, *that the inheritance shall be given to the first born, though he were by a wife not beloved, because of right it belongs to him.*

Exod. 22. 7. 10

2. Of things which are committed to our trust, the *Depositum* must be restored. So under the Law, *If any man did deliver money to his neighbour to keep, or Ox, or Ass, &c.* he must make restitution to the right owner, or else there is a violation of Justice.

Esther 2. 7.

And with these *Depositarii* to whom things are committed in trust, are likewise to be reckoned, *Fiduciarii* (as the Civil Law calls them) Trustees, such as are put in trust with children and their estates, while their parents are living, or Tutors and Guardians after they are dead. They must make account for the *Depositum*, the thing committed to their charge. For the latter, we have the example of *Mordecai*, entrusted with *Hester*, his Uncles daughter, the text saith, he brought her up, as if she had been his own childe, which is the utmost that could be expected.

And

And for those that have charge of children during their parents lives, as Masters and Tutors, they must according to that of Solomon, utter and write to them many times excellent things in Counsel and knowledge, &c. They must diligently read to them, and instruct them, and give a true account to their parents of what they receive for their use, and not with the unjust Steward write down 50 for 80.

The same also belongs to Executors, or such as are put in trust with administration of the goods of the dead, and to Feoffees entrusted with conveyance of lands, or disposing of them to pious uses. David was entrusted by Jonathan with his posterity, and he promised not to cut off his kindnesse from his house for ever, which trust we finde, he accordingly performed, when after the death of Saul and Jonathan, he enquired if there were any left of the house of Saul, to whom he might shew kindnesse for Jonathans sake. The contrary practise we finde in those wicked husbandmen, in the parable of the vineyard, who when the Heir was sent to receive the fruit, said among themselves, *This is the Heir, come let us kill him, and the inheritance shall be ours*, for which we see how grievously they are threatned, and what a woe the Lord of the vineyard denounces against them.

1 Sam. 20. 15.

2 Sam. 9. 1.

Luke 20. 14.

3. With those things which go, *sub ratione depositi*, under the name of trust, are joynd such things as go *sub ratione inventi*, as strays, of which the law is, *If thou meet thine enemies ox or his asse going astray, thou shalt surely bring it back to him again; or if thou be far from him or knowest him not, thou must keep it, till he seek after it, and then restore it*; and if the owner never come for it, either by ignorance, not knowing where it is, or by negligence, not requiring it, we must not convert it to our own use, but restore it to his kinred, or if he have no kinred, then it must be given to the Lord, to be employed in pious uses, for pious and charitable uses.

Levit. 6. 4, 5.

Numb. 3. 8, 9.

4. To these may be added those things which are lent. As, 1. those things the use whereof is freely given us for a time, these must also be restored; for as S. Augustine saith, *tametsi benigne dimittitur, tamen non injuste repetitur*, although it were freely lent, yet it may be lawfully demanded again; and therefore he that restores not what is lent, is unjust: God took order under the law, that it should not onely be restored, but also, if any hurt befall it, it shall be made good, and if it perish, another shall be given for it. 2. For those things that are hired, and not freely lent, order is also taken for their restitution; *It shall be restored if it perish not, and if the owner be by, it shall not be made good, for it is a hired thing, it came for the hire*.

Exod. 22. 14.

Exod. 22. 14.

And because the unfaithfulness and breach of trust in men hath brought in writings, as Bills, Obligations, Pledges, Sureties, &c. therefore even for them also hath God taken order in his word, that every one must perform, what he hath once undertaken. The Psalmist makes it a note of a good man, *not to change if he have once sworn, though it be to his own losse and hinderance*; and for restoring the pledge, both the Law and the Prophets insist upon it; *he that restores the pledge, &c. shall live, he shall not die*: and *e contra*, for the surety, the Law was strict, he must not be spared, and the world was come to that passe, that they would take the garment of him that was surety, and let the other go free; therefore Solomon advises him that is surety, not to rest, till he hath discharged what he hath undertaken: and if he that is surety ought to be thus careful, much more ought he for whom he is surety, because the care and trouble brought upon the other is by him.

Psalm 15. 4.

&amp; 37. 21.

Exod. 22. 26.

Eze. 18. 7, 12.

&amp; 33. 15.

Prov. 22. 26.

&amp; 20. 16.

&amp; 6. 1, 4.

5. Lastly, in regard of the Commonwealth, there is an unjust detaining, when a man for his own private benefit, keeps back any thing to the detriment of the publick, in whose case restitution is also to be made; therefore Solomon saith, *that he that withholdeth corn, the people shall curse him, &c.* And thus much for the several branches of this Vertue of restitution.

The Casuists, who are very copious upon this subject, and have involved the matter by many intricate and needles questions, have yet well reduced all to certain heads, comprized in a Distich,

*Quis, quid restituit, cui, quantum, quomodo, quando,  
Quo ordine, quove loco, que causa, excuset iniquum.*

Reginald. prax.  
penit. lib. 10.  
tract. 3. n. 135

We shall first premise a few things, for the better understanding of what follows.

Filius. cas. conf.  
tract. 32. cap. 1

1. By restitution is meant, an act of commutative justice, whereby equal compensation is rendred, or satisfaction given to him from whom any thing is unjustly taken or detained, or who is unjustly damnified by another.

2. The

Addition 35. 2. The necessity appears by the places of Scripture already mentioned, wherein  
Concerning re- it is expressly required, as necessary to pardon of sin, and so to salvation, *necessitate*  
situation. *This* *precepti*, though not *medii*.  
Should have

been at fol. 475 3. If any ask the reason why it is so little urged by our Writers, and Preachers,  
The Casu- and the practise of it become such a stranger to us, seeing 'tis so necessary; I answer,  
ists, &c. that among many reasons that may be rendered, these two are apparent.

Ezek. 33. 15. 1. The abuse and mistakes about the doctrine of free justification, and about the  
18. 6, 12 difference between the Law and the Gospel, ( of which some touch was given be-  
Luk. 19. 8, &c. fore ) for divers make the Gospel to consist of meer promises, as if all precepts were  
See the fourth legal, and that there could be no free remission, if any thing be required of us, though  
Addition p. 58. only by way of qualification to make us capable, and not by way of merit: which as  
it is directly contrary to the whole current of Scripture, so it opens a gap to all liberti-  
nisme, and makes the whole duty of Christian obedience, and this of restitution in  
special, meerly arbitrary in relation to pardon, and therefore it is no wonder, that where  
such principles are sucked in, that the practise of this duty is neglected.

2. The neglect and disuse of peoples examining themselves, and advising with  
their Pastors concerning the estate of their souls before they come to the holy Eucha-  
rist, few take their counsel and directions concerning their actions in particular, but  
content themselves to hear them in the pulpit, where they speak only in general:  
hence people go on headlong in unjust courses without check of Conscience, and no  
restitution is made, but what Law enforces; whereas, if the Priest knew the state of  
his flock, restitution would be made, without any noise or breach of charity, or mul-  
tiplicity of Law suits; and hence it is, that the Lawyer hath got this part of the  
Priests office, and all matters of restitution are removed from the court of conscience,  
*forum conscientiae*, where the Priest as Gods Delegate might determine things of this  
nature without trouble or charge to any, to the *forum Civile*, the courts at Westminster,  
where, by those Pests of the Common-wealth, unconscionable Lawyers, suits and  
quarrels are maintained, to the shame of Christianity, and the great hazard of peo-  
ples souls.

Now for the particulars above mentioned, we shall resolve them briefly.

Exod. 21. 13. 1. *Quis*, who is bound to restore? The answer is, 1. He that hath any thing of  
19. 22, 33. 14. another mans, by Loan, Trust, &c. or that hath unjustly damnified another, either in  
14. 15. 23. 1. the goods of his soul by scandal, &c. or of his body by wounding, maiming, killing, &c.  
Deut. 19. 19. or of his honour and good name, by slander and disgrace, or of his outward estate  
(which is most proper for this place) by theft, rapine, fraud, deceit, extortion, or any  
other unjust act: 2. All that partake with him, as causes of damnifying another;  
these are set forth in that Distich,

Thom. 24. 24. q.  
62. a. 7. Regi-  
nald. l. 10. n.  
3. n. 135.

*Iustus, consilium, consensus, palpo, recursus,  
Participans mutus, non obstant, non manifestans.*

Filiusius traß.  
32. cap. 1. §. 6.  
2 Sam. 14. 30.  
& 12. 7.  
Psaln 50. 18.

Here are nine sorts of persons included as participating, some by words only, as  
the four first, by whose command, counsel, consent, or commendation, another is in-  
duced to wrong his brother; others by fact, as the receiver, and the helper, and these  
concur by a positive act; others by a negative act, as they that hinder not, by word,  
or by deed, when they might and ought (*ex officio*, and not only *ex charitate*) to  
have hindered, or do not manifest it after, when they are bound *ex officio* so to do. All  
such are tyed to restitution, if they be effectual causes of the damage. For the Rule of  
both Laws Civil and Canon is, *Qui causam damni dedit, damnum dedisse censetur*.

Rom. 13. 7, 8.  
Deut. 24. 13,  
14, 15.  
Jer. 22. 13, 14  
Levit. 6. 5.

2. *Quid*, what must be restored? whatsoever of right belongs to another, or if  
the thing be lost or perished, then the value, together with the fruits and profits, and  
the damages arising by unjust detention.

Marth 25. 41.  
Dan. 4. 27.

3. *Cui* to whom? To the party damnified, as the former places shew: but yet in  
some cases, *Interdum non est officium reddere quod acceperis*, saith S. Ambrose, a man is  
not bound to restore what he hath received, as when the restoring will be to the hurt  
of the owner, or to the publick damage of Church or Commonwealth: thus a sword  
is not to be restored to a madman, but to him that hath the keeping of him. If the  
owner be dead, then to him, to whom his goods of right ought to descend, *Num-  
bers* 5. 7, 8. If the owner be not known, then to God, who is Lord of all; the Lord  
Paramount to whom it escheates, and to Christ the Heir of all, that is, to the Priest  
for Gods worship, *Numb.* 5. 8. and to the poor members of Christ.



4. *Quantum*, how much? The whole damage, if it be certainly known, if it be doubtful, then as it shall be valued by honest and indifferent men.

5. *Quomodo*, in what manner? It may be either a by mans self, or by another, who is known to be honest and faithful; otherwise, if he fail in his trust, this excuses not the party. 2. If the damage be secret, one may provide for his credit, by using a friend to restore it, for he is not bound to open restitution; if he can do it otherwise. 3. If the whole be to be restored, it must not be done by parts. Luke 19. 8.

6. *Quando*, when? presently without delay, for otherwise the sin is continued and increased, so long as restitution is deferred: the negative precept (of not keeping that which is another mans) included in the affirmative, binds *semper*; & *ad semper*. Say not to thy neighbour come again to morrow, saith Solomon. If it be meant of the poor, to whom we owe only *ex charitate*, it follows *a fortiori*, when any thing is due *ex debito iustitiae*. Prov. 3. 27.

7. *Quo ordine*, in what order? Where a man is able to satisfy all, he is not tyed to any order: otherwise he must follow the Laws under which he lives.

8. *Quo loco*, in what place? This is not much material, when any question arises about this, the positive Laws determine it.

9. *Qua causa excusans*, what causes free a man from restoring?

1. The disability of the party; for as God in this case accepts of a willing minde, so ought man: but this excuses only, so long as he is not able. 2 Cor. 8. 12.

2. The cession, or giving up of all his estate to satisfy his Creditors, this frees him by the Civil Law, provided, that if he be able afterward, he satisfy to the full.

3. The expresse or tacit consent of the Creditor; provided that this forgiving be, 1. by him that hath lawful authority: 2. that it be free and not extorted.

*Cod. qui bonis cedere possunt: & ff. de cessione bonorum.*

4. When the present restitution might endanger a mans life, or damifie him more then the other should have benefit thereby: this for a time may be a just cause to defer restitution.

5. Ignorance, not of the Law of restitution, for this noman ought to be ignorant of, and if he be, he ought not to take advantage by his own negligence, but of the fact, when a man knows not that he hath damified another, provided, it be not grosse, or wilful and affected ignorance.

6. If there be a compensation made to the party wronged some other way, either by moneys, commodities in trading, &c. or by something equivalent to the damage; this frees him *in foro conscientie*.

The larger explication of these particulars must be had from the \* Casuists.

\* See Thom. 2. 2. q. 62. Cajet. Valent. & reliq. *ibidem*. Summist. verb. *restit.* Scholastici in Sent. 4. dist. 15. Soto de Just. & jure lib. 4. q. 6. 7. Lessius de Just. & jure lib. 2. cap. 7. Azor. to. 3. lib. 4. Molin. tract. 2. Disp. 714. &c. Navar. Enchirid. cap. 17. Covar. ad Reg. peccatum. 2 Par. n. 5.

## CHAP. VIII.

Of the second general, viz. unjust keeping. The right use of riches is, 1. in respect of a mans self: the sins opposite, 1. Parsimony, 2. prodigality; two degrees of it, 1. to spend unreasonably, 2. Above ones means. 2. In respect of others, viz. the poor, where we are to know two things: 1. How we hold our riches, or by what tenure: 2. What we are to conceive of the poor. A threefold necessity, 1. of nature, 2. of our person, 3. of our estate and condition. Several motives to communicate to the poor.

Hitherto we have spoken of the right getting of riches, which is, when we have not encreased our estate, either by detaining from others, that which is none of ours, or by taking away from others, that which they have right to, but want power to retain, or by that which they call *generatio pecuniae*, the encrease of money, by usury; when our gettings are by none of these wayes, then are we just Lords and owners of what we have. It is well said, *ubi iustitia est condus, ibi Christus est Dominus*, where justice is the layer up, there Christ is Lord of those goods, and of such we have a good tenure, but the devil is the Lord of what is got otherwise; S. Augustine upon the parable of the seed saith, that worldly gains are thorns, and a thorn *non colligitur sine lesione*, is not gathered without danger of hurt; it may run into ones hands

Luke 8. 14,

hands, and hereupon comes that proverb, *Omnis dives iniquus, aut habes iniqui*, every rich man is either an unjust man, or the heir of an unjust man.

Of the right  
use of riches

But now, when a mans estate is justly got, then in the next place, he is to take care about the use of it, which is the second thing to be considered.

Eccl. 6. 7.

This use respects, either a mans self, or others. Of the first the Wise man speaks, when he saith, *that all the labour of a man is for his mouth*, (that is, for his own necessities:)

2 Cor. 9. 11.

Of the second the Apostle, when he exhorts the Corinthians *to be rich in liberality*, by considering the necessities of others. He offends against the first, who

Eccl. 6. 2.

when God hath given him riches, wealth, and honour, so that he wants nothing for his soul of all that he desireth, yet God gives him not the power to rule thereof, but a stranger eateth it: *this is vanity and an evil disease*. And he offends against the second, who looks onely at himself, and wants bowels of compassion to wards others.

Pro. 5. 15, 16.

These two uses are both comprehended by Solomon in two verses, *Drink waters of thy own cistern* there is our own use; and then what follows, *let thy fountains be dispersed abroad, and rivers of waters in the street*, here is the use of others. The Apostle

Gal. 6. 8.

speaks of a double sowing, answerable to this two fold use of riches, a sowing to the flesh, and a sowing to the spirit, whether it be *propter pios usus ecclesiasticos*, for pious uses that concern the Church, and the Ministry, or *propter usus civiles*, for pious uses which concern the Common-wealth, as the relief of the poor, &c. Both uses may be best and plainest seen in Christs practise, who when he bade Judas dispatch, the rest thought, that because he bore the bag, that Christs meaning was, either that he should he buy such things as were needful, that is, for their own use; or else that he should give something to the poor, which is the second use, so that by the words of the Disciples it appears, that those were the two uses of our Saviours purse; first, to provide things needful for themselves, and secondly to contribute to the necessities others, of these two uses we are now to speak severally.

John 13. 29.

For the first use which concerns our selves, we must know, that here is a double extrem to be avoided.

The first use,  
which concerns  
our selves.

1. Niggardinesse, or parsimony.

Two extremes  
to be avoided.  
1 Niggardlines

2. Profusenesse, or prodigality.

Eccl. 4. 8.

1. For the first of these. As a man may kill himself, and thereby become *felo de se*, and as *adultera*, uncleannesse may be committed with a mans self; so there may be *furtum in se*, theft against a mans self; for as the Preacher saith, *there is one alone, &c. for whom do I labour, and beleave or defraud my self of good, quare defraudo animam meam?* here is a fraud and theft committed against a mans self.

James 5. 3.

S. James tells such men their doom. *Their rust shall be a witness against them, and shall eat their flesh, as it were fire*: upon which place S. Ambrose saith, *Esurentium est cibus* &c. it is the bread of the hungry that grows mouldy by thee, and the drink of the thirsty that sowres by thee; so that he is guilty of a double theft, against himself, and against the poor. Of this man, by the consent of Interpreters, speaks the Prophet Hosea, when he saith, *that he soweth to the winde, and reaps the whirlwinde, the stranger shall reap the fruit of his labours*.

Hos. 8. 7.

The common plague of this sin, as the Heathen man observed, is, that *Quod profunda hausit avaritia*, when the profound avarice of one, hath gathered much together, there shall come another, *qui luxu pejore retunder*, whose profuse vanity shall scatter it. And the hand of the Lord is often upon such men, by disappointing them of their ends; for wherea; their sparing is, either 1. that they may enjoy their riches in their latter dayes, when they are old, as the rich fool in the Gospel, who said, *Soul, take thine ease, eat drink, and be merry, thou hast much goods laid up for many years, &c.* God disappoints them, (as it is in the next verse, *this night they shall take away thy soul, and then whose shall all these things be, &c.* or 2. that they may be kept therewith in the day of sicknesse: here likewise they fail of their ends, when they are in *sponda languoris*, upon their sick bed, they can have no comfort in their riches, their wealth cannot ease them of their pain, they grow worse and worse, and oftentimes though they spend all their money upon the Physicians, as the woman that had the issue of blood, yet they are never the better, (as the Rabbins use to say) they shall not shift from the sick mans pallet, to the bed of health: or 3. that they may leave great estates to their children: in this also God often crosses them, so that as Elisha speaks, *Their Children shall seek to please the Poore*; they shall

Luk. 12. 19, 20

Psal. 41. 3.

Joh. 20. 10.

shall

shall be beggars, as we see by common experience, that a prodigal son is usually the heir to a niggardly father.

2. The other extrem, is *profuseness* or *prodigality*. He that rightly uses his riches, is, *unimproving*, a steward, and his work a *dispensation*, but he that runs into this extrem is a prodigal, and his work is *dissipation*, *wasting*, he flings his money from him, as if he cared not for it, or were angry with it; as Seneca saith, *Ita se gerit, ac si iratus esset pecunia, he behaves himself, as if he were fallen out with his money.*

As the inordinate desire of riches, began from that other *vice*, that lust mentioned in the foregoing Commandment, so lightly it ends in the same, when men spend what is unjustly got, in lusts and pleasures, vain and sinful, and sometimes monstrous and unnatural. And herein the prodigal, as well as the covetous, is *fur sui, a thief of his own*; for being profuse and prodigal to *quid sit, where he needs not*, he steals from himself *quid sit, what he may need*, he wastes and consumes himself in superfluities, so that at last he wants such things as are necessary.

The Philosopher observed, that they which are *vehement*, *quick and eager* in such things as concern themselves, and the satisfying their own lusts and pleasures; are *vehement*, dull and heavy in any thing that is good; when any charitable or good work is offered to them, as the redeeming a captive, &c. they are very sparing and backward, though profuse and prodigal in other matters, as in a riotous supper.

But as we must remember, that as justice, justice must be our *condemner*, our *layer up*; so we must have a *promissus*, a *layer out* too, and who that is, the Heathen man tells us in that speech of his, *temperantia be thou my steward*. And that to avoid this extrem of prodigality, we must avoid that which is *avaritia*, *the whetstone of riot*, which is nothing else but *vanitas*, *vain glory*, which if one can take away, he may know the Compass of his own nest, and so shall never fall into this sin.

And although it be true which some may say, that how much soever they spend; yet they have enough, they are able to do it, though they do with the rich man in the Gospel, *dominus est meus dominus, fare deliciously every day*, yet their abundance will not excuse them from riot, seeing they are but stewards, and must give account to God of what they have, and how they use it. The Heathen man could say of those that spend profusely, because they have enough, that this is no reason, for (saith he) if you should allow your Cook a bushel of salt, for the use of your house, and he by putting too much into the pot, should make the Pottage too salt, if he should answer and say, he did it because he had enough, you would not be satisfied with such a foolish answer. No more will God, who hath given abundance to some men; be satisfied with their answer, that they spend riotously, and say they may do it, because they have enough.

Luke 16. 19.

And if this be a sinne, in those that abound and have wherewithal, much more grievous is the sin of them that spend above their ability, whereby they spend that which is another mans, and run themselves into debt; to the ruine of themselves; and those that depend upon them.

Now of this *avaritia*, prodigality and excess there are two degrees.

1. When they spend *moderately* unseasonably, upon no just occasion, daily, or oftener than needs, as the rich Glutton, *who fared deliciously every day.*

2. When they spend *superfluous*, above their strength, which is, either above their means and faculties, further then their estate will beare; or else above their condition, (though their estate will beare it) of the former we have an instance in him that began to build *strepit* a tower, which he was not able to finish; of the other in *Nabal*, who though he were rich, yet it was above his condition to make a feast like a king, it is not lawful though a man be able, to live above his rank and condition, much lesse if his purse will not reach. Therefore *David* prayed that his enemies table may become a snare to them, because by excess it becomes a snare both to the soul and body, to the soul which will hereby, *desperare in libidinem*; wax wanton, and to the body by bringing diseases upon it for as *Solomon* saith, *such shall mourn at the last, when the flesh, and their body is consumed*, and not onely to soul and body, but to the estate also which is hereby wasted and consumed. Thus that speech of *Zophar* is made good, though (wealth unjustly got) be

Luke 14. 28.

1 Sam. 23. 36.

Psal. 69. 22.

Prov. 5. 11.



Job. 20. 13, 14.

15. Sweet in the mouth, and the covetous hide it under his tongue: though it be sweet in the getting, (and we may adde, in the spending too) yet it shall be bitter at the last; Though he swallow down riches, yet he shall vomit them up again, God shall cast them out of his belly, &c. And thus much for the first use of riches, which concerns our selves.

The second use of riches,  
1. Concerning others.

Acts 20. 35.

2. Come we now to the second use of our outward estate, viz. That which concerns others. As we must provide for our selves, so we must give to the poor: we must sow to the spirit, and not spend all upon the flesh: and as we must drink out of our own Well, so we must let our Fountain run abroad. Now adays men sow only to the flesh; though as we shewed before, this ground brings forth nothing but rottenness and corruption; meat is for the belly, and the belly for meat, but God will destroy both the belly and it. But we must sow to the spirit, if we would reap eternal happiness. Our Saviours saying was, *Beatus est dare quam accipere*, it is a more blessed thing to give then to receive; and this it seems was his common saying. Those that are in want count it a blessed thing to receive, but he tells us, it is a more blessed thing to give; and the Apostle makes men rich by giving, *Being enriched in every thing to all bountifulness*.

2 Cor. 9. 11.

To stir us up the better to this duty, it is expedient for us to know:

1. How we hold our riches, or how we come by them.
2. What we are to think of the poor.

We must know two things.

1. By what tenure we hold our riches.

Deut. 26. 2. 10.

1. For the first, we may see in *Deuteronomy* 26. that men may know that all they have is from Gods gift, God took order that they must acknowledge it by performing an homage to him. 1. The man must bring his basket with his first fruits, to the place where God should place his name, and the Priest must take it and set it before the Altar, and then he that brought it must say, *A Syrian ready to perish was my father, &c.* He must acknowledge that God brought him out of Egypt into that fruitful land, and that there was nothing in him or his progenitors, why God should deal so bountifully with him or them, and that in acknowledgement that he holds all he hath of God as Lord Paramount, he brings his first tenths as a token of his homage.

Vers 13.

2. Having brought his basket before the Lords he must say, *Susculi quod sanctum est de facultatibus*, vers 13. I have taken out that which is hallowed (viz. the fruits and first-fruits, &c.) out of my substance, I have not spent it upon my self, but have taken it out, and given it, *ad usus Ecclesiasticos*, for the Levite; and *ad usus civiles*, For the stranger, the fatherlesse, and poor, and that not as an arbitrary thing done of his own accord, but by necessity of duty, for he must say, he did it according to Gods commandment. So that we see here, every man must confesse, 1. that all he hath is held of God, *ex libera elemosyna*, as free alms from his hands. 2. That there is a rent, a duty to be paid, which is a tenth at least, for holy uses, for the Priest and Levite, and the service of the Altar, and after that a second tenth for the poor, and 3. that both are due by God command.

2. What we are to conceive of the poor.  
psal. 41. 1.

Deut. 15. 11.

2. For the second point, what we are to conceive of the poor, the Psalmist saith, that the man is blessed that judgeth wisely of the poor, men are apt to erre in their judgement of them, for the common conceit of them is, as of persons that concern us not. To rectifie our judgement, we must judge of them, as God judgeth, whose judgement we are sure can never be reversed. How is that? As himself tells us in *Deuteronomy*, he hath taken this order, that there shall ever be some poor in the land; and there I command thee (saith God) (it is not counsel or advice) that thou open thy hand to thy brother, and to thy poor, and to thy needy, in the land: so that the poor are appropriated to us, they are made *nostri*, ours: we cannot shake off this *affixum*, this hanger on, which God hath fastened upon us: and consequently he hath given strict precepts for their relief. 1. Negative, *Non affirmabis cor: ibon* shalt not harden thy heart against them, and *ne claudas manus*, nor shalt thou shut thine hand: we must neither be hard hearted, nor close fistd towards them, nay, there must not be an evil thought in our heart against them, lest they cry unto the Lord against us, and it be sin to us, the wages whereof is death, as the Apostle speaks. 2. Affirmative, *Thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need, in that he wanteth*. There is a double estate of the poor, some are so, that if any thing be lent, they can employ it so that they

can

can live thereby and pay it again. Others are so impotent, that lending will not help them; therefore God takes order for both, we must lend to the first, and give freely to the other. Our Saviour joyneth both together, *Give to him that asketh, Mat. 5. 42. and from him that would borrow turn thou not away.*

Again, s. *Augustines* counsel is, if we would have the word to fructifie in us, not to let thorns grow among the seed, but to compasse the seed with a hedge of thorns, which is the proper use of them, and this is, when our riches are bestowed in works of mercy, or else we must *inserere verbum spinis*, graft upon these thorns, by relieving our poor brother. Here is a science to be grafted, we must open our hand and lend him, or if that will not serve, we must give him. Thus we must graft, and then we may look for fruit in abundance.

Christ tells us, that God hath given us our talents to this purpose. *Negoti- Luke 19.13.*  
*amini dum venio*, Occupy or trade therewith till I come; we must employ them  
 for his advantage. Now this occupying is, as himself saith in another place,  
 by improving our talent, and laying of it out for the use of *the hungry, the* *Mat. 25. 35-40*  
*naked, and the sick*, if wee expect the blessed reward from him: this is the  
 best way of increale, and the surest way to binde him to reward us: For hee  
 hath to this purpose made a new promise in the Gospel, *that what shall be done*  
*to the least of these his brethren, he will account it as done to himself.* As for those  
 that the Wiseman speaks of, which have *viscera crudelia*, cruel bowels (*the mercies* *Prov. 20. 10.*  
*of the wicked are cruel,*) or as the Apostle speaks, *Nulla viscera*, no bowels: or *Phil. 2. 1.*  
 as saint John speaks, *Viscera clausa*, close bowels shut up, so that no fruit of  
 mercy comes from them; the love of God abides not in them, nor can they expect  
 any part of this reward. *1 John 3. 17.*

Under the Law God took special order to meet with this sin; six years they were to plough and sow the land, and what should come of it, they were to gather in for themselves (the tenths both for the Priest and poor still deducted) but in the seventh year, *they must let it lie, that the poor of the people may eat*; and so they were to do for the Vineyards and Olives. And when they did reap their fields, they were not wholly to reap the corners of their fields, nor to gather the gleanings of the harvest, &c. *but must leave them for the poor and stranger*. And by an argument a *comparatis* we may gather, that if when a man saw his brothers Asses go astray, or any harm befell him, he must not passe by, but help him, much more must he help his brother, if any weaknesse befall him.

Nor because our own necessities must be regarded in the first place, for our direction in this case, we must know, that Divines speak of a threefold necessity, which some reduce to two, including the third under the first.

1. *Necessitas natura*, the necessity of nature; thus every man is to provide for himself food, apparel, house room, and such necessaries to sustain nature.

2. *Necessitas persone*, personal necessity, which extends not onely to our selves, but to those also of our household, for which if a man provide not, the Apostle saith, *he is worse then an Infidel.*

3. The third is *necessitas status & conditionis*. When besides the former, we would have wherewithal to live according to our state and condition, and this consists not in indivisibili, in an indivisible point, but admits a great latitude according to the several ranks, callings, and conditions of men. Thus if a man have 300 l. he hath as much as will serve him in his condition, and yet if another hath 3000 l. he hath no more then will serve him in another condition.

Now when a man hath what is necessary in the two first respects, then he must prefer the necessities of the poor, before his own in the third respect; for then that precept of Christ takes place, *ἡγάθα καὶ ἰσχύει δ' ὅτε ἀνασσεύετε, δίδτε ὡς ἠδύνασθε*, *give alms as much as you are able*. \* That is, when the two first necessities are served: for if there be necessity either of our nature or person, we are not then bound to give, but of the surplussage, which we have over and above, unless it be in case of extremest necessity of our brother, or of the publick necessities of the Church, (our own necessity not being present or extrem) as those *Corinthians* commended by the Apostle, who though they were *ὑπερβολῶς, in deep poverty*, yet they gave to their power, yea, and *ὑπὲρ δύναμιν, beyond their ability*.

Chrysostome gives this reason why we should part with our money, in works of mercy, because else, saith he, we do not love it : For though covetousnesse be the love of money, *φιλαργεια*, and they which are most covetous, have the most close bowels, and are most loth to part with it, yet he proves that they do not love it aright ; for the true love of a thing is not *amor concupiscentia*, to desire a thing for our own use, as a man loves meats and drinks, but *amor benevolentia*, when we love a thing for it self, desiring its good : for the true act of love, is *Velle ejus bonum, quod, vel quem amamus*, to wish the good of that thing or person which we love ; and therefore if a man love his money, he wishes well to it, *Ut bene sit ei*. Now the well-being of every thing is, when it is so, as God hath appointed : for the bene esse, the well being of every thing in the world is, *Ita esse ut Deus ordinavit*. Therefore if any man do wish an esse to his money, in that order which God hath ordained, then he wisheth the good of it, and consequently loves it ; otherwise he wisheth the evil of it, and consequently loves it not. Now Gods ordinance is, that every thing that is good, should be *communis*, or *sui diffusivum*, of a communicative nature, diffusive of it self, and the end of money in special, is to be communicated, and so if we communicate it in a right manner, it attains the end for which it was ordained, and so we shew that we love it. What a miserable case were we in, if the Sun should not communicate his heat and light to us, but should keep it to it self ; or if the Earth should keep in her fruits, and not yeeld the same to us ; we should say, this were contrary to their nature, and to the end for which they were made, and contrary to their well-being, as well as ours : and so it is contrary to the nature and end of money, to keep it to our selves, and not to communicate it to others.

Among many notes and signes of the Church, it hath pleased God to make choice of this one, as an infallible signe that we are true members of it, *If we communicate to the Saints*, *οἱ ἅγιοι τῶν ἐκκλησιῶν κοινωνοῦντες*, saith the Apostle, *communicating to the necessities of the Saints*. Here is *communio*, fellowship and communion. Again, this vertue is called liberality, by the Apostle ; because that when we are *Liberales*, liberal and free, we do *liberare animam a vitiis*, free our selves from vices. It is also called *munus*, a ministry, because it is a service we owe to the Saints, a debt or a rent we must pay to them. Again, he calls it *charitas*, a free gift, because it must be freely and readily given. Now a dayes men give nothing freely, rather *do ut des*, or *do ut facias*, is in use, men give to those that shall give to them, or they give to them that shall do something for them, but this is not *charitas*, a free gift, which the Apostle requires : and lastly he calls it *benedictio*, a blessing ; because by doing thus, this fruit shall come, the poor shall blesse us, and God also shall blesse us. Thus by all those severall expressions of the Apostle, it appears, that the use of riches, is to have them communicated ; and therefore if any do appropriate that to himself, which God would have common, he perverts the use of it.

Again, this use of communicating to others appears, in that good works are compared to seed, and doing good, to sowing. He that sows to the spirit, shall of the spirit reap life everlasting, saith the Apostle. And sow in righteousness and reap in mercy, saith the prophet. *Qui parce seminat, parce metet, & qui seminat in multis benedictionibus, metet in multis benedictionibus* ; He that sows sparingly, shall reap sparingly, and he that sows bountifully, shall reap bountifully. A man may so love his seed, that for pure love he lets it lye in his Barn, till Worms breed in it, and consume it ; and then he doth *amando perdere*, by loving lose it : Therefore he doth truly love his seed, that doth *projicere semen*, cast his seed into the ground, which returns him fruit an hundred fold : this is truly *amare semen*, to love his seed. Thus we see if the temporal blessings of God be seed (as in truth they are) there must be a casting of them away and a scattering of them, that we may receive them again with increase.

And yet in this casting them we do not lose them, nor our right and interest in them, for when a man hath sown an Acre of ground, if one ask him, whose is that seed, he will not say it is the grounds, but his that sowed it : so if a man could be brought to this perswasion, that *semen est serentis, non recipientis*, that what is sown in works of mercy, is his that sows it, and not the grounds on which he sows it, he would not sowe sparingly. Thus we see the true state of riches, they are seed which must be sown.

Now as the Husbandman doth *credere illud quod non videt*, beleieve that which he sees

ROM. 12. 13.  
2 Cor. 9. 13.

2 Cor. 9. 1.  
2 Cor. 8. 19.

2 Cor. 9. 5.

Gal. 6. 8.  
Hos. 10. 12.

2 Cor. 9. 6.



sees not; that when he casts in one grain, and sees it rot, and though many showres and suns do fall upon it, yet at last he beleeves an Autumn will come, and that he shall reap an ear for a corn; so if God enlighten our eyes, and give us hearts *credere quod non videmus*, to beleieve what we do not yet see, we shall reap the fruit thereof; which shall be *videre quod credimus*, to see and enjoy what we beleived; and so we shall finde, that this seed of good works, though at present it seem to be lost, and cast away, yet it is *serentis*, it belongs still to the sower, and that an Autumn or harvest will come, when it will return an hundred fold.

And thus we see the wayes of just getting, by lawful means, without deceit or violence; and when things are unjustly got, the necessity of restitution.

We have seen also the right use of riches, both in regard of our selves, against prodigality and covetousnesse, the two extreames; and also in respect of others, by bounty and liberality, and so we see what is forbidden or commanded in this Commandment.

## C H A P. IX.

*That this Commandment is spiritual. Of Covetousnesse: diverse reasons against it. The means to keep this Commandment. 1. Contentation. 2. To walk in our wayes, which that we may do. 1. We must have a lawful calling. 2. We must be perswaded that riches are Gods gift. 3. We must live according to our means. 4. Observe the rules for getting and using of riches.*

**A**ccording to our former method, we must now show, as the third rule of ex-  
tent requires, that this Commandment is spiritual, and looks at the heart. Christ  
saith, that *thefts, covetousnesse, deceits, &c. come from the heart*; and so all unjust get-  
tings being of affinity with them, come from the same fountain, which fountain  
must be stopt or damd up, if we will be observers of this Commandment: and there-  
fore the Apostle mentions the corruption of the minde first, and then covetousnesse  
after, when men account gain godlinesse.

*The third rule,  
That this Law  
is spiritual.  
Mark. 7. 22.*

1 Tim. 6. 5.

If man had continued in the state of innocency, his desires both natural and econo-  
mical would have been ruled and guided by reason; but by the losse of that estate, the  
minde or rational part, which should be guide of his actions is corrupted, whereupon  
his desires are irregular and immoderate, so that he comes *appetere plura*, so desire ful-  
nesse and superfluity.

*Of covetousnes*

The belly hath an appetite beyond that which is sufficient for it: and so by the cor-  
ruption of the minde, the appetite is unruly, whereby we are disquieted by con-  
tinual craving. This within us, like the daughters of the Horeleeche, cries still; *give  
give, bring bring, &c.* Against which there must be one within us, that saith, *there is  
enough*: to which end there must be an *αὐταρκεία*, a self-sufficiency, or contentednesse of  
minde; for as *ἀναιμία*, luxury or excesse, is the corruption of our nature, so *αὐταρκεία*, or  
contentednesse, is *πλοῦτος*, the riches of our nature.

Prov. 30. 15.

But now where there is *πλεονεξία*, covetousnesse, or a desire of more, the Apostle  
shews us how the case stands which such a heart. 1. That such men will be rich, this  
they resolve upon, and because it holds especially in evil things, *that quod volumus,  
valde volumus*, whatsoever we desire, we do earnestly desire and long after it, in so  
much that as Solomon observed, even the slothful covet greedily all the day long, and  
what they desire they will get as quickly as they can: therefore such men will  
be rich as soon as they can; and then, as the wise man saith, *He that makes haste to be  
rich, shall not be innocent: and an heritage though it be quickly got at the beginning,  
yet the end of it is not blessed.*

1 Tim. 6. 9.

Pro. 21. 15, 16

Prov. 28. 20.  
& 20. 21.

2. That because of this greedy desire, they fall into diverse temptations: the De-  
vil sets *πειρασμοί*, a temptation, some round sum, or great gain which he offers them,  
and then *παγίδα* a snare, wherein they are caught. He requires some small thing of  
them, nothing but a false asseveration, a few words, or a false oath, or with the un-  
just steward, onely a dash of a pen to set down 50 for 80; thus the bait is laid to draw  
them into the snare.

Luke 16. 6.

3. That God seeing them thus resolved and willing to be catcht, he lets them fall  
into

Ecc. 5. 9.

into the snare, in his just judgement, as a punishment of their inordinate desire of riches, and then inflicts further punishments, as that of the Preacher, *He that loves money, shall not be satisfied with it*; the reason whereof is, because the minde cannot be satisfied with any thing but God. And then from many desires, *verf. 10.* the covetous man falls into many cares; for when goods increase, they are increased that eat them, and what good comes to the owners thereof, but the beholding of it with their eyes; so that as his desires encrease, so do his cares, as we see in the rich fool, *Quid edam? quid bibam? quid induam? What shall I eat? what shall I drink? what shall I put on?* Or if he be rich, then his care is, *quid faciam? what shall I do?* I have not barns enough; rich, but not rich to use it.

John 12. 6.

4. Besides this, he adds, that (being thus distracted with worldly cares) such men shall erre from the faith, not onely by falling into damnable errors, but by not believing, nor regarding either the promises or threatnings, or the Commandments of God. This was the punishment of Judas, who because he was covetous and defrauded his Master, for, *fur erat & oculos gerebat, he was a thief and bore the bag*, therefore, as we see afterwards, he came to make so little account of Christ, or of the doctrine which he preached, that to shew he beleaved it nor, he sold his Master for thirty pieces.

Zach. 5. 4.

5. And from this which is very heavy, such men fall further, *in destruction & perdition*. 1. Into destruction of the substance they have got. The Prophet Zachary speaks of a flying book, wherein were written the curses of God, which should enter into the house of the thief, and the sweaver that swears falsely, and should consume the Houses with the timber and stones thereof, so that no good end shall come of what is unjustly gotten. And therefore the Heathen man could say, If you would have your chest full of riches, and would have them to continue with you, see that you get them well, *in id aditum domus eius perdetur, in idem consumetur, what-soever is unjustly brought into the house, hath no safety or sure footing*, either God will take it from them, and as Zophar saith, *they shall vomit it up again*; or else he will take them from it, by shortening their dayes, *Non dimidiabunt dies suos, they shall not live out half their dayes. Dies Dei veniet tanquam fur, nulli autem ita tanquam fur, ut furi, the day of the Lord will come suddenly as a thief, but to none so like a thief, as to the thief.* But this is not all, for 2. they shall fall *in destruction*, into perdition of the soul too. At the last day, they must hear that sentence, *Go ye cursed into everlasting fire, &c.*

Job. 20. 15.

Matth. 25.  
35. 40. 45.

such as have unjustly taken any thing from others, *non convertitur de iis, there shall be no question of them*, but they must go into perdition, and therefore they are not mentioned, nor is there any plea or excuse for them. As for those that have not given to others, they plead for themselves, and their plea is answered, *non dedisti, you have not given to me*, saith Christ, *because you gave not to my brethren*: but for eripists, such as taken from others, by fraud or violence, there is no question made of them. Then they shall finde that true which the Prophet speaks, *They have polluted themselves for an handful of barley, and a piece of bread*: they have gained a handful of barley, and have lost the kingdom of heaven; they will then finde, that it will advantage them nothing, *to win the whole world, and to lose their souls.* And because the Wise man compare the covetous mans desires to hell, as if they were insatiable and would hold as much as hell, and as if there were an affinity and just adequation between them and Hell; therefore like must go to like, Hell is the place prepared for them; for the Apostle sets down this conclusion, *that no thief, nor covetous man, nor extortioner shall inherit the kingdom of God.*

Ezek. 13. 19.

Prov. 30.

1 Cor. 6. 10.

The fourth rule  
concerning the  
means that con-  
duce to the  
keeping of this  
commandment.  
1. Contentation  
Heb. 13. 5.

We come now according to the fourth rule, to the means and helps we must use for the keeping this Commandment.

And because Covetousnesse, which is the root of all, is in the heart, therefore to eradicate it and pluck it up by the roots,

1. We must labour for a contented minde, *ἀσκήσουσιν ἑαυτοὺς, let your conversation be without covetousnesse*; how is that? in the next words it follows, *and be content with those things you have*, that is, when a man, for his personal and natural necessity, hath that which is sufficient, he must rest and be contented therewith; and for the supply of what is necessary for his estate and degree, which admits a great deal of latitude, and hath not his *medium, in indivisibili*, consists not in an indivisible point, he must not trouble himself with anxious cares, but must cast himself upon God; yet he may law-

lawfully take what God in his ordinary providence shall cast upon him by lawful means: but if he have not this, if he have what is necessary in the former respects, he must be content.

When a man is not contented, there comes in *inquietum*, a dividing and disquieting of the soul, and then he distrusts the Providence of God, whereas, *S. Peter* out of the Psalm tells us, that the righteous cast their care upon him, because he careth for them: they have this perswasion, that God will not let them want (they using lawful means and relying upon him) yea, that the very lions shall rather want then they. It is true, *Paul* allows men *omnia*, providence and industry, for procuring necessities for their nature and person, and they that want this care, he saith are worse then infidels, and have denied the faith. But there is a difference between *omnia*, providence, and *inquietum*, anxious care, for the one doth not possesse and take up the soul, but leaves the heart wholly to God, and may consist with prayer to him; but the other takes up all, or most of the heart, so that one cannot attend to prayer, and other duties of Gods worship, as we see in *Ezekiels* hearers, who when worldly cares took up their hearts, regarded not the exercises of Religion, as the word preached to them; insomuch, that the Prophet taxes them, that *wish their months they made feasts; but their hearts ran after covetousnesse*, so that do what he could, he could not draw them from it. The Prophet *Hosea* saith of such, that *cor eorum divisum est, their heart is divided*, viz. between God and the world, so that through their worldly desires and cares, joyned with distrust of God, when they come to present themselves before God, he cannot have it whole and entire, nay, many times the world takes it up wholly, so that God can have no part: therefore to prevent and avoid this, Contentednesse, resting upon Gods providence, not excluding *omnia*, but *inquietum*, is the first thing.

2. The second thing is laid down by the Psalmist. *Blessed is the man that feareth the Lord, and walketh in his wayes.* This is when a man looks up to God, that he also uses lawful means, and walks in thole wayes which God allows: and this includes in it diverse things.

1. He must set himself in a lawful calling, he must eat his bread, either in the care and study of the minde, or in the sweat of his brows; either *jure manus*, or *jure oculi*, by the labour of his hands, in bodily works, or of his eyes, by reading and study. *S. Paul* saith, that those that live idly, live altogether out of order, and such he would have to be avoided; and therefore this is certain, that every man must keep himself in an honest calling.

2. Being settled in a lawful calling, he must stand thus resolved: first, he must endeavour not to be chargeable to others; and secondly, not onely so, but also to be helpful and beneficial to others, if God please to enable him.

Now to attain this, he must be perswaded, that as God will have some to be poor, so it is he that maketh rich, and that whosoever would have *divitias sine verbe*, riches without cares and sorrows, as *S. Augustine* saith, must be perswaded, that riches are the gift of God; and that whomsoever God would have to be rich, he would have them use onely lawful and direct means for the attaining of them, that is, to do nothing, but according to the strict rule of Gods will, for the attaining of them.

Those that keep to this rule, we shall finde that God hath extraordinarily blest them, we may see it in *Isaac*, God blest him strangely, so that he made him feared of the Philistims; and so its said of *Jacob*, that his righteousness in his service to *Laban* would answer for him, *vers. 33.* and that he increased exceedingly in cattel and servants, &c. and although, as himself confessed, with his staff he came over *Jordan*, yet when he went back, God had increased him to two great bands, &c. Thus God will have some rich, and these are *Divites Dei*, Gods rich men; rich indeed, such as use onely lawful means. And there are others that shall not grow up, God will have them poor, they shall not have *Isaacs* increase, but their labours shall be blessed no further then God sees needful for them.

Again, there are some evil men that grow rich, but withall God adds sorrows with their riches. But *Benedictio Dei disar*, saith *Solomon*, the blessing of the Lord makes rich, and he adds no sorrow with it. This is the difference between those that are Gods rich men and others, The Heathen man divided riches *iniquum*, into *astrum*, and *salutem*, such as are got by violence, and such as are the gift of God, and he saith, that *divitiae sunt salutis*, such as come by the gift of God are far the better. There are some that would come by them



Numb. 24. 14. them by evil means : and though they use what means they can, as *Balaam* did, yet they cannot be rich, who, when all came to all, he could get nothing, but lingering after hopes of preferment, at length lost his life : and so *Judas*, though he stole out of the bag, and told his Master, yet it prospered not with him, it brought him to the halter. And we see daily, that Witches and Sorcerers, though they give their souls to the Devil for riches, yet not one among them proves rich ; and if any get wealth by unjust means, this is not the gift of God, but onely by his permission. Thus God will have some rich and some poor, that the one, being poor in spirit, may wear the crown of patience ; the other, being rich in good works, may wear the crown of bounty. Every man therefore must stand thus perswaded, If God will have me to be rich, he will so blesse me by lawful means, that I shall be rich : it not, he must say as *David* did concerning the kingdom, *Here I am, let him do what seemeth good in his own eyes* : and with *S. Paul*, he must learn *to be content in every condition*, he had learned *to suffer need, &c.* and to be content therewith, and *mesurum, to abound*, and in every condition to behave himself, as one submitting to the will of God. This indifferency every one must labour for, and to stand so affected, that acknowledging riches are from God, and that both states and conditions, viz. of Riches and Poverty, are from God, he can be content with either. If God exalt him, he will blesse him : if he will not, he can say, *I can suffer want*. And he that is not thus perswaded, and resolved, God usually punishes him, either by letting him fall into covetousnesse, and then, *dum semper metuit ne indigeat, indiget, whilst he is continually afraid he should want, he is in want*, and so is punished with the evil he fears : or else, as the Wise man observes, *strangers are filled with his wealth* : and this strange judgement God brings upon it, that it thrives not with him, it decays and melts away, no man knows how, nor can any give a reason of it, and sometimes when his bags are full, and his barns too, he dieth, and cannot enjoy what he hath so carefully laid up.

3. In the next place, being settled in a calling, and brought to this resolution, he must take away the whetstone which sharpens the edge of mens desires after riches, viz. living after too high a sayl : and as *S. Paul* exhorts, he must live *soberly and justly*. First he must keep within his measure and scantling, by living soberly, and then he shall live justly ; for justice is alwayes wrackt and stretcht, if sobriety be broken. If a man be brought under the power of his lusts, that he must have such meat, and such apparel, then he must have money to provide such things, and if it cannot be gotten by direct means, then justice must be wrackt to obtain it by indirect : and therefore this is another rule which he must set down, he must *soberly live, live soberly*, that he may live *juste, righteously*, he must be a note too low rather then a note too high.

## CHAP. X.

Rules to be observed, 1. in just getting : 1. By Donation. 2. By Industry. 3. By Contracts, wherein must be considered, 1. The need we have of the thing sold. 2. The use. Three degrees of a just price. 1. Pium. 2. Moderatum. 3. Rigidum. 2. In just using, wherein are rules. 1. Concerning our selves, 1. For preserving our estate. 2. For laying it out. 2. Concerning others, giving 1. to God, from whom we receive all. 2. to the poor. Rules for the measure and manner of giving. Motives to stir us up to give to the poor. Of procuring the keeping of this Commandment by others.

4. To observe the rules for getting and using of riches.  
1. For getting by donation, gift, &c.  
Gen. 14. 23.

Gen. 23. 16.

**V**When a man is thus affected and prepared, then there are other rules to be observed, both for the getting, and using of riches, as we shewed before.  
1. For getting by gift or donation, as Legacies, gifts, or inheritances, the rule of the world is, I will take what I can get, or what any will give ; but this is an evil rule : for I must not desire to take of every man, but *propter mercedem, or debitum*, where I have done good offices, and deserved well of their hand. We see the practise of *Abraham*, who though he might reasonably have taken a good booty of the king of Sodom, yet he would not take a shoe-latchet of him, lest he should say, he had made *Abraham* rich : and when the field of *Ephron* was offered him for nothing, yet he would pay for it ; so that it cost him four hundred shekels. And in after times we read,

read, *Elisha* refused great offers from *Naaman* the Syrian; and when he had a lodging provided by the Shunamite, he studied to requite it. Curtesies and gifts must not be received of every one, but there must be a choice made, and discretion used. *S. Paul*, because he had a good opinion of the Philippians, received a gift of them, but of no other Church: and *Lydia* intreats, *If ye have judged me to be faithful, come into my house*. We must therefore make choice of those, to whom we must be bound; the Heathen would have not onely *beneficium*, a benefit received, but *judicium* also, he would know from whom; for some are like him the son of *Syrach* speaks of, *That open their mouth like a town cryer, to day they lend, and to morrow they will ask it again*.

2. For getting by *Industry*. 1. A man must be faithful in that he undertakes, when he expects any thing for his pains. *S. John* gives *Gaius* a good Commendation, for dealing faithfully; and of *Jacob* it is said, that he did his service faithfully with all his power; and those that were to partake of the holy things, were to approve their fidelity: this is the first thing. 2. The second is a branch of sobriety, *to be content with ones wages*, as *S. John the Baptist* answered the souldiers; he must not be like him in the Parable, *whose eye was evil*, that was discontented, because he had not more then another labourer. He that repines, and thinks he hath not enough, will be unfaithful in his work, and not go on with it; like those murmuring Israelites, that murmured in the wilderness, and wished they were in Egypt, by the fleshpots again.

3. For getting by *Contracts*. We laid down diverse rules before, concerning the adequation of the price to the value of the thing contracted for. To which we may add some other things considerable in the prizing of things.

1. The need of the thing, for it is not onely the intrinsecal worth, but the need of it also, which makes it valuable; for as *S. Augustine* saith, *unus panis*, one loaf of bread is worth twenty flies, and one field better then a great company of mice, not in respect of their nature by creation, for living creatures are more noble and of more worth then things inanimate, but in regard of the need we have of them; for thus sometimes a good horse is more esteemed, then an unprofitable man, because there is more need of the one, then of the other.

2. To the need they add the use, for if a thing be fit for our purpose, if it be durable, if it have manifold uses, this increases the price.

Now, because the want of things is varied many wayes, therefore the price is varied accordingly. As in regard of the place, thus in the middle of the land, sea fish is dearer, then neer the sea. So in regard of the time, as corn presently before harvest is dearer, because every man is to look to the getting in of his corn; and the longer from harvest, the cheaper it is. So also the scarcity of a thing may increase the price, because there are but few that have it to sell; as also *utentium inopia*, the scarcity of such as use it, when there are but few that will use it, and great pains is taken to make it, this makes the price uncertain.

The need of a thing being uncertain, makes the price uncertain, so that it consists not in *termino indivisibili*, in an indivisible point. And then further, a mans charges which he is at, and the damage he sustains for the getting of it, and his care for the keeping of it, and his labour to polish and trim it, and the danger he passes thorow in attaining it; these are all valuable: but now, what a mans pains is, and what cost he is at, is not easily known. And therefore because this *justitia contractuum*, this justice and equity in bargaining cannot easily be brought under certain rules, because men will take too much liberty for their own gain and profit, we must avoid the extremes, and labour to attain the *medium*, or the mean price, and here it is best *sumere medium utra marior*, to take the mean or middle, with some breadth or latitude; so if a man in bargaining, set himself to come just to the middle point (for the price) though he misse a little, he is not therefore unjust. If he decline the extream, before he attain the *medium*, the point he argues at, till he be better informed, or have learned otherwise, he is not therefore to be censured, as unjust.

This *medium*, is that which they call *justum pretium*, a just price or value, which as I said, admits a latitude, for of this they make three sorts or degrees.

1. *Pium pretium*, an easy rate, as when for publick uses either Civil or Ecclesiastical, we part with a thing at a lower rate, then we could sell it for.

2. *Moderatum*. 2. *Moderatum*, the moderate price, when there is a moderate proportion between the thing and the price, when the thing is worth so much (as we use to say) to a brother.

3. *Rigidum*. 3. *Rigidum*, the rigorous price, when the utmost value is stood upon; as one would sell (as we use to say) to a Jew, and above which if we should go, it were plain injustice. So long as one exceeds not any of these degrees, it cannot be said, he is unjust, but yet the safest course is, to come as near as we can to the *medium*, the middle or mean price,

And for our better direction herein, all circumstances are to be considered, as we see under the Law, when God gave rules for sale of cattle, of lands, houses, unclean beasts, tythes, &c. In all these cases he takes order, that the value of the thing be given for it, and *quintam partem*, a fifth part more for the gain. And before that, under

Gen. 41. 24. the Law of Nature, we see, that when Joseph bought all the lands of the Egyptians, he reserved a fifth part of the increase for Pharaoh, when he gave them seed to

Lev. 25. 16, 14. sow their ground. So also in point of equity, length of time is to be considered in the price; when any land was to be sold, they were to reckon till the year of Jubilee, and according as it was nearer, or further off, so the price was to be lessened, or increased: and thus, according as a thing is more or less durable, or which must seldom or often be renewed, so is the price to be set. As for Merchants, because of the danger and hazard they run, in venturing their goods, and sometimes their lives too, and because their charges are great, &c. therefore a greater proportion of increase by way trade, is to be allowed them, then unto others.

Rules for restitution. 4. For restitution there need no more to be added, then is said before. If any thing be unlawfully gotten, it must of necessity be restored. If it be debt we owe, we must not sleep till it be paid, or if we cannot presently pay it, we must say with him in the Gospel, *Have patience with me*, and get a longer day. If the thing we have be none of ours (though we have strength to keep it) we must not withhold it from the owner. And these are rules to be observed in the getting of wealth.

2. Rules for the use. 2. In the next place, these rules are to be considered which are for the use of it, both for preserving of it, and for laying out.

1. For preserving our estate. 1. For the preserving of it, Solomons rule is, that every man should know his own estate, and the estate of his cattle, &c. and that he should not commit all to the trust of others; for as they say, the Masters eye makes the horse far, and his steps the ground; and he gives a reason in the next verse, *Divitia non sunt affixa*, riches are not for ever, as they will not fly into a mans mouth, so if he look not to them, they will fly away.

And as he must take care himself, so secondly, he must not by superfluous courses diminish them; but remember that rule of Christ, *ἐπιμαρτυροῦμαι ὑμῖν, ὅτι οὐκ ἔστιν οὐδὲν ὡς ἡ φῶς*, but what is necessary, and what there is use of, not with Esau, to sell a birthright for a mess of pottage, he might have taught his belly better manners.

2. For laying it out. 2. For the use in laying out our riches. 1. Concerning our selves: this is Christs rule, *Gather all that is left, that nothing be lost*, there must be nothing wasted. Under the Law, when they came before the Lord, after the third years tithe paid, they were to make proclamation before the Lord among other things, that they had not spent or wasted any part of it upon themselves, or suffered it to perish by evil looking to, &c. The Kites, the Crows, and Vultures have not devoured it; for as one saith, the prodigal mans goods, are laid up in Rocks, and high trees, where none but Vultures and Ravens can come at them. To prevent which waste, God gave the

Deut. 26. 14. Israelites a law, *Bake what you will bake to day, and seeth what you will seeth, and what remaineth, keep till the morning*. As there must be a *Sanctus Bonifacius*, a Saint Getter, so there must be a *Sanctus Servatius*, a Saint Saver: there must be a good Saver, a good Getter, and a good Keeper. If you have *bonum Servatium*, a good Saver, you shall have *bonum Bonifacium*, a good Getter. They are the words of Luther, on those words, *Look what you left of what was baked on the sixth day, lay up for the seventh*. The Rabbins say, that if a man do not gather in *vespere Sabbati*, on the evening of the Sabbath; he shall *esurire in Sabbato*, be hungry on the Sabbath day:

And



And when we have thus done, we must observe that other rule mentioned by Luke 14. 38. Christ, *audite quod dico vobis, quando aedificaveritis super fundamentum, non edificabitis*; a man must sit down and reckon what his estate will reach too, and proportion our layings out accordingly: and then that we observe that rule of the Heathen (implied in that of Christ) that our *condus* be *fortior promus*, and *promus* *debilius condus*, that our layer up be stronger, then our layer out; for if it be weaker, then our estate will go out too fast, and then a man shall not *sufficere rebus suis*, have sufficient for his own affairs, nor shall *res ejus*, his estate, *sufficere sibi*, be sufficient for himself; and then he will break the rules of justice to supply his wants.

2. For that other use in laying out, which concerns others, we see, that a man must judge wisely of the poor; and that some poor are appropriated to us, and that we are in respect of our goods, but *negotiores*, Stewards that must give account of them. We receive all from God, and consequently there is a rent charge, which we must pay out of them, *juxta benedictionem Domini*, as the Lord hath blessed us, and by acknowledging (as before) that there is nothing in us, or our Progenitors, why God should deal so liberally with us, and that therefore we owe an homage to him out of our estate, which we must perform.

We must remember that Charity doth not only seek her own, but giveth to others, and is bountiful; and the Apostle makes an opposition between stealing, and labouring to have wherewith to give to others that need, to shew that the poor must be alwayes in our minde, and that every one must say, I work for them, as well as for my self.

David speaking of the materials for the temple, saith to God, *Quod de manu tua accepimus, damus tibi*, What we have received of thy hand, we do return to thee again: he saith not with Judas, *Ad quid perditio hac?* to what end is this wast. We must give then, and that of the best: God took order, that nothing which was maimed, or blinde, or that had any deformity, should be offered to him: and Solomon exhorts to honour God with our substance, and with the first fruits of all our increase. On the contrary, if a man detain any thing due to God, God calls it a spoiling or robbing of him, and saith, that such are cursed with a Curse. Therefore S. Augustine tells us, that *Dare, & Dabitur*, Give, and it shall be given you, are Brethren.

In particular the rules of giving to the poor.

1. Because, as we shewed formerly, it is a sin not to give, therefore every one must give, except he himself be in extreme necessity; out of which case every man must give somewhat, according to his ability. The reason is given by the Apostle, *Every man shall be accepted according to that which he hath, and not according to that which he hath not*. The Widows two mites are accepted, and she greatly commended by our Saviour: and he that gives a cup of cold water in Christs name, shall not want his reward.

Giving in some cases, and lending in other, are both enjoyed by our Saviour; and we have rules prescribed for the measure. Those Beleevers in the Acts, gave to every one, as they had need, they had respect to the necessity of the party; they were not like the prodigal, of whom the Heathen said, that he fared the worse for his luxury. Alms should be given, *cast virginis*; but they become *cast*, harlots, when they are prostituted without regard to the person. Neither as the Apostle saith, must men to give, that others may have, and themselves want, that others may finde ease, and themselves diseased; like those that have the *passio diabetica*, who can hold nothing, but give promiscuously to any so long as they are able, for by this means, their liberality doth perire liberalitate, perish with liberality.

2. As for the measure, so also for the manner God gives rules; as, that we give freely, God doth not love *compulsionem*, but *liberitatem*; not one that gives of necessity, but a cheerful giver: Charity must not be wrung out of us. As we must not give promiscuously, but use discretion, so we must not search too curiously after the party, nor sit or weigh too much their worthinesse; for as the Heathen said, we must give not *hominis*, to this man; but *humanitati*, to mankind, *aliquid enim est quod est commune*, a fellow feeling compassion is due to nature, and to the Law we must give our approbation.

Prov. 3. 28. 1. Another rule is given by the Wise man, *Say not to thy Neighbour, go and come again, and to morrow I will give thee, when thou hast it by thee: we must give presently, lest we be like him that S. Ambrose reproves, Qui pauperi dabit potum cum acido, panem cum mucidum, who will give the poor his drink when it is sowre, and his bread, when it is musty.*

These are the rules by which we must be guided in giving, and by thus doing, as the Psalmist saith, *a man shall be sure to eat the Labour of his hands. The Lord will keep him in his sicknesse, he will be his Physitian, and his seed shall not want.*

Neither shall he receive onely Corporal blessings, but by this means he shall *abrum- pere peccata, break off his sins.*

For when a man findes his bowels open to the poor, it is a good signe and symptome of Gods mercy and forgiveness to him. When Cornelius gave alms, his talking was neer. Our Saviour saith, *Give alms and all things shall be clean unto you,* speaking of Ceremonial cleanness under the Law: and S. James saith, *this is a part of that moral purity required under the Gospel, for pure religion and undefiled before God, is to visit the fatherlesse and widows in adversity, &c.*

Besides all this, we shall hereby as the Apostle saith, *lay up a good foundation against the time to come,* when we shall be called to give an account of our stewardship; for this is that which will come in *rationem*, to be accounted for at the last day, the relieving or not relieving of Christ in his members: *I was hungry, and ye fed me, or fed me not,* saith Christ. In the Parable of the talents, the Lord asks the unprofitable servant, *why he gave not his money to the exchangers.* S. Ambrose on that place, asks who be those *Trapezite, those money changers?* and he findes at last, that *Pauperes* are *Campsores, the poor be those money changers.* And therefore he saith, If a man be to go into another country, where he shall need money, if he be in danger of thieves and robbers by the way, or if his money will not be current in the place whither he is to go, he goes to the exchanger, delivers him his money, and takes a bill of his hand, which he carries with him, and so he fears neither robbers by the way, who he is sure will not rob him of a piece of paper, nor that he shall want current money in the place he goes to: so saith he, is the case of every man in this life, he is travelling to his heavenly Countrey, and therefore he should do like a Traveller, who will neither load himself with that which may endanger his life, nor will passe for current in the place to which he goes, but will so lay it out here, that he may receive it there.

Now, as Job speaks, *We came naked out of our mothers womb:* and as the Apostle saith, *We brought nothing into this world, and it is certain we can carry nothing out of it,* for if we would, we are sure to be stript of all as we go. *The proud are robbed,* saith the Psalmist, *they have slept their sleep, and when they awake in the morning, they finde nothing in their hands.* And then secondly, if a man could carry any thing in his hand, yet it is not gold and silver that will serve there, it will not be current in an other world. Therefore the best course is, in our passage hence, to make friends of the temporal Mammon, to deliver it here, that we may receive the worth of it there. And this is, as Ambrose speaks, *to be dives in libro sigillato, rich in the sealed book* as Cornelius was, whose alms came *ex munitione*, into Gods book of remembrance.

This is the committing of our wealth here to Christs factors and exchangers, the poor, for whom he himself is surety: *what ye do to them, saith Christ, ye do to me, I will make it good:* he gives us his bill for it, which is the very gospel, the word of God, which cannot fail, wherein he hath promised, that not a cup of cold water, but shall be returned. This is our warrant for delivering here, and receiving it there.

The Heathen man said, that works of mercy do swim out with us, and the Scripture saith, that the just, when they rest from their labours, *opera eorum sequuntur eos, their works shall follow them;* for when as others are like him that dreams of a great dinner, but when awakes, he is hungry: they that are rich in these works shall be surely rewarded, their works shall be accounted to them: to them shall be said, *Come ye blessed of my father, &c.* To conclude, he that follows after righteousness, by just dealing, both in getting and restoring, and after mercy; in using of his wealth, He shall finde life, and righteousness, and honour and glory hereafter in the world to come.

The last thing to be touched is according to the sixth rule, to procure the keeping of this precept in others, the Psalmist makes it a sin, not onely *furare* to steal, but *currere*

*curre cum fure*, to run with a thief; and Solomon saith, *That he that is partner with a thief, destroyeth his own soul*, therefore we must not communicate with others in this sin. And not onely must we observe this in the Negative part, but also in the Affirmative, we must draw others from the breach of the precept, as the Psalmist, who exhorts others *not to trust in oppression and robbery, and if riches increase, that they set not their hearts upon them*. The like doth Solomon, when he saith, *that bread of deceit is sweet to a man, but afterward his mouth is filled with gravel, and therefore he warneth every one, not to let mercy and truth forsake him, so he shall have favour in the sight of God and man*. Thus to avoid this sin of theft both in themselves and others, hath been the practise and endeavour of the Saints in all Ages.

Prov. 29. 24.

Psa. 62. 10.  
Pro. 20. 17.

Prov. 3. 3.

# THE EXPOSITION

OF THE

## Ninth Commandement.

### CHAP. I.

*The words expounded. What is meant by (Non respondebis) in the Original. Addit. about the meaning of the word נִשְׁבַּע respondere. What by (witnesse.) Four witnesses. 1. God. 2. The conscience. 3. Men and Angels. 4. The Creatures. What is meant by (false,) what by (contra, against) what by proximum, Neighbour.) The coherence and dependance of this Commandement. The scope and use of it. 1. In respect of God. 2. Of the Church. 3. Of the Common wealth. 4. Of private persons.*

Exod. 20. 16.

*Thou shalt not bear false witnesse against thy Neighbour.*



Or the exposition of this Commandement we must have recourse to those places of Scripture, where the sin here forbidden is prohibited, and the duties here implied, are commanded, as in the Old Testament, to *Levit. 19. 11, 16, 17. Ye shall not lye one to another: and, Thou shalt not go up and down as a tale bearer among thy people. And, Thou shalt not hate thy brother in thy heart, &c. And to Zach. 8. 16, 17. Speak ye every man the truth to his Neighbour: And, Love no false oath. And in the New Testament, to Marth. 12. 34, 35, 36. Zach. 8. 16, 17. Out of the abundance of the heart the mouth speaketh, for a good man out of the good treasures of his heart bringeth forth good things, &c. and to Ephes. 4. 25. where we have both parts of this Commandement. The Negative, *Cast off lying*; and then in the next words, the Affirmative, *Speak every man the truth to his Neighbour*.*

Levit. 19. 11.  
16. 17.

Zach. 8. 16. 17

Mat. 12. 34.  
35, 36.  
Ephes. 4. 25.

First, to make plain the words, and the meaning of them. This Commandement is not delivered in one word, as some of the others, but consists of divers words, which rendred according to the Hebrew run thus, *Non respondebis testimonium falsum, super vicinum tuum*, thou shalt not answer a false testimony concerning thy Neighbour.

The explication  
of the words.

The



1. What is  
meant by Non  
respondebis,  
the first words.  
Mat. 11. 5.

The words *non respondebis*, thou shalt not answer, must be understood according to the Hebrew phrase; in which, to answer is (to speak) whether there be any question asked, or no. So the Evangelists often begin a story, thus, *Jesus answered and said*, though no man spake to him, nor demanded any thing of him. So that by answering is not meant onely, speaking the truth when it is demanded; but also to speak truth whensoever we speak, though no question be asked of us. For the Hebrew word ענה signifieth generally to speak or utter ones minde, and therefore we finde it used to expresse singing, as in *Exod. 32. 18.* where *Moses* saith he heard *vocem cantantium*, the voice of them that sung, where the same word is used, so that it signifies to speak, either by way of question, or answer, or otherwise.

Annot. of the  
meaning of the  
word ענה re-  
spondere.

Although it be true, the word ענה may signifie generally to speak, and so is often rendered by *answero*, *ἀποκρίνομαι*, and sometimes by *respondeo*; and though all contained under the general signification may be reduced hither, yet it is more probable, that literally and properly in this place the word is strictly taken for answering, because the custome was among the Jews, that the Judges did adjure the witnesses, by the name of God to speak the truth, to which the witnesses made answer? and therefore whereas we read, *Levit. 5. 1.* If a soul sin and hear the voyce of swearing, and be a witnesse, &c. The Hebrew is ושמעה קול אלהים which is rendered by the Greek *ἡκούσας φωνῆς κυρίου*. And hear the voyce of one adjuring, &c. as referring to the adjuration of the Judge, to which the witnesse was to answer. So also guilty persons or such as were accused, were wont *ὑποσχεσθαι*, to be adjured, as we see in the example of Achan adjured by Joshua, and of our Saviour adjured by the High Priest. The form of such adjurations was *δοξάτω τὸ θεόν*, Give glory to God, as in that place of *Josh. and John 9. 24.* or in other words equivalent, *ἀποδοτε τὸν κύριον δόξαν*, Give ye the Lord glory, I adjure thee to speak the truth to me in the name of the Lord, *1 Kings 22. 16.*

Levit. 5. 1.

Jos. 7. 19.  
Mat. 26. 63.

The second  
word Witnesse.

1. God.  
Job 16: 19.  
1 John 5. 7.

The next word is, *witnesse*. Thou shalt not bear false witnesse, &c. which we finde applyed four wayes in Scripture.

1. To the great and chief witnesse, God himself. When *Job* was unjustly accused by his friends, he appeals to this witnesse, *Ecce testis meus est in Caelis*, Behold my witnesse is in heaven; and *S. John* saith, There are three that bear witnesse in heaven, the Father, the Word, and the Spirit, every person in the Deity is a witnesse of the truth, and such witnesses we have of our thoughts, words, and deeds, whether they be good or evil. These are true and faithful witnesses, God is often titled the God of truth, and Christ is called that true and faithful witnesse, yea, truth it self; and the Holy Ghost is *Spiritus veritatis*, the Spirit of truth. These are the witnesses, with whose testimony we must comfort our selves: This must be our comfort, when our praise is not of men, but of God, who onely can judge of the sincerity of our hearts. Wicked men may often be applauded by the wicked, when a good man shall be slighted; but such praise shall not stand a man in stead; it is not the praise of men that makes one praise worthy, nay, it is a great judgement, to be well spoken of and commended by wicked men. *Wo be to you*, saith Christ, when all men shall speak well of you. *Qui laudatur ab hominibus vituperante Deo non salvabitur ab hominibus damnante Deo*, He that is praised by men when God abhors him, shall not be saved by men when God condemns him: He is not a Jew that is one outwardly, but he that is one inwardly, whose praise is not of men, but of God. Therefore the Apostle, when the Corinthians past rash judgement upon him, tels them, *Mihi pro minimo est*, &c. It is a small matter for me to be judged of you, he that judgeth me is the Lord.

Rev. 3. 14.  
John 14. 6.  
John 14. 17.

Rom. 2. ult.

Luke 6. 26.

Rom. 2. 29.

1 Cor. 4. 3.

2 The consci-  
ence.

Rom. 2. 15.

Rom. 2. 18.

2. Now after this great witnesse, in the second place cometh that witnesse which the Apostle speaks of, *Rom. 2. 15.* *Attestante ipsi conscientia*, Their conscience bearing them witnesse: and *Rom. 9. 1.* *I speak the truth in Christ, my conscience also bearing me witnesse*. Of this the Heathen man said that it is *Mille testis*, as a thousand witnesses, because it is the knowledge of our selves, and of our own actions, and therefore he calls him *Miserum*, miserable, *Qui contemnit hunc testem*, that despiseth this witnesse: For he that regards not the testimony of his own conscience, will not make conscience of this Commandement, in bearing false witnesse against his brother; and when men hearken not to the voice of their conscience, it is the beginning of all apostasie both in faith and practice; and therefore the Apostle saith, that the wrath of God is revealed from Heaven against all such as suppress or smother the truth in unrighteousnesse. Now when men have a wicked affection or inclination to any sinful act, and though

though their consciences speak unto them and tell them, this they ought not to do, and they will not hearken unto it, then they detain the truth in unrighteousness, for they suppress and keep down the truth as a prisoner, which would shine forth in their hearts: For as the Heathen man said, the foundation of Gods justice begins here, when he speaks in the hearts and consciences of men, and they will notwithstanding do the contrary, for this moves God to leave them to themselves; and as

s. Paul saith, *to give them over to strong delusions, that they may believe lies.*

2 Thess. 2. 11.

And though this witness be great, yet God is greater than our consciences, as s. Paul and s. John say; and therefore s. Paul saith, that though our hearts acquit us, yet are we not thereby justified: Men do often dream strange things of themselves, and are deceived in their judgement and purposes, for the heart of man (as the Prophet speaks) is deceitful above all things, and therefore when our consciences come to be ript up, *coram magno iudice*, before that great Judge, it will appear, that in many things we have been mistaken, which made s. Paul say, *That though he knew nothing by himself, yet was he not thereby justified,* *id est non per se iustificatus est.* For he that judgeth me (saith he) is the Lord. Therefore we give to Conscience the second place.

1 Cor. 4. 4.

1 John 3. 20.

1 Cor. 4. 4.

3. Because God doth not now speak from heaven, and a mans conscience may be feared, that it will not speak, and when it speaks, it speaks onely to a mans self, and cannot be heard by others: therefore a third witness is requisite, which is, that one man bear witness to another. *Vos estis mihi testes*, saith Joshua to the people, *Ye are my witnesses, that ye have chosen the Lord to serve him,* and they said, *Sumus testes, we are witnesses.* And concerning this kinde of testimony is this Commandement specially given, that the truth may be established by witnesses, concerning which this order was made, that in the mouth of two or three witnesses, every truth should be established; he that is worthy of death must be convicted by two or three witnesses, but at the mouth of one witness he shall not dye. And the hands of the witnesses must be first upon him to put him to death.

Deut. 17. 6, 7.

Mat. 18. 16.

John 8. 17.

2 Cor. 13. 1.

Heb. 10. 28.

Jos. 24. 27.

4 The senseless creatures.

4. Besides all these, there is a fourth witness, viz. the dumb and liveless creature. When Joshua had made a covenant with the people, he took a great stone and pitched it under an Oak, saying, *Behold this stone shall be a witness unto us, &c.* there is the witness of a stone: and the prophet Habakkuk saith, *That the stone in the wall shall cry out, and the beam out of the timber shall answer it, and shall testify against men for their covetousness and oppression;* here is the witness of a piece of wood. s. James saith, *The rust and canker of their gold and silver shall be a witness against the rich men of those times:* Here gold and silver bear witness. All which shew, that because man is unfaithful, therefore recourse must be had to other creatures to be witnesses against him.

Hab. 2. 11.

James 5. 3.

Thus Moses begins his Song, and Esay his prophesie, with *Hear O Heavens, and give ear O Earth, &c.* And the Prophet Micah, his plea with the people, *Hear O mountains the Lords controversie;* and this counsel was taken, either because no men were left who were fit to be Judges of the matter, and therefore he speaks to the mountains; no man was free from prevarication, and therefore none was fit. Or else because this is *testimonium facti*; as when mens actions do testify for or against them, as the rust of their gold and silver, did testify their covetousness in hoarding it up.

Deut. 32. 1.

Esay 1. 2.

Micah. 6. 2.

There is not onely *vox lingue*, a voice or testimony of the tongue, but also, *vox operis*, a voice and testimony of the work: Job saith, *That the wrinkles of his face,* Job 16. 8. *and his leanness, did bear witness against him.* And so there is *Falsum testimonium facti*, a false testimony in fact, as in Hypocrisie; as well as *falsum testimonium dicti*, a false testimony in word. Now of these four witnesses the two former belong to the first table, the two latter to this Commandement.

The third word to be explained is (*False*,) *Thou shalt not bear false witness.* The third word (*False*.)

The word in the Original *אָפֶשֶׁת* hath three significations, whereof the Latine word (*Falsum*) will bear but one, for it signifies, 1. *Falsum*, a falsehood. 2. *Mendacium*, a lie. 3. *Vanum*, a vain thing.

1. *Falsum*, falsehood, is to speak, *aliter quam se res habet*, otherwise then the thing it self is, when *sermo non est adequatus rebus*, when the speech is not agreeable and consonant to the truth of the things.

2. *Mentiri*

Psal. 15. 2.

2. *Mentiri*, to lye, is, (as the common derivation is) *ire contra mentem* to go contrary to our own minde, which is, when a man speaks, *aliter quam ipse sentit*, otherwise then himself thinks, the contrary of which, is that which David requires, to speak the truth from the heart.

Ephes. 5. 4.  
Col. 3. 8.

3. *Vannum*, a vain speech, is such as makes not for the end of speech. Now speech was ordained for two necessary uses; whereof the one concerns the life to come, the other this present life. The first end, is to build men up in faith and piety towards God, the other to maintain justice and charity among men: whatsoever speech therefore conduces not to one of these two ends, is vain, because it is *signum mendax*, a false or lying signe, for it wants the *signatum*, the thing signified. And therefore all *vanitas* foolish talking, and *avaritia*, filthy or unsavoury speech, condemned by the Apostle, are here forbidden, as not conducing to the ends of speech, and therefore are vain and frivolous.

The fourth  
word contra  
against.

The next word is *בְּרִיךְ* in *socium tuum*, which we render (against thy Neighbor) upon which translation many have undertaken to maintain the lawfulness of *Officium mendacium*, an officious lye, because it is not against our neighbour, but for his good; as if one tell a lye to save a mans life or goods: but the words of the Commandement do not infer it: for they may be generally rendred, *super socium*, or *proximum*, about or concerning our neighbour, whether for him or against him. As that place in *Psal. 15. 5.* *עַל-יָדָי*, which our translation renders, *contra innocentem*, against the innocent: And Tremelius, *Pro innocente*, for the innocent, may be better rendred *super innocentem*, concerning the innocent, whether it be for him, or against him.

To lye against our neighbour is apparently unlawful, the very Heathen have condemned it: But the law of God, and Christian charity condemn it, when it is for him, even to help him. It were good in translations, that the interpreter would observe this rule, to let the words stand in as large and broad a sense as they will bear, for so if need be they may be restrained by other places; but if they be rendred in too narrow or strict a sense, as here, *pro* or *contra*, for or against, the ignorant and unstable will take occasion to wrest them, as here to exclude from the prohibition, whatsoever is not against our neighbour. Therefore the words here may be best rendred, (concerning thy neighbour,) which may signifie and include both, (against) & (with) our neighbour. For as the word signifieth (against) so also it signifies (with), and is so rendred in *Genesis 30. 33.* *וַעֲנֵה לִּי בִּי עֲדָרִי* my righteousness shall answer (for me) and so the proposition may have a general sense including both.

The last word  
proximum  
Neighbour.

Lastly, here is (Neighbour) mentioned, to parallel this Commandement with the third, which do herein meet, as it were *ex aequo*, that both prohibit the abuse of the tongue, and differ in regard of the Object, which in the third Commandement is God, in this, our Neighbour. For as there we are forbidden to use our tongue in any way which may be derogatory to God, by the unhallowing of his Name; so here we are forbidden to use it against our neighbour, in any way which may bring damage, or be prejudicial to him.

Thus far for the explication of the words.

The coherence  
and dependance  
of this Com-  
mandement.

For the coherence of this with the foregoing Commandement, and the dependance thereof upon it. Some give this reason. That whereas in the former, all unjust wayes of getting are forbidden, amongst which lying and false speaking is one: For the Heathen man said, *ubi doli laus dicitur, ibi doli dicitur*, Where a lye must be made, let it be made: And where must a lye be made? he answers, *ubi in commodum tuum doli*, When any gain is to be got by it. Therefore to meet with this common practise of men, God restrains all lying and false testimony in this Commandement. And this reason of the dependance hath some shew in it.

Exod. 22. 8.

Others conceive, that as God establisheth authority in the fifth Commandement, for the good of humane society; and in the three next gave order for promiscuous duties, which are common to all, so here in this, if there should be any breach of those three last, whereby men must have recourse to Judges, and make use of their authority, because those in authority must proceed upon evidence and proof by witnesses, Therefore God sets this Commandement in the next place, wherein he takes order for witnesses to speak the truth, and not to give false testimony against any. This seems to have ground from several places of Scripture; for if any should violate the sixth Commandement, the Elders of the City were to examine the matter, and sentence

was



was to bee given upon him, by the testimony of witnesses: So for the seventh: If any man should accuse his Wife, the Elders of the City must judge of the matter, and the father and mother of the woman shall witness of her virginity: And for the eighth, the like order is taken, for goods deposited stolen out of a mans house; if the thief could not be found; the master of the house must be brought before the Judges, to speak whether he put out his hand to the stolen goods. So that we see, for the rectifying of whatsoever is amiss in those three Commandements, this was added. It is not enough to have authority, and Judges, &c. but there must be witnesses to prove matters of fact: And therefore under the Law, God gave special rules both for giving witness, and for receiving the testimony of witnesses.

Deut. 22.

Exod. 22. 8, 9.

Lev. 5. 1, 5.  
Deut. 17. 6, 7.

Others, upon the comparison which the holy Ghost makes between credit or good name; and wealth, preferring that before this; and because that *honestas fama*, an honest report, or good name, is *alterum patrimonium*, another patrimony, therefore they give this reason of the coherence; that because order was taken for other patrimonies in the next before this, therefore here he takes order for the preserving of a good name, which is that *secundum* or *alterum patrimonium*, a second patrimony.

But the second opinion is most probable; to which the best Expositors incline. For the Prophet *Esay* reproving the people for departing from God, by lying, and uttering words of falsehood, adds, that judgement was turned backward, and justice stood afar off, because this was *Germanus effectus*, the proper and natural effect of false witness, to pervert justice and judgement; and therefore it is, that false testimony is abomination to God, For lying lips (saith the Wise-man) are an abomination to the Lord. And therefore God took order, that if a false witness should arise against any man, to testify falsely concerning the breach of any of the other Commandements, the Judges should enquire and punish him with the same punishment, whether pecuniary or corporal, which the party wrongfully accused should have suffered.

Esay 59. 13, 14.

Prov. 12. 22.

Deut. 19. 16, 21.

Now for the scope and purpose of the Lawgiver: in this precept it is four fold.

The scope of this Law.  
1 In respect of God.

1. In respect of himself, his own glory, which is manifested by truth; for in himself God is truth, and his Spirit is the spirit of truth, his Mercy, Justice, and other Attributes are manifested by his truth and fidelity; God therefore would have truth preserved; truth in Religion makes for his glory: Therefore Christ who aimed in all things at the glory of his Father, saith, For this cause he was born, to bear witness of the truth, and so by proportion it is the end for which every man is born; to be a witness to Gods truth: If any shall speak or preach any falsehood or untruth as from God, they dishonour him, and therefore the Apostle saith, that if Christ were not risen from the dead, himself and others who had preached the same, would be found false witnesses against God, by preaching an untruth. And not by truth in matters of Religion, but also in civil judicatures God is honoured by speaking the truth. And therefore when *Achan* was questioned about the theft, *Joshua* sayes, My sonne give glory to God, when hee would have him for to confesse his fault: So that confession of the truth brings glory to God, as well in judicial matters, as in matters of Religion.

John 18. 37.

1 Cor. 15. 15.

Jos. 7. 19.

2. In respect of the Church, saint *Peter* speaks of some, (as he calls them,) *Magistri mendaces*, lying Masters, or false Teachers, who endangered the souls of them that heard them. For, besides the dishonour of Gods Name by false Teachers, there is also a hazard of the peoples soules, by their false Doctrine. *Quis est mendax, nisi qui negat Jesum esse Christum*, (saith Saint *John*?) Who is a liar, but he that denies that *Jesus* is the *CHRIST*? He that affirms any Heretical false Doctrine is a liar, and by his lyes endangers the soules of the people. The preserving of truth then, not onely in regard of Gods glory, but also for the safety and good of the Church, is another end of this Commandement.

2 In respect of the Church.  
2 Pet. 2. 1.

1 John 2. 22.

3. In respect of the Common-wealth, that Justice and Peace might be preserved by witnessing the truth. *Abraham* called the Well which he had digged,

3 In respect of the Common-wealth.  
*Beer Sheba*;

- Beer/sheba, the Well of the Oath, and that he might peaceably enjoy it, gave Abimelech seven Lambs, to witnesse that the Well was his: and that *Cumulus testimonii*, that heap of witnesse, was a heap of stones placed, as a witnesse of the covenant between Jacob and Laban, that they would live at peace, as friends, and allies. So under the Law, all proceedings of justice, were to be established by truth, which must be by the testimony of witnesses; and therefore all publick acts of justice were to be grounded upon the truth of some witnesses. (Save onely in the case of Jealousie.)
4. In respect of every private man, this Commandement is the fence of every mans name and credit, which is of much worth: For a good name fastneth a mans bones, saith the Wiseman: It doth him much good within, and so it doth without also, for it casts a sweet favour, and therefore is compared to a sweet ointment poured forth; and if it come to be prized, it passeth gold and silver, For a good name is rather to be chosen then great riches, and loving favour rather then silver and gold, as Solomon saith. And indeed it is the cause of both, especially of the latter; for a good name or credit brings favour, and withall riches. Gamaliel being a man of note, and of credit, all gave ear to him. Men will go to Physicians that are well esteemed, for their advice; and a cunning Lawyer shall bee sure of many Clyents, and a good Tutor of many Scholars: And most customers will resort to such as have most credit, and the best report.

## C H A P. II.

*The necessity of a good name. The sinne forbidden in general. Wherein. 1. The root of it. 2. The Suppuration or rankling of it inwardly, by false surmises and suspicions. 3. The fitting of the soyl, by readinesse to hear false reports. 4. The watering of the soyl, by busying our selves in other mens affairs.*

*The necessity of a good name.*

Matth. 5. 16.

**N**OW for an entrance into that which follows; it will be needful to shew the necessity and use of a good name and credit among men. Though in respect of Gods judgement of us (by which we must stand or fall) it matters not much what men think of us; yet there is an injunction laid upon every man, to *Let his light shine before men, that they may see his good works, and glorifie his Father which is in Heaven.* It is a duty of every man to do what good he can to others: now there is little or no good to be done by that man that hath an evil report; so that there is *duplex necessitas*, a double necessity laid upon every one; he must have *bonam conscientiam propter se*, a good conscience for himself, and *bonam famam propter alios*, a good name for others, as *s. Augustine* saith.

2 Cor. 6. 8.  
Phil. 4. 8.

And therefore howsoever in respect of God, and our duty to him, setting *scandalum vite*, and *scandalum justitie* aside, we must stand resolved, as the Apostle was, to go through good report and bad report in doing our duty, thereby to do good to others; yet if with *bona fama*, and *bona conscientia*, whatsoever things are true, whatsoever things are honest, whatsoever things are just, a man can joyn *bona fortuna*, whatsoever things are of good report, this is the best course and the best way to be taken, to do good both to our selves and others; and little use will be made of a mans gifts without it.

2 Cor. 6. 8.

It is true, a man must regard the testimony of God, and his approbation before the testimony of his own conscience, and the testimony of his conscience, before the testimony of men; he must say with the Philosopher, *Malo viri boni famam, quam conscientiam perdere*, I had rather lose the name and report of a good man among men, then hazard the losse of my conscience; but yet where all these can meet together, a man should desire them all, because by this means his gifts will be useful, for the enlarging the Kingdom of Christ, and edifying of his Church; and therefore the care of the Apostles was, though they were counted deceivers, yet they were true, and would give no occasion of offence; and the reason is given, that their ministry might not be blamed, and to by that means they should be the lesse able to do good.

Besides, in regard of a mans owne self: A good name should ever bee care-

carefully regarded, because whilst a man hath it, hee will bee the more wary and circumspect over his wayes, that so hee may keepe it: Whereas when it is lost, he puts on that *frontem meretricium*, spoken of by the Prophet; a Whores forehead, and like the deaf Adder stops his ear against all admonition.

In all these respects and considerations therefore, it is a sin for a man to neglect his good name. The Heathen man so esteemed of it, that he said, *Excepto probro, reliqua omnia maledicta nihil existimo*, Except slander and reproach (which reflected upon his good name) he would endure all other railings; for the wound made by a slander will hardly bee so healed but that some scar will remain. For in this case, he that is slandered is disabled from doing that good which otherwise he might; good men will be suspicious of him, and evil men will never speak well of him, and therefore every man should be very careful of his good name.

We proceed now to the offence it self, or the sin here forbidden, (*False witnessing*.) And this our Saviour tells us, proceeds from the heart, For Out of the heart proceed evil thoughts, &c. and among other things, *False witness*, and *foolish speaking*. So that the root of this sinne is in the heart, where there is (as we shewed in the former Commandements) a natural inclination, *Grassari ad famam*, to rob a man of his good name, thinking thereby to be better thought of our selves, and by casting dirt upon other mens faces; to make our own seem the fairer.

But in the next place, when men come to that which *Esay* speaks of, to dig deep, to hide their counsel; or with those in *Jeremy*, To consult and devise devices against their neighbour, how they may smite him with the tongue, and slander him so that none may credit him, this goes further; for this is *Suppuratio*, the rankling of it inwardly. To this we refer those evil surmisings mentioned by the Apostle, *Vanitas vanitatis*, Light suspicions, which are upon little or no ground. These wee handled before in the sixth Commandement as occasions of unjust anger, and by consequence of murder: But here wee speak of them, as they are hurtful or prejudiciall to another mans fame, or credit.

And from this saint *Iames* saith, that men proceed further, viz. From groundlesse suspicions and surmises, to take upon them the office of the Law-giver, viz. To judge and condemne: And not onely to give wrong judgement upon their brother, but to judge before the time, as saint *Paul* saith, and so they judge too hastily. And not onely to judge of some outward actions, from which no necessary conclusion can bee drawn, but also of secret and inward thoughts, and of matters doubtful, which might be well interpreted and taken in a good sense; as we see the Jewes did with Christ, and *Iohn Baptist*: Of whom the one, for not eating, but abstaining, was said to have a melancholy Devil; and the other, who came eating and drinking, was accounted a wine-bibber, a friend of Publicans and Sinners. And thus, whereas some outward things may be done to good or bad ends, they judge hastily *De rebus seriis*, of the most weighty matters, not regarding, *præcedentia*, or *consequentia*, what went before, or follows after; with other circumstances which may often vary the nature of outward actions.

Now this *testis repentinus*, this sudden witnesse, *nunquam vere judicat*, never gives a true verdict; as we see in those Barbarians, who no sooner saw the Viper cleave to *Pauls* hand, but they concluded, that he was a murderer. Thus men give sudden judgement: whereas they ought as the Apostle speaks, *With meeknesse to instruct them; waiting, if God at any time will give them repentance*. And whereas they should keepe to the Apostles rule, That some mens sinnes are open beforehand, going before to judgement, and some follow after: men give judgement presently without distinction. No sooner is a Viper seen upon the hand, but they passe the verdict.

And whereas God takes order, that *Ubi malum contingit, ibi moriatur*, that private faults should bee privately buried: Contrary to this, men discover the secret sinnes of others, whereby they become slanderers, though they



Prov. 11. 13 they speak the truth. The Wiseman condemns him that revealeth secrets; and it was the fitt aggravation of Chams sin, to tell his brethren of his Fathers nakednesse. Whereas Joseph being a just man, and finding that Mary was with childe, supposing it might be by one with whom she was pre-contracted, would not *scandalum*, *scandalum* *scandalum*, make her a publick example, but was minded to put her away privily.

Neither do some onely discover the private faults of their brethren, but amplifie them, and make them greater then they are, as he that brought news to David, That  
2 Sam. 13. 30. Absalom had slain all the Kings sons, there was not one of them left, when onely Ammon was slain. Thus the common rumour goes, when but one is killed, that all are killed. And beyond all these, when they have once spoken of a fault, they never leave it, but go over it again, and so as Solomon observes, By repeating a matter they separate very friends; when the wound seems to be whole, and repentance made, yet they will *reficere cicatricem*, rub over the wound again, and make it bleed afresh. These are some degrees of an affection or appetite that lusts after envy, especially that of judging the worst in doubtful matters: for if one will reason, as Shemei did against David, that because Joab and Abner were bloody men, and adhered to David, therefore David was a man of blood; and so will proceed *ex dubiis*, upon doubtful and uncertain grounds, it will open a window to all other degrees of the sin here forbidden.

3. In the third place we proceed (as in the former Commandement) to *subactum solum*, the fitting and preparing of the soyl for the seeds of this sin; and this is, when there is, *pruritus aurium*, the itching of the ears; or as the Wiseman speaks, a willing hearer, or one that gives ear to a naughty tongue: For, as we say, if there were no receivers, there would be no thieves: so if there were no itching ears that itched after the nakednesse of others, there would be no Chams to tell them of it. And the Psalmist among the notes of a good man, gives not only, that he will not slander nor backbite another, but also that he will not take up, or receive a false report against his neighbour. For if a man do but *Vultum contrahere*, draw his Forehead together, and shake off the slanderer, it is certain he will not return again. *Discet non libenter dicere, cum didicit non libenter alios audire*, he will learn not to be forward to speak, when he perceives others unwilling to hear, as S. Augustine saith.

In some men, there is first a delight to hear of mens imperfections, and secondly, a credulity or readinesse to believe, as we see in Potiphar. No sooner was the word out of his Wives mouth, but presently Joseph was clapt up in prison; she was believed without examination: Whereas the righteous are like to Gedaliah in Jeremy, as S. Augustine saith, who when Jonathan told him that Ismael would slay him, he would not believe him, because he would not suspect any such thing by him. They are not credulous; and will not easily admit a tale-bearer, nor *indulgere*, give regard to him by believing what he saith, or concluding it to be true, or by any gesture shew respect to him, without due proof and examination of the matter.

4. In the fourth place followes, *Irrigatio soli*, the watering of the soyl being thus prepared, and this is, when men do *indiscretum*, busie themselves in anothers Dilectio. This curious searching after faults in others, is the note of an Hypocrite, as our Saviour shews. Thou Hypocrite, *Cur aspicias?* why spiest thou a mote in thy brothers eye? not *cur vides?* why seest thou? it is *videtur*, to espie, not *videtur*, to look or see other mens faults, to enquire after them what they say or do, which makes men breakers of this Commandement. This arises partly from idlenesse, as the Apostle shews (of which we spoke formerly) for when men begin to be idle, they become tatlers, and busie-bodies, going about from house to house. This is an affection not becoming a discreet man.

A perfect resemblance of this vice we have in Abimeaz, who was so earnest to carry the news to David, that many would not have sued so earnestly for the best  
2 Sam. 18. 19. Office in all Iury, as he did to carry tydings. It is noted as the vice the Athenians were infected with, they minded nothing in the world but to listen after tydings. Surely by this means, when men look onely outwardly what others do, they shew either a neglect of themselves, or they fall in *invidiosum spectaculum*, into a pleasing dotage upon themselves: for as S. Ierome saith, *Qui sua non ornant, aliena carpunt*; they that are carelesse of themselves, are alwayes observing other mens carriage; they are still noting other mens practises. They are ready to ask questions concerning others; as Saint Peter did concerning Saint John, What shall this  
man

man do? to whom Christ answers, *What is that to thee? follow thou me.* Peter had a desire to know, what John should do; but Christ reproves this pragmatistical humour in him, and bids him look to himself, and keep within his own Diocese. Thus every one must, as the Apostle exhorts, *negocium tuum, do his own business*, he must search into his own actions, and then he shall have little leisure to look after other mens. And for the remedy of this, let him remember that of the Heathen, *Qui confidit virtuti suae, non invidet alienae*, he that is confident of his own vertue, will never envy another mans. And thus we see, how this sin riseth first in the heart, and rankles there, and what it is, which fits the soyl for it, and waters it to make it fertile: we come now to the outward act.

## C H A P. III.

*The outward act, of which two branches. 1. False words. 2. Idle and vain words. Of false speaking in general; this is two fold. 1. In judgement. 2. Out of judgement. In judgement, by false witness. Of lies in general. Six persons in every judgement, who may be guilty of false witnessing. 1. The Judge. 1. By cherishing Law suits. 2. By deferring justice. 3. If his judgement be, 1. usurped, 2. rash, 3. perverse. 2. The Register by making false records. 3. The Accuser, 1. By accusing falsely, 2. upon uncertain grounds. 3. by prevaricating. 4. The Defendant, 1. by not confessing the truth, 2. by appealing without cause, 3. by not submitting to the sentence. 5. The Witness. 1. by not declaring all the truth, when he is lawfully called. 2. by not delivering the innocent, though he be not called, 3. by delivering the wicked by false testimony. 6. The Advocate, 1. by undertaking an evil cause, 2. by perverting the Law. Of giving false testimony in Elections.*

**T**HE ACT of this sin consists specially in words, which are, as our Saviour speaks, *the outward according to the treasure of our hearts.* Now there is not onely an evil treasure of the heart, out of which a man brings forth evil things, but also an idle treasure, out of which a man brings forth idle things, viz. idle words, for which a man must give an account.

Under these two heads we may comprehend the branches of this sin, which may admit this division, of 1. *false words*, and 2. *vain or idle words*.

1. False words are, either when our words disagree from the truth and essence of things, or when they disagree from our own minde. And both may be considered, either as they concern our selves, or our brethren; for whatsoever speech is either prejudicial to our selves, or our neighbour, is condemned, as against the rule of charity. And though it be neither hurtful to us, nor to our brethren, yet if it contain falshood, it is against the truth of God, and therein we are, as the Apostle speaks, *found false witnesses against God.*

False doctrine is here included, as opposite to true doctrine, but not as it is in the third Commandment; for there it is forbidden, as contrary to Gods glory, here, as hurtful to our brethren, and their spiritual good. We must not adde to his word, nor take from it, nor change it, by making any other way of salvation, as those false teachers did among the Galatians, that preached another gospel, which, as the Apostle saith, *is to preach alium Iesum*, another Iesus. This was toucht before, and therefore we shall say the lesse now. Onely this we adde, that it is a good rule given by *S. Basil*; not onely *νικησι ψευδαι*, but also *νικησι εσθραι*, not onely *all lies and falshoods*, but also *all turnings and wrestings* of Scripture are condemned, as among others, he specially instances in one, viz. the making of the literal sence typical, or turning the Scripture into allegories, and from thence inferring doctrines which the Holy Ghost never intended. This gives occasion to all Heresies, when men choose what opinions, they themselves please, and make the Scripture a nose of wax to patronize them. As to make Adam the reasonable part of the soul, and Eve the sensual, and thereupon to infer this as a positive doctrine, That if reason command sence, we shall avoid the temptation of the serpent; but if the sensual part prevail against reason, we shall be overcome by the Tempter, as Adam was by hearkning to Eve; this is to pervert the Scripture: we may indeed allude to such things in Scripture, as the Apostle doth to

*Sarah.*

Sarah and Hagar; but to say, this or that is meant by such texts, is to make the Scripture like a Welch mans hose, or *Cothurnum*, a buskin, that will serve either leg, and makes all Religion uncertain. *Ezekiel* makes it an opprobrie to God, to say, *In obscuris scripsi vobis, I have written to you in dark or doubtful speeches*; but by this means all is made doubtful, so that people shall be doubtful what to hold in any point.

False speaking  
1 In judgment.  
2 Out of judgement.  
Prov. 19. 5.

We come now to false speaking in particular, and here we must consider, 1. false testimony which is given in judgement: and 2. falshood uttered out of judgement.

This distinction is intimated by *Solomon*, *Proverbs* 19. 5. where he saith, *A false witnesse shall not be unpunished, and he that speaketh lies shall not escape*: where we see, he make this division, that some are false witnesses, viz. such as speak falshood from judgement; and others speak lies at other times, that is out of judgement; and the very same we finde by him repeated in the ninth verse. The same may be inferd in the words of this Commandment; for when it is said, *Thou shalt not bear false witness against thy neighbour*, that is in judgement: this implies, that there may be also *falsum testimonium*, false witnesse that is not *contra proximum*, against our Neighbour.

Of lyes in general.  
John 8. 44.

Before we speak of these in particular, we shall onely say this briefly in general, concernig all lyes, That all lyes are from the Devil, *who was a lyar from the beginning*; for the first word that ever he spake was a lye; those then that utter lyes belong to him. The Psalmist makes it the proper mark of wicked men, whom he describes by this, *they speak lies from the very womb*. And that this is no small sin, appears by that fearful threatening against lyars, *Perdes omnes, qui loquuntur mendacia, thou shalt destroy all those that speak lies*. All lyes, whether they concern our selves, our Neighbours, or none, make us false witnesses to God. And therefore we finde in the *Revel.* that in the place of torment shall be *omnes qui faciunt, every one that loveth or maketh a lye*, he that either loves to hear it, or that speak it, so that lies are condemned, both actively and passively, if we make them, or love to hear them.

Revel. 22. 15.

Of false speaking in judgement  
Prov. 25. 18.

Come we now to him that speaks false in judgement. And for this false witnesse, *Solomon* gives us a good comparifor, for he saith, *A man that beareth false witnesse, is a hammer, a sword, and a sharp arrow*. Now thus he is compared, partly because his face is hardened, so that he blushes at nothing, be it never so false; for having once lost his credit, he comes to have *frontem meretricium*, as the Prophet speaks, *a whores forehead*, and being known to the one party, viz. to him that hired him, to be a Knave, he grows impudent, and testifies any thing, and so strikes like a hammer, or a sword, or whatsoever doth wound the deepest, he sticks at no mischief he can do to the party against whom he speaks: and partly, because that as *S. Bernard* speaks, there are three parties, who are smitten by him at once, by one and the same tongue.

A false witness  
1. A hammer

1. *Judici est Malleus*, He is a hammer or maul to the Judge, whose judgement and understanding he perverts, so that like a man astonisht by a blow on the head, he knows not how to determine aright.

2. A sword.

2. To the party that hired him, he is *gladius*, a sword; for, though he speak for him, yet he is a sword to destroy his soul. He makes him believe, that by his purse he hath prevailed against the truth, and having done so once, he may do so at other times, and so he confirms him in this evil course.

3. An Arrow.

3. He is a sharp arrow to him against whom he witnesseth, though he hath the least harm, if he can bear it with patience; for his false testimonie is like an arrow that sticks in him, it wounds him, either in his goods, or life, or at least his good name is blemisht by it.

Deut. 19. 16.

Now this bearing of false witnesse, is not to be referred to the witnesse alone, but it takes hold of all those persons that have to do in judgement, either as parties, or others that act in it. The Accuser is called a witnesse, *If a false witnesse rise up against any man, &c.* and so by like reason, may also the Defendant, *reus*, the party accused, be called a false witnesse. The Actor, or Accuser by an untrue accusation, and the other by an untrue defence, may bear false witnesse. And so may the Judge, by a wrong determination: and the Notary or Register, by recording the sentence, otherwise then it is pronounced, or by leaving out, or inserting any thing into it: And so may the Advocate, by pleading for a bad cause; for in every judgement there are these six. 1. The Judge. 2. The Register. 3. The Plaintiff. 4. The Defendant. 5. The Witnesse. And 6. the Advocate.

In every judgement are.  
1. The Judge.

1. The Judge: it is not perilous on his side, if he give wrong judgement. He had



had need be a man of wisdom; for it is said, that *judicium est Domini* the judgement is Gods; and therefore whosoever he be, that being a judge giveth a wrong sentence, *facit Deum mendacem*, he maketh God to speak a lie: and whosoever induceth a judge by false witnesse, or otherwise, to give false judgement, he perverts the course of nature, and as much as in him lies, changes God into the Devil.

2. For the Notary or Register, he is guilty by making false records, or decrees. *Artaxerxes* Notaries could finde a decree upon search, that Jerusalem had of old time been a rebellious city, and had made insurrection against Kings, which were false records; for when *Darius* a good king came to reign, they could finde in the Palace, in the house of the Rowls, where the treasures were laid up in Babylon, that they were so far from rebelling against those, to whom they were subject, that they would not attempt, so much as to build the Temple, without *Cyrus* his decree.

3. For the Plantiffe or Accuser, there was order taken under the Law, that he must utter, what he hath seen or known, not any thing false or uncertain, and if he do not utter it, he must bear his iniquity. He must not accuse any falsely, as *Potiphar* wife did *Joseph*, that he would have layen with her; or as *Haman* did the Jews, that they observed not the Kings Laws; or as *Ziba* did *Mephiboseth*, of aspiring to the kingdom; nor out of malice, though the thing be true, as they did *Daniel*, for praying thrice a day.

4. For the Defendant, he must confesse what he hath done, being required in due form of Law, before lawful Authority. *Achan* confessed all to *Joshua*.

5. For the Advocates, They must follow, as the Law saith, that which is altogether just; it is spoken not onely of Judges, but also of Officers. Now those Officers were *causarum cognitores*, knowers and followers of causes, such as Attorneys Counsellors, &c. they must not undertake the patronage of an evil cause, nor encourage their Clyent, when his cause is bad, they must inform him aright what to do, not misinform the Judge, nor wrest the Law, nor respect persons, nor protract causes, nor extort bribes, and draw from their Clyents, more then their usual and lawful Fees.

6. Lastly for Witnesses, God took order, that if any did accuse another, and did testify a false matter, look what penalty the other should have undergone, if he had been guilty, the same should be inflicted upon him, if the thing proved false. Thus ought the judgement seat to be established on every side.

To go over these more particularly.

1. For the Judge. He may be guilty of the breach of this Commandment diverse wayes.

1. By cherishing Law suits, whereby untruth is uttered in the judgement seat. The Apostle said, that it is *inimicum*, a fault for brethren to go to Law one with another, meaning it was a fault in those that begun, not in those that are *inimici*, constrained to answer, therefore it must necessarily follow, that it is a fault in a Judge, to encourage men to go to Law. There must be untruth either in the Plantiffe or Defendant, for there cannot be truth on both sides; and if the Judge shall encourage men to go to law, there must needs be much untruth spoken at the judgement seat, which is highly derogatory to God, (as the confession of truth is for his glory.) Therefore *S. Pauls* advice is, that Law suits should be diminished and lessened, as much as may be, and that there should be no suit, but when there is *litigium*, or *controversia*, a defraudation, or hurt, or wrong done that cannot be borne. The cherishing therefore of Law suits by a Prince or a Judge, is the way to open a wide window to breaking of this Commandment.

And therefore to prevent this mischief, which is a judgement upon this land, now since the Reformation, it were good that some order were taken herein: as,

1. That there might be *Seniores*, Examiners and Inquisitors of all causes, as there were in Greece, such as were to approve or allow of quarrels and suits, and to judge whether they were fit to be prosecuted or no.

2. Or else as they had in Rome, that men should contend *ex sacramento*, each man should lay down his pawn when he went to law, in *manum Pontificis ad sacros usus*, in the hands of the High Priest for sacred uses, and if his cause or quarrel proved not good, it was to go to the repairing or adorning of the Temple.

If some such courses be not taken, Law cases will multiply, there will be *inimicum*, a fault. The judgement seat was erected by God, that hard and difficult cases onely should be brought thither, and not for every trivial matter. But we see the contrary:

Deut. 1. 17.

3. The Register  
Ezra 4. 19.

Ezra 6. 2.

3. The Plantiffe  
Levit. 5. 1.  
Gen. 39. 7.  
Ezra. 3. 8.  
1 Sam. 13. 3.  
Daniel 6. 13.4. The Defendant.  
Joh. 7. 19, 20.  
5. The Advocate.  
Deut. 16. 20.6. The Witnesses.  
Deut. 19.The Judge of  
sends, 1. by  
obeying law  
suits.  
1 Cor 6. 7.Deut. 1. 17.  
Exod. 18. 27.

to say that the matters now usually brought before the Judges, are matters of difficulty, were absurd and untrue.

2. By delaying justice. 2. The Judge may offend by delaying justice; he ought to give quick dispatch, to delay justice is injustice; therefore *Moses* though he were very able for dispatch, being excellent in knowledge, yet that causes might be the sooner ended, he appoints more Judges, as his father in law counselled him. *Jethro* thought it absurd, that the people waited, and their causes depended from morning till night. How absurd then is it for causes to depend from year to year? *This that thou doest is not well*, said *Jethro*, that the people should wait thus, and verse 23. he tells him, if this which he advises be done, the people might go home quickly. This would be the benefit of quick dispatch. As multitude of suits, are causes of much falsehood, and false witness; so also is the long depending of suits, by non-suits, dilatory pleas, and other shifts, to delay justice.

How the judge may be guilty. 3. The Judge may offend, if his judgement be, as we shewed before in the fifth Commandment, 1. *Usurpatum*, usurped. 2. or *Temerarium*, rash and hasty, or 3. *Perversum*, perverse and wrong.

1. Judgement is usurped, if he give judgement in a cause of which he hath no cognizance, or upon one, over whom he hath no jurisdiction. To such may be said, what the Apostle saith in another case, *who art thou that judgest another mans servant? to his own Master he stands or falls.*

2. His judgement is rash, either when it is suddenly given in a hard case, or before both parties be heard. It was a blemish in *David*, by a rash judgement to give away *Mephiboseths* lands to *Ziba*, and after with much ado, to let him have the one half, and *Ziba* the other. By the Law both parties were to meet before the Lord, before any thing was determined: and that Heathen Judge said, *It was not the custom of the Romans to condemn any, before he have his accusers brought face to face, and be heard speak for himself.* *Solomon* gives the reason, *He that is first in his own cause seems just, but his neighbour cometh and searcheth him.* Therefore this is one step to rash judgement, to give credit to the party that speaks first; by this means *Ziba* so far prevailed, that though *Mephiboseth* prove all the lands to be his, yet he must be content with one half.

3. He ought not to give perverse judgement, but must say, *All the words of my mouth are righteousness, there is nothing froward or perverse in them.* The Law is expressive, *Thou shalt not pervert judgement.* Now judgement may be perverted, either when the wicked is absolved, or accounted just, or the just is condemned and accounted wicked, both which, *Solomon* saith, are abomination. The words translated according to the original are, *He that justifies the unjust, or unjustifies the just, &c.* because it is all one in case of justice, to affirm a thing to be, and to make it so. He must not in some cases, release the guilty upon any pretence; under the Law, no satisfaction was to be taken for the life of a murderer, but he must die; for blood cannot be cleansed, but by blood: when God therefore appoints the punishment, it is not in the power of the Magistrate to remit it, yet in some cases it is left to his Arbitrement; but with two conditions: 1. That it be expedient, or not against the good of the Common-wealth. 2. That the party wronged be content with it.

4. For the Notaries or Registers. The Prophet saith, *That as some decree wicked decrees*, that is the Judges; so there are some that write grievous things, which may be applied to Registers, and a woe is denounced against both; for the Register many times, makes the record more grievous then the decree, which if it go not exactly, according to the sentence pronounced, it is a false record. And to such as do thus, it may be said, *Quando justitia revertitur ad judicium*, when righteousness shall return to judgement, when Christ the true righteousness shall come to judgement, they shall answer for it.

How the Accuser may be guilty. 3. For the Accuser, he may be guilty of the breach of this Commandment three ways:

1. *Calumniando*, by slandering, when he brings a false Accusation, as *Haman*, who slandered the Jews, that they were not observers of the Kings Laws, upon which false accusation, the King gave *temerarium judicium*, rash judgement against the Jewes.

2. When he accuses any upon uncertain grounds, as those that accused *S. Paul*, and allcadg

alleged sundry things against him, which they could not prove; and yet he was still detained prisoner, till further proof could be made.

3. By prevaricating; *prevaricando*; which there is collusion used in pleading, so that he which accuses pleads faintly against another, being reconciled to him under hand. It is a Metaphore taken from those that were (*vari*) such as had crooked legs, bending inward towards the knees, the feet being far asunder; who by wearing long garments down to their feet (as was the use of old in some Common-wealths) might easily deceive those that looked upon them; the garment covering their deformity, as if their knees had been as far asunder, as their feet. Hence those that did contend, and strive together in publick, and yet were friends privily, were called *prevaricatores*, prevaricators; thus when a man seems to accuse, and yet is friends with him whom he accuses, he prevaricates, and is a meere mockery of the place of judgement. And as the Plaintiff himself, so he that is *Advocatus Actoris*, the Advocate for the Plaintiff, is guilty in like manner of prevarication, when he betrays the cause of the party whom he represents, by weak proofs and grounds. We read in *Ezra*, that there were Counsellors about *Artaxerxes*, that made shew of such as would advise him for the publick good; whereas they had bin hyred and bribed against the Jews, by their enemies, to hinder the building of the Temple, which was not for the good of *Artaxerxes*; and so he that is to represent another, and is to advise for his good, and yet is corrupted to do the contrary, is justly to be blamed for prevaricating.

4. For the Defendant, or the party accused, he may be guilty three wayes.

1. It being demanded or required to answer in due form of law: he use excuses, or tergiversation to avoid the matter objected against him; though it be true, or which is as old, if he seek to excuse himself by accusing others; This was *Adams* fault *tergiversari*, to use tergiversation. The question was, whether he had eaten or no, he makes no direct answer, but layes the fault upon the Woman: *The woman which thou gavest me, she gave me of the fruit, &c.* *Job* therefore makes it part of his righteousness, that he had not hid his sin, as *Adam* did, concealing iniquity in his bosom. Being lawfully commanded therefore to answer, in matters where there is publick fame and probable ground precedent, we must answer, for we must not adde one evil to another; to be evil is evil, and to seem good when a man is evil, is evil also: and therefore he that being evil would seem good, by denying the truth, addes one evil to another.

But yet a man is not bound to accuse himself, when he is not lawfully proceeded against, nor before a competent Judge: when the High Priest interrogated Christ concerning his doctrine, he bids him ask those that heard him. If any could accuse him, let him come forth, but he would not accuse himself: and when *Pilate* asked him some questions, he would give him no answer, or no direct answer, because his questions proceeded not *ex publica infamia*, nor *ex semiplena probatione*, upon publick fame, nor upon probable grounds, but were to make him accuse himself: in such cases a man may not answer. And again in some cases, if there be two things in the accusation, and both true, he may answer to the one, and occultare partem veritatis; hide or conceal the other part, as *S. Paul* did when he was accused, for perceiving that part were Sadduces, who denied the resurrection, and part Pharisees, who held the resurrection, he cryed out, that he was a Pharisee, and held the resurrection, and for that was questioned, which was true, for that was one thing for which he was called in question; but it was not that alone. So if a man have diverse wayes to defend himself, he may choose which he will; as he that hath diverse weapons, may use which he will for his own defence. But if according to due form of Law he be proceeded against, he must answer as *Achan* did, when *Joshua* urged him to confesse the truth.

2. Whereas the benefit of appeal is granted, for a remedy of those that are oppressed, if any shall use appeals meerly to protract the cause, and avoid a just sentence; this is a second fault in the Defendant; for this is to delay justice, contrary to *Jethro's* advise, who would not have people wait long for justice, but to be dispatcht, that they might go home to their place in peace.

3. The Defendant offends, if when sentence is given, he do not submit to it; for, *Qui resistit, Dei ordinationi resistit*, he that resisteth, resisteth the ordinance of God.

*Ezra 4. 9.*

*How the Defendant is guilty of the breach of this Commandment.*  
*Psalm 141. 4.*  
*Gen. 3.*

*Job 31. 33.*

*John 19. 9.*

*John 18. 20, 21.*

*Acts 23. 6.*

*Josh. 7. 19.*

*Ex. 18. 22. 23.*

*Rom 13. 2.*



How the witness breaks this commandment.  
Levit. 5. 1.

5. For the witness, he may likewise be guilty diverse wayes. 1. If being lawfully required by a Superiour, demanding his testimony, and asking him nothing that is impertinent to the matter in question, if he do not declare all that he knows; for the Law is expresse, that a witness, if he doe not utter what he hath seen and known shall bear his iniquity.

2. Though one be not required by a Superiour, yet if it be to deliver an innocent man in danger, he is bound to bear witness, and he sins if he be silent. Solomon makes it no small sin not to give testimony, for the preservation of an innocent person. *pro. 24. 11, 12* If thou forbear to deliver them that are drawn to death, and those that are ready to be slain; if thou sayest, behold I knew it not, death shall not be that possidereth the heart consider, and shall not be render to every one according to his works. But out of these cases, if one not be called to witness by a Superiour, or if an innocent person be not endangered by his silence, and if he be not examined about other things which belong not to the matter in question, he is not bound to answer.

3. Besides these, Solomon intimates another way, whereby a witness may offend, when he bears false witness to deliver the wicked; for though hand joyned hand, yet shall not the wicked escape unpunished. The Greeks have a Proverb, *Da mihi manum iurandum*, lend me an oath. This lending an oath is that which Solomon calls, a joyning of hand in hand, and he saith plainly, that though they may escape the hands of men, yet shall they not escape unpunished; that is, God will be sure to punish them.

How the Advocate offends.  
*Exod. 23. 1, 3.* 6. Sixtly and lastly, for the Advocate, he may offend two wayes. 1. If he undertake an evil cause, knowing it so to be. This is a great sin. God saith (having first prohibited any to raile a false report) *Put not thy hand unto the wicked, to be an unrighteous witness*: now he that pleads for a bad cause, puts his hand to the wicked. And in the third verse, its added, *Thou shalt not countenance a poor man in his cause*, viz. if his cause be bad. If a man might plead for any in a bad cause, surely it might be for a poor man, but even for a poor man he must not. *Ishu* said to *Iehosaphat*, *Wilt thou help the wicked, and love them that hate the Lord?* therefore is wrath upon thee from the Lord. And the Apostle saith, that not onely the doers of evil things are worthy of death, but also *evangelium* witnesses, they that take pleasure in them, or consent to them, such are they that plead for them, they give their places; as we use to do, at congregations in the Universitie. Greeks used the same words; and gave their suffrages, by *Assensu*, it pleaseth me; and therefore whosoever pleads for the wicked, cryes *Assensu*, I am pleased with it, he helps him, and is partaker of his sin with him.

2. Another way is by the Wise man, when a man for defence of a cause in difference, though it be good, perverts the Law, or receives a bribe. *The wicked* (saith he) *takes a gift out of the bosome to wrest the wayes of judgement*. As it is evil to joyn with the wicked to help an evil cause (for he that saith to the wicked, thou art just, him shall the people curse) so to bolster any cause by wrong means, and thereby to pervert the course of judgement, is wicked.

Of giving false testimony in Elections.  
And because judgement is not onely *in iudicio*, on the bench, but also *in electione*, in the place of consultation, therefore false witness or testimony must not be given in elections, or in choice of men to places or preferments, for there ought to be justice and truth in both, and he that gives his voice for one unworthy, bears false witness, and goes against justice and truth; for justice, as the Philosopher defines it well, is *rectitudo in affectu, impressa a recta ratione, a rectitudo stamped upon the affections, by right reason*, and *aelectio dicit excellentiam*, so *excellencia dicit magis aut plus*, as Election or choyce imports excellency in the party elected, so excellency imports the best, or most eminent: now that in our choyce the best is alwayes to be chosen, is the second rule in moral Philosophy, which he that follows not, goes against the truth, and so justice is broken:

## C H A P. IIII.

Of false witnessing out of judgement. Four things to which the tongue may do harm. The branches of this kinde of false witnessing. 1. Contumelious speaking. 2. Taunting. 3. Backbiting. Which is, 1. By words. 2. By letters. 3. By deeds. 4. In all these a man may be a false witnesse, though he speak the truth.

AND thus we have done with false testimony given in judgement. Now for that which is out of judgement. When a man is out of judgement, he is not to say with thole in the Psalm, *Ego sum Dominus lingua mea*, my tongue is my own, I may speak what I will; for *nemo est Dominus sui, nisi ad licita*, no man is Lord of his own, further then to employ it for a lawful use. Solomon hath a strange speech, *Be not a witnesse against thy Neighbour without cause*; which speech implies, that a man being not called, may be a false witnesse against his neighbour, when there is no cause. How can this be? In common ordinary talk, when a man speaks evil of his neighbour, he bears false witnesse against him, though he be not before any Judge. Therefore he advises to put far from us, *protervitate moris, & labiorum*, a froward mouth, and perverse lips, we must not breath out slanders against him, who it may be doth not think the least evil of us.

That we may understand this, we must know, that there are four things to which the tongue may do harm. For 1. a man hath favor or good esteem among men, this is in the minde. 2. A good report, which consists in speaking well of him. 3. Friendship with friends, &c. 4. A state or dignity, as a Superiour. And as all these may be hurt by the tongue; so may the faults of the tongue, *extra judicium*, be distinguished.

Of the first and second Solomon speaks, when he saith, *A good name is rather to be chosen then great riches, and loving favour rather then silver and gold*. Of the third in another place he saith, *a faithful friend is an unknown treasure*\*. Against the fourth, we have an example in *Rabshekah*, who reproached and blasphemed King *Hezekiah*, and in him God himself.

Against these, there are diverse faults of the tongue, which we are now to speak of.

1. Contumely and disgrace, which is against the first (credit and favour) and is when a man is present: such men as use these, the Apostle calls *obscuros*, despightful, which disgrace a man to his face, by opprobrious speeches.

2. If it be *per sales, oblique*, glauncingly by jeasts, it is called *subsannatio*, taunting, and this is against the fourth, *viz.* against ones dignity. Those that are laughed at are *moriones*, fools, the off-scourings of men, fit to be laughed at. Now to make a man as one of them, to set him in that estate that he shall be scoffed at, is an impairing of his state and dignity and gives him a great wound.

4. This was *Sauls* reason why he would have his harnessbearer to kill him, he would rather be killed, then be mocked by the uncircumcised Philistims; for an ingenuous nature counts onely *probrum* to be *delictum*, reproach to be a crime, other railings are to be neglected.

3. As two are when one is present, so there is a third, who hurts a good Name behinde ones back. *Obstrektor*, a Backiter, he offends against the second, which is good Report, and the fourth, *viz.* Friendship. *Plautus* calls him *Mus nominis*; a Mouſe (that is the Gnawer or eater up) of ones good name. But Saint Paul calleth him by his true Name, *Diabolus*, the Devil, *aspidophorus*, in *lingua*, a Devil in the Tongue, that is a false accuser or detractor; first he speaks against one to this man, then to another, then to a third, thereby to make him lose some of his friends, and then they call him *sufurro*, a talebearer, and indeed he often so prevails that

as the Wise man observed, he sows discord and dissention between Princes, and so between whole Realms.

2 Sam. 16. 5. This sin, when it is *contra bonum estimationis*, against a mans credit and estimation, and to his face, it is called *Shmeis* sin. If it be behind ones back, it is called *Hamans* sin. Esh. 3. 8. If it take away friendship, and bring alienation of affections, it is *Ziba's* sin; for he 2 Sam. 16. 3. informed David against *Mephibosheth*, to alienate Davids affection from him. If it Judg. 8. 6. be to the scorning and vilipending of a man, it may be called the sin of the men of Succoth, who slighted *Gedeon*, and we may read afterward, how he requited the Princes of Succoth. A heroical minde cannot endure this. David complains often, that he was scorned by his friends and acquaintance, and that the very objects made jests of him; and so doth *Jeremy* who was used in like manner.

Nehem. 6. 6. This sin, as it may be by words, so by letters also; *Sanballat* sent a letter to *Nehemiah* full of slanders against him. And as it may be in words, either directly, or indirectly; so it may be by writings, either directly, as in that of *Sanballat*; or indirectly, 2 King. 14. 9. as in *Libels*, whereof we have a resemblance in that which *Jeboash* king of Israel sent to *Amaziah*, concerning the Thistle and the Cedar, which was nothing else but a scoffe of *Jeboash* against *Amaziah*. And as it may be both in words and writings, so also by outward acts, as when the Souldiers platted a crown of thorns upon our Saviours head, this was a real scoffing of him.

Any of these, whether done directly, or indirectly come under the name of *unphylia*, foolish talking, and *dygamaia*, jesting, and such as use it, are called *dygamae*, jesters, which is the common name given them of curtesie, when as indeed they are *dygamae*, foolish talkers.

In all these kindes a man may be guilty of bearing false witnesse, though he speak the truth: for the truth ought to be spoken in love, as *love delighteth in truth*, so the truth must be spoken in love (which is the affirmative part of this Commandment.) And therefore though one speaketh truth, yet if it be not in love, he is a slanderer.

1 Cor. 13. 6. Therefore *Doeg*, was *Doeg*, though he told the truth: it was true, that when David came to Nob to *Abimelech*, that *Abimelech* gave him bread, and the sword of *Goliath*, all was true that he said, but yet he was a *Doeg* still; for as David said truly, *His tongue* 1 Sam. 22. 9, 10 *did cut as a sharp razor*, for it cut all the throats of the Priests. Some go further,

Psal. 52. 2. and cover their malice under a veyl of love; they are like those false brethren the

Gal. 2. 4. Apostle speaks of, that were *unawares brought in*, of whom *S. Jerome* gives the reason why they were so called, because they came in like those in the story of *Daniel*, that came under the table, and eat the meat provided for the Idol: so these men privily insinuate themselves into those they speak to, by pretending a great deal of love and affection to the party they speak against. Their lips swim with butter and oyl, but their words are very swords. Such were they that askt Christ, whether they 1 Sam. 22. 9, 10 might pay tribute to *Cesar* or no: *Magister bone*, Good Master, say they, we know thou speakest the truth, (this is the oyl:) but here is the sword, shall we pay tribute to *Cesar*? If he answer one way, he offends the people, who would be ready to stone him, if the other, he offends *Cesar*, and off goes his head. Thus whether a tale-bearer speak to bring a man into danger, or to take away his credit, His words (as the Wise man speak) are as wounds, and they go down into the innermost parts of the belly.

1 Sam. 22. 9, 10 *S. Bernard* upon the *Canticles*, describes such an one well; *Vide magna pramissi suspiria*, you shall have him send forth great and deep sighs before, and he will speak, *tanquam confusus*, & cum quadam caritate, dimissis superciliis, voce plangenti, &c. sic egreditur maledictio, as if he were confounded and ashamed, and then with an affected slownesse, casting down his countenance, with a whining voice, and then cometh out the cursed venome of his heart: you would think, it were rather done *dolenti animo, quam malitioso*, with a mourning rather then a malicious mind, he saith, *vehementer dolco, quia vehementer diligo*, I am heartily sorrow for him, because I heartily love him, and then he saith, *compertum jam est*, it is now known, otherwise I would never have spoken of it, but seeing it is known, I must needs say, it is so; and thus he breaks out his cursed speeches: this is one extreame;



## C H A P. V.

Of reproof or fraternal correction, the vertue opposite to flattery. Of flattery, which is  
 1. In things uncertain. 2. In things certain, and those either good or evil. Of boasting and vannting a mans self, and its extreame.

**T**He other extreame opposite to slander and detraction, is flattery, of which, before we speak, we shall premitte somewhat of the affirmative duties opposite to it, which is, *Fraterna correptio*, fraternal admonition, or brotherly reproof, opposed to flattery: and secondly, the giving a true report, opposed to detraction: Because we are joyned together by the law of love or charity; and for that as *S. James* saith, *In many things we offend all*: therefore God took order in his law, that as we should not slander or speak evil of our brother, so we should admonish and reprove him when he fals. *Thou shalt not hate thy brother in thy heart. Thou shalt in any wise rebuke thy neighbour, and not suffer sin to rest upon him.* This is as much to say, that as the Heathen man said, we should *cum opus est contristari amicum*, when there is occasion, even to make sad the heart of our friend by reproof. If any be disordered by a bare admonition, if the offence be small, and without aggravating circumstances, then to reprove him in the spirit of meeknesse; but if it be otherwise, to reprove him sharply and roundly; if it be an open fault, then openly and before all; if secret, then privately in the ear, with this caveat, except it redound to the damage and detriment of another, for then it must be declared to the party whom it concerns.

So we see as *S. Augustine* saith, that there is a double truth.

1. *Dulcis, quæ fovet*, a sweet truth, which cherishes when we do well.

2. *Amara, quæ curat*, a truth which is bitter, yet cures us when we have done amisse.

And therefore the Apostle writes to the *Corinths*, *Though I made you sorry, yet I repent it not*, though the example of the person punished, made you sorry for a season: Rather I do now rejoyce, not for the act of punishment inflicted upon the offender, as for your amendment by that act. Thus we see reproof is a way to bring men to repentance; and therefore we are to perform this duty, that thereby we may bring men to repentance, and so having performed it, we shall never repent us of it. And this is the reason of that speech, *Non amo quemquam nisi offendero*, I love not any till I have made him sad: which is to be thus understood, that by making him sad, we bring him to repentance, and so we testifie our love to him.

There are some such as the Philosopher saith, who having done evil, if a man come to deal with them, he must either *prodere veritatem*, or *prodere amicitiam*, betray the truth, or lose their friendship, they cannot abide this contristation. But though they be such, yet we must not fear openly to rebuke them; for as *Solomon* saith, *Open rebuke is better then secret love*; and *vulnera diligentis*, the wounds of a friend, are better then *oscula blandientis*, the kisses of a flatterer: as in Physick we know, *Amarum salubre*, a bitter thing wholsome, is better then *periculosum dulce*, an unwholsome thing, though sweet. This duty must not be neglected, though we shall be sure to meet with such as the Prophet *Amos* mentions, *Who will hate him that reproves them*: For this was seen by the Heathen, as appears by that speech; *Veritas odium parit*, truth brings forth hatred.

There are *tres optime matres trium filiarum pessimarum*, three very good Mothers which have three most wicked Daughters; the first of which mothers is Truth, *quæ parit odium*, which brings forth Hatred, so there is *mater optima*, & *filia pessima*, an exceeding good mother, and a most naughty daughter. Nevertheless we must resolve to speak truth to our friend, though we make him sad; as *Demaratus* in *Herodotus*, who speaking to *Xerxes* the King, began thus. *Shall I speak truth, or what will please you? If I speak truth, you will not like it, and yet Non poteris uti me & amico & adulateore, I cannot be both a friend and a flatterer, therefore I will speak truth, for though it be not to your liking, yet it may be for your good.*

The vice opposite to this duty of fraternal reproof, is flattery, which *Hierom* calls *Natale malum*, our native evil; for *natali ducimur malo phlantia*, we are all transported

Of admonition  
or fraternal  
correction  
James 3.1.

Levit. 19. 17.

1 Thess. 5. 14.

Gal. 6. 1.

Tit. 1. 13.

1 Tim. 5. 20.

Matth. 18. 15.

Acts 23. 16.

2 Cor. 7. 8, 9.

Prov. 27. 5. 6.

Amos 5. 10.

Herodot. lib. 7.

ported with that native and inbred evil of self-love; and hence it is, as *Plutarch* observed, that every one is *ἑαυτοῦ ἀγαθὸν ἰσχυρῶς*, his own chief and greatest flatterer. And because we love our selves, therefore we think we are good, and that he that loves us doth his duty, and is therefore good *ipso facto* in so doing. And therefore he that speaketh in commendation of what we do, we thereupon think him to be a good man, and that he doth but his duty, and for this cause we love him. On the contrary, he that grieveth us, we think him to be evil, and consequently hate him. This *malum nativum*, this native evil, and that good opinion which we have of our selves, makes us, that we do *cito nobis placere*, easily please our selves, if any good be spoken of us; as if any will say we are learned, presently we believe him, and willingly hear him, for *ubi propitia mens est*, where the minde is favourable, *propitia aures*, the ears will stand wide open to receive any thing that is said.

Nay further, as *Seneca* saith, when men will deny what the flatterer saith, and say it is not so with them, they deserve no such praise, yet *etiam blanditiæ cum excluduntur placent*, flatteries do please men, though they be not believed or received. And hence it is, that a man having this good perswasion of himself, is ready to say, as those in *Esay*, *Prophecy not to us true things, but prophecy pleasing things*, such things as we do love and like: and like those in *Micah*, of whom he saith, *He that would prophecy of such things, as they delighted in, as of wine or strong drink, should be Prophet for that people*. And hence it is, that as *S. Hierom* saith, *Qui nescit adulari*, he that cannot flatter, nor apply himself to the humours of others, is thought to be either *superbus*, or *invidus*, proud, or envious, all which ariseth from this, that men like those that do sooth them up.

Now this vice of flattery is two fold, for it is either in things uncertain, or certain.

1. In things uncertain, as when we commend a man before we be certain he deserves it; this is *præceps laus*, overhasty praise, when a man is praised at first sight, or when he begins to do well, for some will then so highly commend him, as to make him think he hath done enough, and answered all expectation; whereas it is not the putting on of the armour, but the putting of it off, which shews what praise a man deserves. It is not *stadium*, a part of the race well run, but the whole race that deserves the Garland. *Praclarum stadium, sed metuo \* dolichum*, the entrance of the race is excellent, and I like it well, but I am afraid of the length and continuance of it; many begin well, who fall short and faint before they come to the goal. Therefore whilest things are uncertain, we ought not to be liberal in commending, nor prodigal in our praises.

2. In things certain, and those either evil or good.

1. In evil things, which are by God condemned, *Laudatur male qui laudatur ob malum*, or *de malo*, it is a very sorry commendation to be praised or cried up in evil, or for evil. He that saith to the wicked thou art righteous, him shall the people curse, nations shall abhor him. And the Psalmist speaking of a wicked man, saith, *That he speaketh well of the covetous whom God abhorreth*. The Prophet *Esay* denounceth a woe against all such, as call evil good, or good evil, that call light darkness, and darkness light. *Herodotus* writes of *Cambyses*, that he having a minde to an incestuous marriage, moved the question to those about him, whether he might marry such an one, they told him, that they could not well answer in general, for that the action seemed not good, but they found this in particular, that whatsoever the King would do, he might do it. This flattery was abominable, and to be hated of all good men. The Prophet compares such to those that build a wall with untempered mortar, which cannot therefore stand: For as it followes, *when the wall is fallen, it shall be said unto them, where is the daubing wherewith ye have daubed it?* These are *Cementarii diaboli*, the Devils daubers. And therefore at the 18 verse there is a woe denounced against those that sow pillows under mens elbows, for he would have men that are asleep in sin, to sleep with as little ease as may be, without pillows or curtains, that so they may wake the sooner, but flatterers, by sowing pillows under them, make them sleep the more secure.

2. In good things one may be guilty of flattery, by praising them above measure; this brings men into an error of thinking otherwise then it is; whereas the Apostle would not have any to think of him, above that which was in him. Thus praise above a mans

*Esay 3. 10.*  
*Micah 2. 11.*

*1 King. 20. 11*

\* *Dolichus*,  
signifies a  
double *stadium*,  
or 16 furlongs.

*Pro. 24. 24.*  
*Psal. 10. 3.*  
*Esay 5. 20.*

*Ezek. 13. 10.*  
*11.*

*Verf. 18.*

man's merits, is *laus sine auro*; praise beyond proportion; this breeds in men a better conceit of themselves then they deserve; and whereas they ought to strive and endeavour to go on, and to attain more perfection, they stand still and rest in what they have attained. Such flatterers though they pretend great love, yet usually there is no such affection in their heart: and therefore Solomon saith of such, that he that praised his friend with a loud voice rising early in the morning, it shall be counted a curse to him. Yea, it may be sometime he hath a sinister affection, he hates him whom he flatters, and therefore the same Solomon saith, Though he speak favourably, believe him not, for there are seven abominations in his heart. If such men did truly love those they praise, they would speak no more then truth of them, for love delighteth in truth, as truth ought to be in love. If the one be without the other, if either love be without truth, or truth without love, the law is broken.

Thus whether it be upon uncertainties that we praise men, or if upon certainties, yet in evil things, or if in good things, yet if it be too much, or too high, or without affection or love, it is flattery in them all, and here condemn'd.

The lips that utter such flatteries, the Psalmist condemneth, and wishes that such men might be *tiplesse*, and that they might be rooted out, that so they might not utter with their lips that *venenum quod habet blanda oratio* (as the Heathen man said) that poison which is conveyed under smooth words.

It is true, there is a pleasing of men, which is lawful, sin being set aside, and the truth preserved, and the heart first wrought upon truly to affect them and desire their good. Thus S. Paul laboured to become all things to all men; but without these conditions, whosoever he be that sets himself to please men, cannot be the servant of Christ.

To avoid this plague of flattery, we must not countenance such persons, nor open our ears to them, lest we be like those spoken of by the Prophet, that make falsehood their refuge, and love to be well spoken off, rather then to deserve well. Or verifie that of Alexander *quod si non loqueretur, non videretur*, that he that flatters must fall farre best, when as the Prophet speaks, they bend their tongue like a bow for lies, and take pains to do wickedly: we must rather pray with the Psalmist, *Ne impingatur peccatoris blanda captivum meum*, that his head may not be fatted with the oyl of wicked men; that is, with their words which are smooth as oyl, that his senses may not be so bewitched with their flatteries, that his heart might be perverted.

And as we must not suffer our selves to be flattered, so we must not flatter others, but reprove them rather, for we may be assured, that if he be wise whom we reprove, he will make use of it; *Rebuke a wise man, and he will love thee*: If he do not, the fault is his, we have done our duty: And though for the present he seem to be offended, yet as the Wiseman saith, He that rebuketh a man, shall at last finde more favour, then he that flattereth with his lips.

We have done with flattery, as it concerns others, we come now to that which they call *alium reflexum*, when a man by reflecting upon himself, doth praise himself. This is *fantantia*, boasting or vaunting of ones self. As in the former Commandement, a man may sin against himself, as we shewed; so here he may break this, by bearing false witness against himself; not onely by suppressing the truth in unrighteousness, inwardly, but also in daily and common talk, by glorying and vaunting of that which is not in him. S. Paul saith, it was not expedient for him to boast; and therefore lest he should be thought so to do, though he spake nothing but the truth, speaking of his revelations, and the mysteries he heard when he was wrapt up into the third Heaven, he speaks of it in the third person, as of another man; and lest he should fall into this sin, he had one sent to buffet him, that he might not be exalted above measure. Our Saviour excepts not against their assertion that said, He bore witness of himself; for ordinarily it is true, he that witnesseth of himself must have another witness, but Christ being truth it self, needed not any other witness, for the truth may bear witness of it self: but otherwise, as the Wiseman advises, *Laudet te os alienum*, Let another mans mouth praise thee, and not thine own, lest we fall into Moabs sin, and partake of the punishment threatned, Jer. 48. 29, 30.

And as this is every where to be avoided, so especially in this place when we utter the word of God. The Prophet that telleth lyes is the tail of the people, the most vile and abject of all others. God hath no need of our lyes, as Job saith: what we speak

Prov. 27. 94.

Prov. 16. 25.

1 Cor. 13. 5.

Eph. 4. 15.

Psal. 12. 3.

1 Cor. 9. 22.

Gal. 1. 10.

Esay 28. 15.

Jer. 9. 3.

Psal. 141. 5.

Prov. 9. 8.

Prov. 28. 23.

Of boasting of  
vaunting of a  
mans own self.

Rom. 1. 18.

2 Cor. 12. 1.

John 18. 37.

Prov. 27. 2.

Esay 9. 15.

from



2 Cor. 1. 19.  
Rom. 15. 18.

from him, must not be yea; and nay, true and false, but onely yea. The Apostle would not speak of any of those things which Christ had not wrought by him. It is vain arrogancy in men to name Authors they have never seen, or affirm that which they do not know, especially in the Ministers of Christ.

The extreme  
contrary is  
boasting.

1 Sam. 31. 4.  
2 Sam. 1. 10.

And as it is a sin for a man to boast of what he hath not, so also to take that fault upon himself which he is not guilty of; as he, that when *Saul* had killed himself, said that he had killed him, hoping for a reward. So also to deny any thing of a mans self which is true, whether it be to his praise or dispraise. *S. Gregory* saith, this is *Mendax humilitas*, *incant a humilitas*, a lying humility, and unadvised. And *S. Augustine* saith, He that uttereth an untruth of himself, out of modesty or humility, though he had not sinned before, yet *peccator efficitur mentiando*, he sins now by lying. Therefore *S. Hieroms* rule is, *Ne ita caveatur arrogantia ut caveatur veritas*, not so to shun arrogancy, as to deny the truth. Its true in the affirmative, a man may affirm, *minus de se*, lesse of himself, because in *maior est minus*, the greater doth contain the lesse; but otherwise, where there is a necessity of answering concerning himself, he must stand on the negative, not to deny any truth of himself.

Ezay 3. 9.  
Gen. 18. 15.

Again, on the other side, a man is not bound *predicare peccatum suum*, to declare his sin. It was the height of impiety in them that declared their sin as *Sodom*: yet being asked, where we are bound to answer, we must not deny our sin with *Sarah*, though we are not bound alwayes to speak all the truth of our selves, yet we must not deny the truth or speak an untruth of our selves.

Of Lye.

Having done with this *actus reflexus*, we come to that which is false witness directly, of which we spake something before, viz. *Mendacium*, a lye.

These we have already spoken of, are *Mendacia perniciosa*, *mendacia serpentis*, pernicious lyes, the lyes of the Serpent; whose first word was, *Nequaquam morimini*, ye shall in no wise dye. Besides these, there is a lye they call *Innocuum*, a harmless lye, of which cometh no hurt or losse. But *S. Augustine* saith, they that say so, that there is *mendacium innocuum*, an innocent lye, are not *innocui* innocent themselves. And though men account nothing to be losse, but losse of name, goods, life, and such like, yet there is no lye wherein there is not losse of truth, which is more worth then all these.

## CHAP. VI.

Of a rash lye, an officious lye, a merry lye. Four cases wherein a man seems to speak contrary to the truth, but doth not. Of *Mendacium Facti*, the Real Lye, by simulation.

*Mendacium temerarium*, a rash lye.

NOW a lye in this sence may be two wayes.

Jude 10.

1. To speak *contra quam se res habet*, otherwise then the thing is, though he that speaks is pertwaded in his minde that it is true; and such an one as *S. Augustine* saith, *Non tam mendacii quam temeritatis accusandus est*, is not so much guilty of a lye, as of rashnesse and temerity; such, as the same Father saith, should learn their tongues to say *Nescio*, I know not: and not like those in *S. Jude*, to speak of things they know not.

The officious  
lye.

The merry lye.  
Exod. 1. 19.

Nol. 7. 3.

2. To speak *contra quam se animus habet*, otherwise then a man thinks; and this they divide into *officiosum mendacium*, the Midwives lye, an officious lye, and *jocosum*, the merry lye, or the scorners lye, mentioned in *Hosea*; They make the Princes glad with their lyes.

Now for the former of these, the officious lye, which is for our neighbours profit, *S. Augustine* confesses, that these *mendacia compensativa* did somewhat trouble him. As if a man lying sick, his only son should dye, of which if I should tell him, it would kill him. In this case saith he, what shall I answer, if he should ask me? I must either say, he is alive, or he is dead, or I cannot tell; if I say he is alive, or I cannot tell, a lye is made; if I say he is dead, it kills the father; so that on the one hand here is *salubre mendacium*, a saving lye, on the other hand, here is *Homicida veritas*, a killing truth. What should a man do in this case? He answers: When I am in this case, I cannot tell what to say, and yet when I am out of it, me thinks I can answer well enough.

enough. For I see Saint Paul saith, *Nihil possumus contra veritatem*, We can do nothing against the truth. I see David saith, *Perdes omnes qui loquuntur mendacium*, Thou shalt destroy all those that speak lies: I see that God is truth; and I see that as Christ is the truth, who is the first-begotten and onely begotten Son of God; so a lye is of the Devil, and that a lyer is the first-born of the Devil: and I see that if I grant *aliqua mendacia*, some lyes to be lawful, I must also grant *aliqua peccata*, some sinnes to be lawful. And further, if I may lye to save a mans life; or with the *Priscillianists*, to bring another to Christian Religion, then a man may commit adultery to save ones life. I put the case to stand thus; There is a woman so fondly enamour'd on a man, that except that unlawful act be committed, she would dye, whether this may be *salubre adulterium* or no? It is certain no man in the world would defend it. Therefore neither can the other *salubre mendacium* be good. So his conclusion is, that neither for safeguard of bodily life, or for the soul, must a lye be spoken. And this conclusion hath been generally held since by the Fathers, and by the most and best of late Writers.

This is called the *Midwives lye*, but improperly; for I like not the racking of places of Scripture, to make more faults in the Fathers and others then they were guilty of. All the Midwives say, is, that the Hebrew women were so strong, that they were delivered before the Midwife came, which is likely to be true of many of them, as we see there are divers such among us. That they spake then, may be said to be onely *occultatio veritatis*, the concealing of some truth, rather then the uttering of an untruth. This kind of lye may more fitly be called *Rahabs lye*, who hid the Spies, and yet said they were gone: for in her, as *S. Augustine* saith, there was rather *virtutis indoles*, a good disposition, then *perfecta virtus*, perfect vertue, as appeared by this act.

For that other which they call *Jocosum*, a merry lye; the Prophet makes it a fault to make the King merry with lyes: and if a man may not speak the truth to please men, as the Apostle saith, much lesse may he utter a lye to please them. And though a pernicious lye be worse then this, yet as *S. Aug.* saith, it is no good argument to say this is good, because the other is worse, no more then it is to say, because one man is worse then another, therefore the other is good. Therefore he condemns all three as evil: and though these two last are without any great fault, yet not without any fault.

But though we must in no case speak contrary to the truth, yet there are some cases wherein we seem to go against, but do not.

1. When things are spoken in parabolical and figural speeches, as where in *Job* some cases *thamis* parable; the trees are said to go and choose a King. So when our Saviour wherein one taught by parables, such speeches are not lyes, nor here prohibited: for what in may seem to them is propounded, is not *res*, sed *figura rei*, not as a real truth, but onely as a figure of some thing that is true. This is lawful in speech, as painting is lawful to represent things the better to the eye: and thus hyperbolical speeches are lawful; because neither in the intention of the speaker, nor in the sense of the hearer, they are contrary to the truth.

2. When part of the truth is concealed, but no untruth uttered. As when *Abraham* told *Abimelech* that *Sarah* was his sister, which she was, according to the Hebrew phrase, for she was his brothers daughter; but denied not that she was his wife, but concealed that. so when *Samuel* went to anoint *David* King, and the Elders of the City asked him what he came about, he told them he came to sacrifice to the Lord, which was true, for that was one end of his coming, though he had another end also, which he concealed.

3. When a question may have two senses or meanings, and the answer is true in the one, but not in the other; a man may answer it in his own sense which is true, though it be false in another sense. As when Christ was asked by *Pilate*, John 18.36. Whether he were a King? he answered that he was, and that truly, viz. A spiritual King; though he had no temporal kingdom which was that that *Pilate* meant. So *Jacob* might truly say to his father *Isaac*, that he was his eldest son, in one sense, viz. because hee bought his brothers birth-right, though otherwise hee were not. So our SAVIOUR expounds that prophesie of *Malachy* concerning *Elias*, saying, that *Elias* was then come, meaning not *Elias* in his own person, but one in the power and spirit of *Elias*.

4. When the thing is changed in circumstances, a man may goe contrary

Gen. 19. 2.

John 13. 8.

2 Cor. 1. 16. 17

to what he said, and yet not be guilty of an untruth; the Angels said to *Lot*, *she* would not come in, *but* would lodge in the streets: *s. Peter* said, *Christ* should not wash his feet, and *s. Paul* promised to come to *Corinth*: and yet the Angels came and lodged in *Lot's* house; *Peter* suffered *Christ* to wash his feet, and *S. Paul* did not come; yet none of them were guilty of a lye, because the circumstances were changed. The Angels had not come in, if *Lot* had not importuned them, *S. Peter* would not have had his feet washed, if he had not been better informed; and *Paul* would have gone to *Corinth* if *Satan* had not hindered him: All these speeches were to be understood *rebus sic stantibus*; but not if there were an alteration in the circumstances wch often change moral actions; besides that, the promises of a good man in moral matters ought to be conditional. In these cases both the elder Church and these Schoolmen have resolved, there is nothing against the truth.

Mendacium

facti.

A lye in our actions.

Having spoken of *mendacium dicti*, a lye in words, we are now to proceed to *mendacium facti*, a lye in our actions; for as *S. Augustine* saith, *Non refert utrum quis dicto mentiat, aut facto*, it is all one to lye in our actions, and in our words.

Matth. 7. 20.

Matth. 12. 38.

For truth is nothing else but an evenesse, or an equality, 1. Between the thing in its nature, and the imagination we have of it in our heart; and if they be even, then there is *veritas mentis*. 2. Between the conceit we have in our mindes, and the expression of it by our words or deeds. If the tongue and heart agree, then there is *veritas oris*, truth in our speech; and if our actions agree with both, then there is *veritas facti*, truth in our actions: for that *Facta*, deeds or facts may be signes, as well as words, appears by that of our Saviour, when he saith, that *men shall be knowne by their fruits*, that is, by the actions, as signes of what is in their hearts: and by that question of the Pharisees, *who demanded of him a signe*, that is, some act to testifie his greatnesse and power; as also for that, as good is done to edification, and hurt to give offence by words or precepts; so good or evil is done by fact or example: for which cause God hath taken order, that both by our deeds, and by our words, the truth should be confirmed; and that there should not be *Simulation*, dissimulation, which is the vice we here speak of, when men make shew by their actions of what they are not. For if the *Factum*, the fact or deed, be not commensurate, or equal to the thought and heart, this is *simulation*.

Jos. 8. 2.

Luke 24. 28:

Gal. 4. 20.

Yet as we said before, a man may conceal some part of the truth in words, and is not bound to utter all he knows; so here in his actions, he is not bound to signifie or declare all his minde, but that onely which without sin cannot be kept close. God himself was the author of an ambushment to *Joshua*, when he made shew of flying before the men of *Ai*: So *Christ* made as if he would have gone further, in *Luke* 24. 28. and did purpose so to have done, if their intreaty had not stayed him, as appears in the next Verse. So *S. Paul* wished, *That he were with the Galatians, having his voyce changed*, (that so they might not know him) to the end that he might see and try them the better.

\* Com. 1. Cap. ult.

Here fals in, as a principal part of this simulation or counterfeiting, the sin of Hypocrisie, which is an outward resemblance of Holinesse and Religion, when there is none in the heart; but because we have spoken of this before \*, we shall pretermitt it here.

## C H A P. VII.

The second general branch, of the sinne forbidden, viz. Vain speech. Three ends of speech. 1. Edification. 2. Profit. 3. Grace and delight. Of the means whereby this Commandement may be kept. Of Suspicion. Rules about it. 1. For the manner.

Of vanity of speech.

Psal. 26. 4.

**V**VE come now to the second general branch of the sin prohibited, viz. Vain speech, which the Prophet *David* joyneth with dissimulation, when he saith, *He had not kept company with vain persons, nor had fellowship with the deceitful*: For as in the seventh Commandement is prohibited not onely fornication, but also wantonnesse; so here is forbidden not onely lying and slandering, but also vain and foolish speaking:

Our



Our Saviour in *Mark 7. 22.* sets down three heads of sin against this Commandment. 1. *Exsequitur*, slander. 2. *Superbia*, pride, the occasion of flattery and boasting: and 3. *Superbia*, foolishnesse, the root of vain speech: and in *Matthew 12.* *March 12. 36.* he concludes, That of every idle word there must an account be given. So that to the former sinnes already handled, we must also adde *superbia*, foolish talk, which Saint Paul doth not distinguish from *insanabilia*, but makes them all one; though the world-abusing tearms, calls it *Urbanitas*, Urbanity, such as is in men full of pleasant conceits and witty jests; CHRIST calls such words *superbia*, idle words; and Job, Words of no value. The Prophet denounceth a woe, *Job 24. 25.* against them that draw iniquity with cords of vanity; and the prayer of *Agnus* was, *Ezay 5. 18.* Remove from me vanity and lyes. By which places we may gather, that vain and foolish words draw on lyes, and all the Catalogue of sinnes forbidden in this Commandment. *Prov. 30. 8.*

The Prophet David makes vain speech, an essential mark of a wicked man, *Psal. 144. 8.* (whose mouth talketh of vanity, &c.) And the Prophet *Ezay* saith, that in vanity they *Ezay 59. 4.* begin, there's the first step, then they proceed to lyes, there's the second, and then further, to corrupt judgement and justice. Therefore David glorieth in this, that he *Psal. 26. 4.* had not accompanied vain men. And Solomon condemns vanity tossed to and fro among *Prov. 21. 6.* men. That is, when one asks a vain question, and another makes a vain answer, and the third hee gives a worse judgement. And Job reckons this amongst *Job 31. 5.* his good deeds, That hee had not walked in vanities, neither of speech nor action.

Saint Chrysostome on *Ephes. 4.* saith, What Workman is there, that hath any tool, which is vain, and serves to no purpose; there is no Instrument but at one time or other hath its use, and the Workman knows what use to put it to. And therefore in this *ars animarum*, the art of saving a mans soul, which is *ars artium*, the art of all arts, no man ought to have any thing about him which is in vain, or without some end and use, therefore the tongue must not be a vain Instrument, or imployed to vanity; and so he concludes, that *Quicquid est otiosum est criminisum*, whatsoever is idle is criminous.

And for this cause it is, that the Apostle bids *Titus* avoid Foolish and idle questions *Tit. 3. 9.* about genealogies, and vain janglings about the Law, for which he useth no other reason but this, that they are vain and unprofitable; for if a man will draw the Apostles discourse into a syllogisme, he must make this the major, whatsoever is vain is to be avoided, but such foolish questions are vain, Ergo, avoid them.

This sin we should be more careful to avoid, because that man is, as it is in Job, *Tanquam pullus onagri*, Like the wilde Asse colt, vain and foolish from his birth; *Job 11. 12.* and besides as *S. Peter* saith, we are brought up among men, in whom there is *vanitas*, *inane*, vain conversation, so that we receive it by tradition; and therefore it is one of those things which Christ came to redeem us from. For there is as Job saith, a forge of vanities in mans heart, (ye all forge lyes.) Hence the Apostle exhorts us, *Not to walk as the Gentiles did, in the vanity of their mindes*; and the Psalmist, not to lift up our hearts to vanity. *1 Pet. 1. 18.* *Job 13. 4.* *Ephes. 4. 17.*

The Apostle tels us what this vain speech is, *Ephes. 4. 29.* he saith it is *corruptio communicatio*, *corrupt communication*; and in the same place he sets down what our speech should be, viz. It must either be 1. *edificatio*, to edification: or 2. *profitatio*, to profit: or for *gratia*, for grace to the hearer. *Ephes. 4. 29.* *Three ends of speech.*

It is no doubt, but the Apostle as he was in his Epistles, which are *verba scripta*, written words, so he was in his communication. Now his Epistles tend chiefly to *edificatio*, to edification in Religion and Vertue; but when he advises *Timothy* to drink a little wine for his stomach, this belongs not properly to *edificatio*, to edification, but may be referred to *profitatio*, it was useful and profitable. And when he bids him remember to bring his cloak, but especially the book and parchments, it must be referred to the same head, to *profitatio*: for as *S. Gregory* saith, *Iusta necessitas, corporis necessitas*, the necessity of the body, is a just necessity. And when he tels him that *Eraustus* was at Corinth, and *Trophimus* he had left at Miletum, this tended not onely to edification, but yet was useful, such things as may be of good use in common life, may be fit matter of our speech. *1 Tim. 5. 23.* *2 Tim. 4. 13.* *2 Tim. 4. 20.*

Rom. 16. For <sup>2<sup>nd</sup></sup> grace, favour, and delight to the hearer, all his salutations may be referred hither; for they have neither matter <sup>as *disputa*</sup>, nor any necessary use; but might have been left out, as they are in some Epistles, but they are pleasing to those he writes to; and to this may be referred that *pounded speech* which the Apostle requires, which is that which is properly called *urbanity*; when our speech is pounded, not as one faith, *utro sale moni*, with Salt-peter, but *candido sale Mercurii*, with Wit, which may delight and refresh the minde, being wearied with grave and weighty affairs.

2 Cor. 12. 13. The Apostle writing to the *Corinths* saith, *I have not been troublesome to you; have I wronged you or done you injury in this? I pray you forgive me this.* Here was no need to ask them forgiveness, for it was no injury to them that he was not troublesome to them; but here was speech pounded with salt, here was salt to make his speech profit, and pierce the more into their hearts, as the Fathers observe, which it would not have done so much, if he had spoken directly, or in plain terms. And yet this <sup>2<sup>nd</sup></sup> grace and favour, may stand well with edification too; and therefore the Apostle joyns both together, Rom. 12. 3. and writing to the *Philippians*, speaking of those that urged *circumcision*, he uses this pounded speech, calling it *exornatio*, concision, *Beware of the concision, for we are of the *circumcisio* (the true circumcision) which worship God in spirit.*

Phil. 3. 2. 3.

Ephes. 5. 4.

And as he would have us avoid all foolish and vain talking, so he exhorts to use *in *edificatio**, thanksgiving, as opposite thereto. It was the error of the *Fraticelli*, that because s. Paul would have no speech but thanksgiving, therefore to whatsoever was spoken in common talk, their answer was, *Laudate Christum*, Let Christ be praised: But the elder Church understood it better, when they expounded the words *per metonymiam effecti*, i.e. That we should speak something that was thankworthy, or which deserved thanks; that is, such as tended to edification, or some necessary use, or to grace and delight, and to procure love and favour to him that speaks it.

That speech then which may be referred to some of these things, is good, and to be allowed among Christians, but yet though these ends be all lawful, we ought to aim at the best: and seeing that *in *edificatio**, edification, is the best end of speech, therefore this we must chiefly affect. And for the last, though these *terrene consolationes*, these earthly petty consolations be lawful, yet that rejoicing in *Psalms*, *Hymns*, &c. in *Psalms* and *Hymns*, and spiritual songs, is better, and chiefly to be used, although the other may be lawful, and sometimes expedient, especially for those that are Novices, and not come to a perfect age in Christ. And thus we have done with the act of this sin, and the several branches of it forbidden in this Commandement.

We come now according to the former rules, to the means of keeping this Commandement.

The means of keeping this Commandement.

1. To avoid suspicions.

Plal. 62. 9.

1 Cor. 15. 58.

First, we must avoid groundlesse suspicions, which are the first cause of false speeches of others, and to that end we must labour for stability; for all men naturally are as the Psalmist saith, *lighter then vanity it self*, and therefore the Apostle exhorts to be *stedfast in minde, grounded in the truth*. For if we be not stedfast in minde, we shall be apt to suspect evil of others without cause.

Acts 27. 30.

This suspicion is one of the fruits of that concupiscence wherewith our nature is corrupted, and though the first boyling of it, or rising up in our nature, cannot be hindered, yet we must labour to suppress it when it is risen. The true and proper use of it is for our own preservation and safety; and so in matters that concern the health and safety of soul or body, there is the only lawful use of it; for in these things it is better to be *nimum timidus quam parum prudens*, a little too timid, rather then a little improvident. This we see in S. Paul's practice, when the Mariners said, they would but cast out the anchor, he fearing they would have gone down into the boat, and left them in the ship, he said, *Unlesse these abide in the ship, ye cannot be saved.*

Now when such affections as are, given for our own good, are converted to the hurt and prejudice of other, this is an abuse; yet in this case it is so common in the world, that not the godly themselves are free from it, but there is a difference between suspicions arising in them and in the wicked: When Christ said to *Julius*, what thou doest, so quickly presently suspicions arose in the hearts of the Apostles, one thought, that Christ would have him to buy what they needed against the feast; others, that it

was

was about giving somewhat to the poor. Suspitions will arise, but in evil men they are positive; in good men privative. The Apostle had some fear and Suspicion of the *Galatians*, which prevailed to the diminution of his good opinion of them; but not to a positive judgement of the contrary. An other example of this privative suspicion we have in *Simon the Leper*; against Christ; he suspected him not to be a Prophet, because he admitted a sinful woman so near him, till Christ, by the Parable propounded to him, made him alter his judgement, which he did presently; his opinion of Christ began to lessen, but he came not so far as to conclude any thing positively. The godly may have a diminution of their good opinion of some, but this affirms nothing; they may suspend their good opinion, but they do not admit or cherish those thoughts to as to come to a positive determination, and to say it is so. But evil men, as first they suspect and say, I alwayes suspected him to be such an one, so they go further, and make *suspicionem iudicium*, a judgement upon a bare suspicion, which is as *S. Hierome* saith to make *trabem festucæ*, a beam of a mote: and not onely so, but they proceed further, to resolve in their minde what to do hereupon against the party suspected, and sometime they proceed to act accordingly.

Now for a man to keep himself from rash judging upon suspicions, he must consider two things.

1. That such thoughts and affections as arise in himself, the same he thinks to arise in others, and so such as we think others to be, such we are commonly our selves, as if we be angry, when another speaks evil to us, we suspect, that if we speak evil to any, he is angry with us. *Cum ipse stultus sit, omnes stultos parat*, the fool thinks all others to be fools. If a man make himself the measure of all things, he cannot but suspect evil of others, if he himself be evil.

2. As a mans affections are, so are his suspicions: If he be ill affected to any, every small suspicion makes a conclusion. When the minde of the Disciples ran upon bread, the Leaven of the Pharisees was a Loaf, they understood Christ of Loaves, when he meant the Doctrine of the Pharisees. On the other side, *Josephs* brethren were ill affected to him, and then every dream did increase their hatred. If therefore we walk humbly, and remove evil affections from us; and strive against suspicions, there is good hope we may remove them; otherwise, we shall be apt from suspicions to proceed to conclusions, as they did against *Paul*, when the Viper fastned upon his hand, that concluded him to be a Murderer.

There are six things to be observed, to keep our suspicions from growing into conclusions, and they may be reduced to two, for they concern either the ground, or the object.

1. The ground whereupon they rise. Suspicions naturally rise from slender grounds; sometimes in good, as when the Disciples gathered from Christs answer, to *S. Peter*, that *John should not die*; some in evil, as when they concluded, that because *Peter* was of Galilee, as his speech shewed, therefore he was one of Christs Disciples; therefore every man must examine his grounds.

2. The object, which is either God, or man.

1. About God. Mens suspicions will rise about many things which belong onely to God, which they will fit and scan, and draw conclusions from them. As,

1. The knowledge of the heart is Gods Prerogative, yet how common is it, for men to conclude upon a mans meaning, as if they knew his heart. Therefore *Chrysostome* upon that of the Apostle, *Quis es tu, &c. who art thou that judgest another mans servant?* saith, My heart is none of your servant, onely God must judge it. Suspicion must never go to a mans thoughts.

2. We must not raise suspicions upon the acts of Gods Providence, or draw conclusions thereupon: as those that from *vauxima*, as *Nazianzen* calls them, things which befall all men alike, as prosperity and adversity gather false conclusions, as if from a mans affliction or adversity, one conclude him to be a greater sinner then others; as those that saw the Viper on *Pauls* hand, and concluded him to be a murderer. When as it is most certain that outward things happen alike to all, as the Wise man speaks: and therefore saith *Nazianzen*, *ὅτι ἀνάγκη, ὅτι ἡμετέροις τόξοις*; thus if a man be born blinde, either he or his parents have sinned. Thus they concluded against Gods Providence, that the children suffered for their parents sins. The fathers have eaten some grapes, and the childrens teeth are set on edge, when as his Providence is a great deep, which cannot be

Gal. 4. 11.

Luke 7. 39.

Rules against Suspitions.

Mark 8. 14.  
Gen. 37. 8.

Acts 28. 4.

1 The grounds of our suspicions  
John 21. 23.

Mark 14. 7.

2 For the object.

1 About God.

1 Concerning the knowledge of the heart.

2 The acts of his providence.  
Eccles 9. 2.

John 9. 2.

Ezek. 18. 2.

search-



Gen.19.2.

John 13.8.

2 Cor.1.16.17

to what he said, and yet not be guilty of an untruth; the Angels said to Lot, *they would not come in, but would lodge in the streets*: s. Peter said, *Christ should not wash his feet*, and s. Paul promised to come to Corinth: and yet the Angels came and lodged in Lot's house; Peter suffered Christ to wash his feet, and s. Paul did not come; yet none of them were guilty of a lye, because the circumstances were changed. The Angels had not come in, if Lot had not importuned them, s. Peter would not have had his feet washed, if he had not been better informed; and Paul would have gone to Corinth if Satan had not hindred him. All these speeches were to be understood *rebus sic stantibus*; but not if there were an alteration in the circumstances which often change moral actions; besides that, the promises of a good man in moral matters ought to be conditional. In these cases both the elder Church and these Schoolmen have resolved, there is nothing against the truth.

Mendacium facti.

A lye in our actions.

Having spoken of *mendacium dicti*, a lye in words, we are now to proceed to *mendacium facti*, a lye in our actions; for as s. Augustine saith, *Non refert utrum quis dicto mentiarur, aut facto*, it is all one to lye in our actions, and in our words.

For truth is nothing else but an evenness, or an equality, 1. Between the thing in its nature, and the imagination we have of it in our heart; and if they be even, then there is *veritas mentis*. 2. Between the conceit we have in our mindes, and the expression of it by our words or deeds. If the tongue and heart agree, then there is *veritas oris*, truth in our speech; and if our actions agree with both, then there is *veritas facti*, truth in our actions: for that *Facta*, deeds or facts may be signes, as well as words, appears by that of our Saviour, when he saith, that *men shall be knowne by their fruits*, that is, by the actions, as signes of what is in their hearts: and by that question of the Pharisees, *who demanded of him a signe*, that is, some act to testifie his greatnesse and power; as also for that, as good is done to edification, and hurt to give offence by words or precepts; so good or evil is done by fact or example: for which cause God hath taken order, that both by our deeds, and by our words, the truth should be confirmed; and that there

Marth.7.20.

Marth.12.38.

Of simulation.

should not be *Simulation*, dissimulation, which is the vice we here speak of, when men make shew by their actions of what they are not. For if the *Factum*, the fact or deed, be not commensurate, or equal to the thought and heart, this is *simulation*.

Jof.8.2.

Luke 24.28:

Gal.4.20.

Yet as we said before, a man may conceal some part of the truth in words, and is not bound to utter all he knows; so here in his actions, he is not bound to signifie or declare all his minde, but that onely which without sin cannot be kept close. God himself was the author of an ambushment to Joshua, when he made shew of flying before the men of Ai: So Christ made as if he would have gone further, in Luke 24. 28. and did purpose so to have done, if their intreaty had not stayed him, as appears in the next Verse. So s. Paul wished, *That he were with the Galatians, having his voyce changed*, (that so they might not know him) to the end that he might see and try them the better.

Here fals in, as a principal part of this simulation or counterfeiting, the sin of Hypocrisie, which is an outward resemblance of Holinesse and Religion, when there is none in the heart; but because we have spoken of this before \*, we shall pretermitt it here.

\* Com.1.Cap. ult.

## CHAP. VII.

The second general branch, of the sinne forbidden, viz, Vain speech. Three ends of speech. 1. Edification. 2. Profit. 3. Grace and delight. Of the means whereby this Commandement may be kept. Of Suspicion. Rules about it. 1. For the manner.

Of vanity of speech.

Psal.26.4.

**V**VE come now to the second general branch of the sin prohibited, viz. Vain speech, which the Prophet David joyneth with dissimulation, when he saith, *He had not kept company with vain persons, nor had fellowship with the deceitful*: For as in the seventh Commandement is prohibited not onely fornication, but also wantonnesse; so here is forbidden not onely lying and slander, but also vain and foolish speaking:

Our

Our Saviour in *Mark 7. 22.* sets down three heads of sin against this Commandment. 1. *blasphemia*, slander. 2. *superbia*, pride, the occasion of flattery and boasting: and 3. *arrogia*, foolishnesse, the root of vain speech: and in *Matthew 12.* *March. 12. 36.* he concludes, That of every idle word there must an account be given. So that to the former sinnes already handled, we must also adde *μωρολογία*, foolish talk, which Saint Paul doth not distinguish from *insanabilia*, but makes them all one; though the world-abusing tearms, calls it *Urbanitas*, Urbanity, such as is in men full of pleasant conceits and witty jests; *CHRIST* calls such words *ἀφροίματα*, idle words; and *Job*, Words of no value. The Prophet denounceth a woe, *Job 24. 25.* against them that draw iniquity with cords of vanity; and the prayer of *Agnr* was, *Remove from me vanity and lyes.* By which places we may gather, that vain and foolish words draw on lyes, and all the Catalogue of sinnes forbidden in this Commandement.

The Prophet *David* makes vain speech, an essential mark of a wicked man, *Psal. 144. 8.* (whose mouth talketh of vanity, &c.) And the Prophet *Esay* saith, that in vanity they begin, there's the first step, then they proceed to lyes, there's the second, and then further, to corrupt judgement and justice. Therefore *David* glorieth in this, that he *Psal. 26. 4.* had not accompanied vain men. And *Solomon* condemns vanity tossed to and fro among men. That is, when one asks a vain question, and another makes a vain answer, and the third hee gives a worse judgement. And *Job* reckons this amongst his good deeds, That hee had not walked in vanities, neither of speech nor action. *Job 31. 5.*

Saint *Chrysostome* on *Ephes. 4.* saith, What Workman is there, that hath any tool, which is vain, and serves to no purpose; there is no Instrument but at one time or other hath its use, and the Workman knows what use to put it to. And therefore in this *ars animarum*, the art of saving a mans soul, which is *ars artium*, the art of all arts, no man ought to have any thing about him which is in vain, or without some end and use, therefore the tongue must nor be a vain Instrument, or imployed to vanity; and so he concludes, that *Quicquid est otiosum est criminofum*, whatsoever is idle is criminous.

And for this cause it is, that the Apostle bids *Titus* avoid Foolish and idle questions *Tit. 3. 9.* about genealogies, and vain janglings about the Law, for which he useth no other reason but this, that they are vain and unprofitable; for if a man will draw the Apostles discourse into a syllogisme, he must make this the major, whatsoever is vain is to be avoided, but such foolish questions are vain, Ergo, avoid them.

This sin we should be more careful to avoid, because that man is, as it is in *Job*, *Tanquam pullus onagri*, Like the wilde Asse colt, vain and foolish from his birth; *Job 11. 12.* and besides as *S. Peter* saith, we are brought up among men, in whom there is *vanitas*, vain conversation, so that we receive it by tradition; and therefore it is one of those things which Christ came to redeem us from. For there is as *Job* saith, a forge of vanities in mans heart, (ye all forge lyes.) Hence the Apostle exhorts us, *Not to walk as the Gentiles did, in the vanity of their mindes;* and the Psalmist, not to lift up our hearts to vanity.

The Apostle tells us what this vain speech is, *Ephes. 4. 29.* he saith it is *corruptio communicatio*, *Ephes. 4. 29.* corrupt communication; and in the same place he sets down what our speech should be, viz. It must either be 1. *edificatio*, to edification: or 2. *profitus*, to profit: or 3. *delectatio*, for grace to the hearer. *Three ends of speech.*

It is no doubt, but the Apostle as he was in his Epistles, which are *verba scripta*, written words, so he was in his communication. Now his Epistles tend chiefly to *edificatio*, to edification in Religion and Vertue; but when he advises *Timothy* to drink a little wine for his stomach, this belongs not properly to *edificatio*, but may be referred to *profitus*, it was useful and profitable. And when he bids him remember to bring his cloak, but especially the book and parchments, it must be referred to the same head, to *profitus*: for as *S. Gregory* saith, *Iusta necessitas, corporis necessitas*, the necessity of the body, is a just necessity. And when he tels him that *Erasmus* was at Corinth, and *Trophimus* he had left at Miletum, this tended not onely to edification, but yet was useful, such things as may be of good use in common life, may be fit matter of our speech.

Rom. 16. For *x<sup>er</sup>*, grace, favour, and delight to the hearer, all his salutations may be referred hither; for they have neither matter *de usibus*, nor any necessary use; but might have been left out, as they are in some Epistles, but they are pleasing to those he writes to; and to this may be referred that *poured speech* which the Apostle requires, which is that which is properly called *urbanity*; when our speech is poured, not as one faith, *utro sale muni*, with Salt-peter, but *candido sale Mercurii*, with Wit, which may delight and refresh the minde, being wearied with grave and weighty affairs.

2 Cor. 12. 13. The Apostle writing to the *Corinths* faith, *I have not been troublesome to you; have I wronged you or done you injury in this? I pray you forgive me this.* Here was no need to ask them forgiveness, for it was no injury to them that he was not troublesome to them; but here was speech poured with salt, here was salt to make his speech profit, and pierce the more into their hearts, as the Fathers observe, which it would not have done so much, if he had spoken directly, or in plain terms. And yet this *x<sup>er</sup>*, grace and favour, may stand well with edification too; and therefore the Apostle joyns both together, Rom. 12. 3. and writing to the *Philippians*, speaking of those that urged *circumcision*, he uses this poured speech, calling it *concordia*, concision, *Beware of the concision, for we are of the *circumcisio* (the true circumcision) which worship God in spirit.*

Phil. 3. 2. 3.

Ephes. 5. 4.

And as he would have us avoid all foolish and vain talking, so he exhorts to use *thanksgiving*, as opposite thereto. It was the error of the *Fructickelli*, that because s. Paul would have no speech but thanksgiving, therefore to whatsoever was spoken in common talk, their answer was, *Laudate Christum*, Let Christ be praised: But the elder Church understood it better, when they expounded the words *per meronymiam effecti*, i.e. That we should speak something that was thankworthy, or which deserved thanks; that is, such as tended to edification, or some necessary use, or to grace and delight, and to procure love and favour to him that speaks it.

That speech then which may be referred to some of these things, is good, and to be allowed among Christians, but yet though these ends be all lawful, we ought to aim at the best: and seeing that *edification*, is the best end of speech, therefore this we must chiefly affect. And for the last, though these *terrena consolationumcula*, these earthly petty consolations be lawful, yet that rejoicing in *Psalmis, Hymnis, &c.* in *Psalmis* and *Hymns*, and *spiritual songs*, is better, and chiefly to be used, although the other may be lawful, and sometimes expedient, especially for those that are Novices, and not come to a perfect age in Christ. And thus we have done with the act of this sin, and the several branches of it forbidden in this Commandement.

We come now according to the former rules, to the means of keeping this Commandement.

The means of keeping this Commandement.

1. To avoid suspicions.

Plal. 62. 9.

1 Cor. 13. 58.

First, we must avoid *groundlesse suspicions*, which are the first cause of false speeches of others, and to that end we must labour for stability; for all men naturally are as the *Plalnist* faith, *lighter then vanity it self*, and therefore the Apostle exhorts to be *stedfast in minde, grounded in the truth*. For if we be not stedfast in minde, we shall be apt to suspect evil of others without cause.

This suspicion is one of the fruits of that concupiscence wherewith our nature is corrupted, and though the first boyling of it, or rising up in our nature, cannot be hindered, yet we must labour to suppress it when it is risen. The true and proper use of it is for our own preservation and safety; and so in matters that concern the health and safety of soul or body, there is the only lawful use of it; for in these things it is better to be *nimum timidus quam parum prudens*, a little too timid, rather then a little improvident. This we see in S. Pauls practice, when the Mariners said, they would but cast out the anchor, he fearing they would have gone down into the boat, and left them in the ship, he said, *Unless these abide in the ship, ye cannot be saved.*

Acts 27. 30.

Now when such affections as are, given for our own good, are converted to the hurt and prejudice of other, this is an abuse; yet in this case it is so common in the world, that not the godly themselves are free from it, but there is a difference between suspicions arising in them and in the wicked: When Christ said to *Pharis*, what thou doest, so quickly presently suspicions arose in the hearts of the Apostles, one thought, that Christ would have him to buy what they needed against the feast; others, that it was



was about giving somewhat to the poor. Suspitions will arise, but in evil men they are positive, in good men privative. The Apostle had some fear and Suspicion of the *Galatians*, which prevailed to the diminution of his good opinion of them; but not to a positive judgement of the contrary. An other example of this privative suspicion we have in *Simon the Leper*, against Christ; he suspected him not to be a Prophet, because he admitted a sinful woman to meet him, till Christ, by the Parable propounded to him, made him alter his judgement, which he did presently; his opinion of Christ began to lessen, but he came not so far as to conclude any thing positively. The godly may have a diminution of their good opinion of some, but this affirms nothing; they may suspend their good opinion, but they do not admit or cherish those thoughts so as to come to a positive determination, and to say it is so. But evil men, as first they suspect and say, I alwayes suspected him to be such an one, so they go further, and make *suspicionem judicium*, a judgement upon a bare suspicion, which is as *S. Hierome* saith to make *trabem fustis*, a beam of a mote: and not onely so, but they proceed further, to resolve in their minde what to do hereupon against the party suspected, and sometime they proceed to act accordingly.

Now for a man to keep himself from rash judging upon suspicions, he must consider two things.

1. That such thoughts and affections as arise in himself, the same he thinks to arise in others, and so such as we think others to be, such we are commonly our selves, as if we be angry, when another speaks evil to us, we suspect, that if we speak evil to any, he is angry with us. *Cum ipse stultus sit, omnes stultos parat*, the fool thinks all others to be fools. If a man make himself the measure of all things, he cannot but suspect evil of others, if he himself be evil.

2. As a mans affections are, so are his suspicions: If he be ill affected to any, every small suspicion makes a conclusion. When the minde of the Disciples ran upon bread, the Leaven of the Pharisees was a Loaf, they understood Christ of Loaves, when he meant the Doctrine of the Pharisees. On the other side, *Josephs* brethren were ill affected to him, and then every dream did increase their hatred. If therefore we walk simply, and remove evil affections from us, and strive against suspicions, there is good hope we may remove them; otherwise, we shall be apt from suspicions to proceed to conclusions, as they did against *Paul*, when the Viper fastned upon his hand, that concluded him to be a Murderer.

There are six things to be observed, to keep our suspicions from growing into conclusions, and they may be reduced to two, for they concern either the ground, or the object.

1. The ground whereupon they rise. Suspensions naturally rise from slender grounds; sometimes in good, as when the Disciples gathered from Christs answer, to *S. Peter*, that *John should not die*; some in evil, as when they concluded, that because *Peter* was of Galilee, as his speech shewed, therefore he was one of Christs Disciples; therefore every man must examine his grounds.

2. The object, which is either God, or man.

1. About God. Mens suspicions will rise about many things which belong onely to God, which they will sit and scan, and draw conclusions from them. As

1. The knowledge of the heart is Gods Prerogative, yet how common is it, for men to conclude upon a mans meaning, as if they knew his heart. Therefore *Chrysostome* upon that of the Apostle, *Quis est tu, &c. who art thou that judgest another mans servant?* saith, My heart is none of your servants, onely God must judge it. Suspicion must never go to a mans thoughts.

2. We must not raise suspicions upon the acts of Gods Providence, or draw conclusions thereupon: as those that from *travagantia*, as *Nazianzen* calls them, things with befall all men alike, as prosperity and adversity gather false conclusions, as if from a mans affliction or adversity, one conclude him to be a greater sinner then others; as those that saw the Viper on *Pauls* hand, and concluded him to be a murderer. When as it is most certain that outward things happen alike to all, as the Wise man speaks: and therefore saith *Nazianzen*, *ita accidit, ut iniquis bonis*; thus if a man be born blinde, either he or his parents have sinned. Thus they concluded against Gods Providence, that the children suffered for their parents sins. *The fathers have eaten sowre grapes, and the childrens teeth are set on edge*, when as his Providence is a great deep, which cannot be search-

Gal. 4. 11.

Luke 7. 39.

Rules against  
Suspensions.

Mark 8. 14.  
Gen. 37. 8.

Acts 28. 4.

1 The grounds  
of our suspicions  
John 21. 23.

Mark 14. 7.

2 For the ob-  
ject.

1 About God.

1 Concerning  
the knowledge  
of the heart.

2 The acts of  
his providence.  
Eccles 9. 2.

John 9. 2.

Ezek. 18. 2.

Mal. 3. 14. searched out. So they in *Malachy* conclude, that it is in vain to serve the Lord, because there is sometimes no present visible reward. If *John Baptist* lose his head, or *S. Paul* his life, some will say, this they have for the service of God.

3 About things future. 3. About future things; men are apt to pronounce judgement, when as God only knows what shall come to passe. If one be cast down, or out of Gods favour, he can never recover again; if men have once surrerted of the world, it is impossible for them to awake, or edormire crapulam: but the Apostle teaches otherwise, he  
2 Tim. 2. 25. would have us wait, if God will at any time give them repentance. *Multi sunt intus lupi* (saith *S. Augustine*) *multi foris oves*, there are many wolves within, and many sheep (for the present) without: and *multi sunt rami inserti diffringendi, & rami distrahi inferendi*, there are many branches graffen in, which may be broken off, and many broken off, which may be graffed in. We must not then conclude in this manner, for Gods hand is not shortened, but his power is the same still.

2 Concerning men, judging. 2. Concerning men; wherein men judge amisse, either of the actions, or the persons of others.

1 The action. 1. Of the actions, Men often judge amisse; and in this case, when a man doth judicare de re, without good ground, he hurts none but himself, and therefore we should labour to know the truth of things before we judge them.

2 The person. 2. Of the person; men by judging amisse may wrong the person whom they judge, hereby they make him contemptible and odious; as on the contrary, when he is absolved, he gets credit. If I condemn him being an innocent, I do an injury, not to him alone, but to others, I condemn the generation of the just, as the Psalmist speaks; whereas, if I judge well of him, when he deserves ill, this is but error in singularibus, and the safer way, for the Apostle saith, that *Charity is not suspicious, nor thinketh evil*.

2 Concerning suppositions. 3. If there be no determination, but a presupposing, the rule is, a man may suppose the worst for the prevention of evil; as if I am to cure a sin, it is better to suppose it worse then it is, then to make it lesse then it is, lest I apply too weak a plaister, which will not heal it. A gentle plaister may help a wound or sore for a while, which after a while will break out again. The Evangelist saith of Christ, that though many beleevd on his name, yet he would not commit himself to them, because he knew what is in man: but we must not, because we know not what is in man. It is good to suppose the worst, for the prevention of sin.

3 Concerning determination. Now further, in our determinations we are to consider, that either the case is plain, and then there is *violenta suspicio*, a violent suspicion, and here we may conclude; or else it is doubtful, and may be taken in a good fence; for *moralia sortiuntur speciem a fine*, moral actions are distinguished by their ends: now in this case it is dangerous to conclude against one in a doubtful case, for *dubia in meliorem partem interpretanda*, doubtful things must be taken in the best fence.

The last rule in this case is, that we must not be too hasty or rash in judgement, for *precipitatio noverca justitie*, rashnesse is the stepmother to justice. God teaches the contrary by his own example, though he knew the matter before, yet he proceeds judicially, *Ubi es Adam? Adam where art thou?* and in the case of Sodom, though the cry of their sin was great, *Descendam*, saith God, & *videbo*, I will go down and see whether they have done according to the cry. Though God needed no information, yet he thus speaks for our example and imitation.

4 Concerning the action. Now for the action, upon a suspicion; it is utterly unlawful to act against any upon a bare suspicion. *David* had a strong suspicion of *Doeg*, that he would tell *Saul*, what *Abimelech* had done, yet it was not so strong, as to make him proceed to any action thereupon; for if he had, he had kept him from carrying any tales to *Saul*. These rules may help us against groundlesse suspicions against others.

Sundry other rules may be given, concerning our selves and our own actions, in relation to the sins here prohibited, and already handled.

1 When we speak of our selves. 1. When we are to speak the truth of our selves, knowing our own imperfections, and that *lingua est prodiga*, the tongue is prodigal in a mans own praises, we must do as *S. Matthew* did, who being to tell his own story, calls himself by the worst name, *Matthew the Publican*, whereas the other Evangelists call him *Matthew the son of Alphaeus* or *Levi*, he leaves out also his own feast, which he made for Christ, and mentions it not, though *S. Luke* sets it out: so the same *S. Luke* speaking of *S. Peters*

S. Peters denial mentions it gently, as that he said, *Woman I know not the man, and Man I know him not*: but in S. Marks Gospel, (which was thought by the Primitive Church to be written by S. Peter) he saith, that *he began to curse and swear that he knew him not*. Thus he spares not his own credit in speaking of himself.

2. For hearing such as speak evil of others, first we must give them an angry look, <sup>2 For hearing</sup> for an angry countenance drives away a slanderer, as the North-winde doth rain. And <sup>others speak</sup> secondly a deaf ear, we must stop our ears against them. It were a happy thing, <sup>evil.</sup> as S. Hierome saith, if good men would be to the wicked, as the wicked are to them, when they come to them, they shew no liking to them, either by their words or countenance, neither ought the other to shew any to them; but our unhappinesse is, that we want that constancy and courage in good, which they have in evil, and our ears are open to the Charmer.

3. We must not in our reports of any, <sup>3 About increa-</sup> *augere rem*, make the matter greater then it is, as <sup>sing reports.</sup> Doeg, when but a dozen of bread, was given to David by Abimelech, he reports that *Abimelech gave him victuals*, as if he had been furnished with a great deal. And the Spies that disheartned the people, by reporting the Canaanites to be far stronger then they were, and not to be conquered; whereas the other Spies told them the truth, the land was strong indeed, but yet *they should not fear them*. <sup>Numb. 13. 32.</sup>

4. Against flattery, this *mellea stranguratio*, this sweet and pleasant choaking, the rule is, we shall avoid it our selves, if we forsake not the Law of God, for <sup>4 About flat-</sup> *they that forsake the Law, praise the wicked, &c.* And against flattery by others, that we <sup>tery.</sup> be not strangled with it; we must say contrary to Abab, *He hated Michaiab, because he did not prophesie good to him*, he did not please him by flatteries. But we must say, we hate the flatterer, because he speaks onely *placentia*, pleasing things. And again, if we would *judge our selves*, as the Apostle exhorts, we should not hearken to flatterers, when we see our own defects, we would say as he did, *Vatem me quaque dicunt, --- pastores --- sed non ego credulus illis*, they would make me this and that, but I believe them not. <sup>Prov. 28. 4.</sup> <sup>1 King. 21. 8.</sup> <sup>1 Cor. 11. 31.</sup> <sup>Rom. 2. 1.</sup>

5. How to behave our selves in reproaches. The Prophet directs us, *Fear not their reproaches, nor be afraid of their rebukes*. We must esteem the witness within us, more then the outward witness of the world, and the witness above us, more then both. But if reproach be fallen upon us, then we must remember these rules.

1. Sometimes a man is reproached with a matter known, and of which he is convicted; here, 1. he must take heed of *frons meretricia*, a whorish forehead. If the word of God, and the censures of the Church will not prevail, it is not their civil censures that will work any thing: and 2. he must not onely have the shame in his countenance, but also confusion inwardly, that he *may be able to say*, This shame I willingly bear, onely I wish, that I may amend my fault, and recover the favour of God, and be in credit with his servants.

2. Sometimes a man is reproached for a thing not known, nor is he convicted of it, yet he knows himself to be guilty; here he is not bound *retere peccatum*, to uncover his sin, *nisi sine peccato regere non potest*, except without sin, he cannot keep it close; yet he must confesse it to God, and say with David, *Tibi soli peccavi, against thee have I sinned, and done this evil in thy sight*, thou knowest of it, though I cannot be convicted of it before men. <sup>Palm 51. 4.</sup>

Now in this case, either a man hath given some occasion, by carrying himself so, as may give some suspicion of such a sin, though he never acted it, and then, because he hath offended in not avoiding all appearance of evil, he must know God hath by this means dealt lovingly with him, to make him more wary to avoid all appearance of evil for the future, and to keep him from wandering and pleasing imaginations of the sin in his heart, for it is sure, sin cannot be long in the heart, before it will come into action.

3. Sometimes a man is charged with that, which he ever detested in his heart, yet in this case he may make use of an unjust reproach; for by this means, he may be stirred up to prayer, to be still kept from that sin, which he may fall into afterwards, though as yet he be free from it, for many have fallen to; there he should take this as a warning from God, to take heed that he fall not into the just reproach, as Solomon <sup>Prov. 28. 14.</sup> advises, *Vereri opera sua*, be afraid and jealous of himself; for, *blessed is the man that feareth alwayes*. And



And in this case, it is the advice of the Fathers and Doctors, that when a man falleth into unjust reproach, by lyes and slanders, he should examine himself, whether he have not lyed unto God, and so deserved this lying report from men, whether he have not made many promises of amendment to God, in the day of his affliction, which afterwards he hath forgotten; like the Israelites in distresse, who prayed the Lord; *that he would but deliver them that day*, and then he should do as it should please him; or as those in *Hosea*, that cried not with their hearts, when they howled upon their beds, but were like them in the Psalm, *that lyed with their mouths and dissimulated with him in their hearts*. This lying to God, when men make fair promises in their sickness, or other distresse, which they have no care to perform, may justly cause God to give them over to the lying tongues of men: and for this cause it is, as with them in *Hosea*, that *vinea mensur nobis, the floor and the winepresse fails us*; we shall have fair and forward springs, but God sends such weather as shall deceive our hopes. And as it is said, *that the house of Achsib, should be a lie to the kings of Israel*; to those that trust in men, for whose favour they are contented to lie and do evil, hoping those men shall be pillars to support them, they shall finde that those they trusted in, shall prove a lye to them, they shall deceive them, and finde there is no help in them. And thus much for the means and rules for observing this Commandment.

The sixth rule  
for procuring  
the observation  
by others.

Psalm. 101. 6, 7

The last rule, according to our former method, requires, that we procure the keeping of it by others, and herein we have *David's* example, whose eyes were upon *veraces terra, the faithful in the land*; so effectually would he work, that no deceitful person, nor any that telleth lies should tarry in his sight. The one should be his Companions, but the other should not come neer him. And thus much for this ninth Commandment.

THE



# THE EXPOSITION

## OF THE

### Tenth Commandment.

Exod. 20. 17.

*Thou shalt not covet thy Neighbours house, thou shalt not covet thy Neighbours wife.*

#### CHAP. I.

*Reasons against the dividing of this Commandment into two. The dependance of it. The scope and end of it.*



I have formerly mentioned, \* That the Church of Rome together with the *Lutherans*, as they make the second Commandment and the first but one, so to make up the number of ten, they divide this into two; so that these words, *Thou shalt not covet thy Neighbours wife* is the ninth, and the rest that follows, is the tenth. And though they take herein the Authority of *Saint Augustine*, yet we choose rather to follow those that make it but one, as most of the Fathers besides him do, and that for

\* *Expos. Com. 1. Chap. 2.*

*Reasons against the dividing of this Commandment into two.*

these Reasons.

1. Because it would be unreasonable to thrust two Precepts into one period, and so to pronounce them with one breath; whereas every one of the rest is a full sentence by it self; and therefore it is most agreeable to Reason, that this should be so too.

2. Because to make two Laws for two lusts or Concupiscences, as they would do here, is to make Laws for every particular, which is counted absurd in all Laws, for Laws are made in general, and descend not to particulars; and it would be most absurd in this Law of the Decalogue which is most compendious, and therefore most general.

3. Because by this reason we might make more Commandments of this then two, for, though two Concupiscences onely be named, yet there are diverse others here included, as the inward lusts against the fifth, the sixth, and the ninth; which will fall under no Commandment, if they be not reduced hither, and if they be, then they make so many precepts, as well as these two, which refer to the seventh and eighth, which are here mentioned: for *objectum determinat propositionem*, the object makes the proposition; and therefore, how many Lusts there be, so many objects there are, and so many propositions, and by consequence, so many Commandments: and if they say that the rest are forbidden under these two, they must shew how the rest, being of a different nature, can be referred to these two, which if they cannot do, this is *gratis dictum*.

Vvv

4. Because

522 Chap. 1. The dependance and scope of this Commandment. Com. 10.

4. Because the Apostle Rom. 7. 7. & 13. 9. without determination of any particular object, lens it down generally; *Non concupisces, thou shalt not lust, and so makes it but one Commandment.*

5. The consent of the Hebrew Doctors about and since Christs time, as *Iosephus, Philo, Abenezra*, and others, and most of the Fathers of the primitive Church since Christ, as we shewed before, are against this division of theirs.

6. In *Exodus* the words are, *Thou shalt not covet thy Neighbours house*, and then, *Exod. 20. 17. thou shalt not covet thy Neighbours wife, &c.* but in *Deuteronomy* the last is placed first, and the other after it; by which inverting the order of the words, God seems expressly to prevent the dividing of this Commandment: besides, that in the ninth Commandment (as they make it) should be forbidden, the Concupiscence against the eighth, and in the tenth the Concupiscence against the seventh, (*thou shalt not covet thy Neighbours wife:*) and withal the Concupiscence against the eighth in these words (*nor his manservant, nor his maid servant, nor his ox, nor his ass, &c.*) whereby there would be a manifest inverting the order of the Commandments, and a disturbing of the fence, which one of their own Writers acknowledges, (*Hessel*) who saith here is *sensus perturbatus*, and such a Hyperbaton or trajection, as is not to be found any where in the scripture besides: for here is (by their division) first, a prohibiting of the Concupiscence against the eighth Commandment, and then of that against the seventh, and then again of that against the eighth.

7. In their Catechisms, when they come to expound this Commandment as two, they are in such want of matter, when they come to lay forth the several branches of them, that they are fain to thrust both into one; thus they bring in great lame-ness into the Law of God by this division; whereas his law is of great extent, and very large.

The exposition of this Precept is to be taken out of *Deuteronomius 5. 21. Thou shalt not covet thy Neighbours wife, neither shalt thou covet thy Neighbours house, his field, &c.* and from the Prophets, *Esay 55. 7. Let the wicked forsake his thoughts, &c.* and *Jeremy 18. 12. where, the doing after the imagination of ones evil heart is forbidden*; and in the Gospel, from our Saviours exposition, against the false doctrine of the Pharisees; *Mark 7. 15, 16, &c.* shewing, that what comes out of the heart defiles a man: and from *S. Paul, Rom. 7. 7. and Ephes. 2. 3, 4.* and such places where the matter of this Commandment is handled.

The dependance of this Commandment.

The dependance of this Commandment upon the rest, appears in this, that without the observing of this, none of the rest can be kept; for, by giving this after all the rest, God would teach us, how all the rest are to be understood, viz. that not onely the outward act is forbidden in them, but also the inward purpose and intention of the heart, though we never proceed to the outward act; so that this is the rule and measure for the understanding and so for the observing of the rest, this is the hinge whereupon all the rest do turn; and therefore *S. Augustine* saith, *Si quis cetera facere studeat, hoc maxime faciat*, he that would observe the rest must chiefly look to the keeping of this, for this looks to the heart, out of which as *Solomon* saith, proceed the issues of life and death; and therefore he advises, to keep the heart with all diligence; *supra omnem custodiam* there is the Cockatrice egg hatcht, as the Prophet speaks, and here is sin conceived, as *S. James* speaks; which, when it is perfected by the act, brings forth death.

Prov. 4. 23. Esay 54 5 Jam. 1. 14, 15.

The scope and end of this commandment.

The scope and end of the Lawgiver in this, is twofold.  
1. To shew that he looketh further then his *subditum*, his Substitutes on earth can do, and that his Law hath a preheminent above theirs; for though mans Law may *injicere vinculum*, may binde the hands and the feet, it may put *obscurementum*, a stopple into the mouth, and it may condemn the purpose of the heart, *quantum potest prehendere*, to far as it can discover or take hold; for if one be found *cum solo* with a weapon, or breaking into a house, though he be hindered from the act of murder or robbery, yet here is *propositum prehensum*, the purpose discovered, and taken hold on, and therefore he is punished by mans Law, but all humane Laws say, and it is an axiome in the Civil Law, *Cogitationes panam nemo patitur*, for bare thoughts let no man suffer, and to they let thoughts goe free. But God



God takes order for the very thoughts, though they do not appear by any overt act. And therefore *Simon Magus* is brought to the bar, for *simulacris*, the thought of his heart, Pray (saith he) if perhaps the thought of thine heart may be forgiven thee. Act 8. 23.

2. *Propter Phariseos*, for those that Pharisee like are conceited of their own righteousness; that, as *S. Augustine* saith, *superbi peccatores*, proud sinners, who are not *sanati*, healed, may by this Law be *convicti*, convicted of their need of a Physician: for though a man may in regard of the full consent of heart, hold out, and justify himself in some things, and for some small time, (though few attain to this) yet, when he comes to this Commandment, wherein the *parvus imperfectus*, the imperfect birth, (when there is no perfect consent, but some pleasure and titillation onely in the motion) is forbidden, this will make him sweat, and cry out, as it is *Rom. 7. O wretched man, who shall deliver me from the body of death*, and so will make him see that he cannot acquit himself, nor be a Christ or Saviour to himself: but must fly out, and seek to another without himself, as it is in the next words, *I thank God through our Lord Jesus Christ, &c.*

For the consent of the heart is forbidden by the other Commandments, as they are expounded by our Saviour, who saith, that if a man look upon a woman, *hoc animo, & hoc fine*, with this purpose, and to this end, to lust after her, that this concupiscence is Adultery; but here the intention and desire, though it have not *plenum consensum*, full consent, but be onely *parvus imperfectus*, is attained by this Precept. Hierome.

The distinction here is, that in the former Commandments, the intention of evil is forbidden, *etsi non consequaris*, though it be not executed; here also, *etsi non prosequaris*, even though it be not prosecuted or resolved upon, as when the motion is entertained with some approbation or delight, though not fully consented to. *S. Augustine contra Julian*, explains the matter thus: the one is, *Non concupisces, idcirco habet* not lust, forbidden by this Commandment; the other is, *post concupiscentias tuas ne eas*, follow not after thy lusts, as it is in *Eccles. 18. 30.* and he that hath attained this latter (not to go after his lusts) *magnum fecit*, saith the same Father, hath done much, *sed non perfecit*, but hath not done all, *quia adhuc concupiscit*, because he lusts still.

The Apostle distinguishes them thus, he calls the one *peccatum regnans*, sin reigning in us, when we follow it in the lusts thereof; the other *peccatum inhabitans*, sin dwelling in us, when it lusts in us, but hath not got perfect dominion: here it dwells as a private person, there it rules, and hath got a kingdom; for *quando peccatum transiit in affectum cordis, & impetravit sensum rationis, ut si adsit occasio, facere disponat*, when sin hath so far prevailed both upon our affections, and upon our reason, that there wants onely an opportunity to act it, there it reigns. But when we have given some entertainment to it in our mindes, but are not resolved, so that there is a *solus*, a reasoning within us; *Faciam, aut non faciam?* shall I do it, or shall I not? when we have reasons *pro & contra*, and are not fully resolved, there is *peccatum inhabitans*, it dwells in us, and this is properly forbidden by this Commandment. If we resolve once, *faciam*, I will do it, then it is *factum*, as good as done before God, and may be referred also to the other Commandments, as forbidden there.

## CHAP. II.

*The thing prohibited, Concupiscence which is two fold: 1. Arising from our selves; 2. From the spirit of God. The first is either, 1. from nature, or 2. from corruption of nature. Corrupt desires of two sorts: 1. vain and foolish; 2. hurtful or noisome. The danger of being given up to a mans own lusts.*

THE subject or matter of this Commandment, is Concupiscence or lust, which is here prohibited, which that we may the better understand, we must know, that it is not every concupiscence which is here forbidden, for there is a twofold lust or Concupiscence.

1. There is a Concupiscence of our own, of which *S. Peter* speaks, *There shall come men walking after their own lusts.*

*The Subject of this Commandment. Concupiscence twofold. 1 Our own. 2 Psalm 3. 3.*

Gal. 5. 17.

2 Of the spirit.

1 Pet. 4. 1.

2. There is a lust or concupiscence of the spirit, of which the Apostle saith, *that it lusteth against the flesh*: this is holy and good; for when our mindes are enlightned by the Spirit of God, it stirs up in us good motions and desires, and doth strengthen us to bring the same to effect, and wihal it arms us (as *S. Peter* speaks) against the opposition we meet with.

Psal. 42. 5, 11.

Rom. 8.

By this Concupiscence, evil motions, when they arise in the heart, are checked, as we see in the Psalmist; *Why art thou cast down O my soul, and why art thou disquieted within me? trust in the Lord, &c.* This Concupiscence is not condemned here, but as it is in itself acceptable, so by helping our infirmities, it makes our prayers acceptable with God, and so procuring audience, whereby we obtain our desires of God, it increases in us love to God, and charity to men. This is not therefore restrained by this Commandment, but the other, which is *propria Concupiscentia*, our own Concupiscence.

Our own Con-  
cupiscence is  
two fold.

1 Natural.

2 From Cor-  
ruption.

2 Pet. 1. 4.

Colof. 3. 5.

Marth. 21. 18.

John 4. 6.

Now this Concupiscence of our own is of two sorts. 1. *bonum*. 2. *adversum*. The first is natural, the second is from the corruption of nature, which *S. Peter* calls *adversum*, *the Concupiscence of corruption*, or *Corrupt Concupiscence*. The first is in all men by nature, as to desire meat when one is hungry, or drink when he is thirsty: and this is not forbidden, for it was in Christ himself, who was free from all sin; he was sometimes hungry, and desired meat; and sometimes weary and desired rest, &c. But it is the other, the corrupt lusts or desires which are forbidden in this place. This Faculty of desiring or lusting was at first given to the soul, to make it move towards those objects which the minde propounds, as levity or lightnesse is in some things, to make them move upwards, whereupon the Heathen called the minde *oculus cordis*, the eye of the soul: and the desire or appetite *conatum*, the motion or endeavour of the soul after that which the eye discerns: but this desire or Concupiscence being corrupt, chokes the light of the minde, that it cannot direct to what is good; for the faculties of the soul, being conjoyned, do corrupt and infect one another; as Ivy that cleaves to the oak, and draws away the sap, and makes it to wither; and so the minde being blinded, the will cannot move towards that which is good; and thus our desires become corrupt.

Corrupt desires  
of two sorts.

1 Tim. 6. 9.

Out of this corrupt concupiscence spring up desires of two sorts, as they are distinguished by *S. Paul*, some are *vanum*, vain and foolish, others are *noisum*, noisome and hurtful.

1 Vain.

Col. 3. 1.

The first we may see in such men as the Apostle calls *earthly minded*, who desire worldly things, not for natural ends onely, but do *transire fines natura*, passe and leap over the bounds of nature, desiring more then is necessary, for they still desire more and more, and as the Psalmist speaks, *when their riches increase, do set their hearts upon them*, which as the precedent words imply, is folly and vanity, (*O give not your selves unto vanity*) such men do think, speak and delight to discourse of nothing but *vanitas*, earthly things, and thus at length they corrupt themselves; so that as the Prophet speaks, *their silver is become dross, and their wine mixt with water*, when they mingle their souls with earthly things, which are of an inferiour and baser condition then the soul.

2 Hurtful.

Gal. 5. 17.

The other desires which he calls hurtful, are those properly, between whom and the Spirit of God there is that opposition which the Apostle mentions.

Acts 7. 51.

And these do first hinder us from good things, which the Spirit suggests, because there is *praprium cordis*, a foreskin grown over the heart, which shuts up and closes the heart, when any good motion is offered, and leaves it open when any evil would enter; and also *praprium aurium*, a foreskin drawn over the ears (*O ye of uncircumcised hearts and ears*) whereby the like effects are wrought, for it shuts the ears against any thing that is good; and draws the covering aside for corrupt, or unfavoury communication to enter in; for which cause God is said in *Job*, *Revelare aurum*, to uncover the ear, when he reforms men effectually.

Eccl. 10. 1.

And 2. as they hinder us from receiving good, so they corrupt that good which is already in us, like the dead fly in the box of ointment.

And 3. they provoke to evil, or which is all one, *ad ea ad qua consequitur malum*, to such things as are not in themselves evil, but will ensnare us in evil, if we follow after them; (for *malum*, five in *Antecedente*, five in *consequente*, *malum est*, evil, whether in the *Antecedents*, or in the *consequents* of it, is evil, and so

be avoided,) therefore the Apostle would not have us to be brought under the power of any thing, because the Devil doth sometimes kindle such an earnest desire and appetite in a man after some lawful indifferent thing, that he will not forgoe it for any cause, and then the Devil will quickly finde a condition to annex to it, whereby he will draw a man to something simply unlawful, as he thought to have done with Christ; when having shewed him the Kingdoms of the World, and the glory of them, wherewith he thought he had wrought upon his affections, he presently seeks to draw him to idolatry, *Hac tibi dabo, &c.* All these will I give thee, if thou wilt fall down and worship me. 1 Cor. 5. 12. Marth. 4. 9.

Thus the desires of our concupiscence in *malo*, in evil, are either as *S. Augustine* saith, *per injustitiam*, or *ad justitiam*, either to get things lawful by evil means, or if by lawful means, yet for an evil end; and both these wayes of getting are justly condemned, even in the very desire of the heart.

This concupiscence, and these desires proceeding from it, are expressed in Scripture by other words. Sometimes it is called *the old man*; sometimes *sin dwelling in us*: sometimes, *the law of sin*, and the *law of the members*: sometimes, *the sting of death*: sometimes, *the prick in the flesh*: sometimes, *the cleaving sin which hangs so fast on*: sometimes, *the skirmishing sin which wars against the soul*: sometimes, *virrus serpentis*, the poison of the Serpent, which the Devil instild into our nature at the first. The Schoolmen call it *fomitem infixum*, or *fomitem peccati*, that inbred fœwel of sin. Others *anxia*, the disorder, or irregularity of the faculties of the soul: for whereas man had advanced his concupiscence above his reason, against the order and will of God, and so made it chief; and for fulfilling his desire hazarded the favour of God. Therefore as a just punishment, God hath so ordered in his wrath, that it should be stronger then reason; so that it cannot be brought under that superiour faculty though a man would. So that as God said by the Prophet (and it is a fearful judgement) because Ephraim had made altars to sin, therefore they should be so him to sin: so here, because man would have his concupiscence superiour, it shall indeed be superiour do what he can. Thus God in great wrath sometimes deals with men, as he did with the Israelites, *They did eat and were full, and he gave them their own desire, they were not disappointed of their lust*; and in another place, *He gave them up to their own hearts lusts, and to follow their own imaginations*. Thus he dealt with the Heathen Romans, as the Apostle saith, after great disobedience, and wilful sinning against the light of their own hearts; there follows this Illative, *Ideo tradidit eos deus*, therefore God gave them up to their own desires, counsels, inventions, and imaginations. Ephes. 4. 22. Col. 3. 9. Rom. 7. 20. 23. 1 Cor. 15. 55. 2 Cor. 12. 7. Heb. 12. 1. 1 Pet. 2. 11. Gen. 3. 7. The danger of being given up to a mans own lusts. Hof. 8. 11. Psal. 78. 30. & 81. 13. Rom. 1. 28. 1 Cor. 5. 5. 2 Cor. 2. 6.

This is a fearful thing to be thus given up to a mans own lust. It is much to be delivered over to satan: *Tradatur Satanae*, was a high censure; yet *tradatur satana* had a return, he that was so given up, was regained. But when a man is delivered up to himself, it is certain, that by ordinary means, he never returns again: For this is that *visum*, that *reprobate sence* (as the Apostle calls it) when God gives a man clean over, and withdrawing his grace, leaves him in his own hands to final destruction: so that it is better to be delivered over to the Devil, then to his own will. And thus we see how well we are to think of our own will, and how dreadful a thing it is to be given over to it, and not to have Gods spirit to maintain a perpetual conflict therewith.

### CHAP. III.

How a man comes to be given up to his own desires. Thoughts of two sorts. 1. Ascending from our own hearts. 2. Injected by the Devil. The manner how we come to be infected: Six degrees in sin. 1. The receiving of the seed, 2. The retaining of it, 3. The conception. 4. The forming of the parts. 5. The quickning. 6. The travel or birth.

NOW for the means whereby a man comes to be thus endangered, it hath been partly handled already in the first Commandement, which in our duty to God, answers to this, towards our Neighbour, and shall partly be now touched.



Zach. 8. 17. A man comes thus to be given up to his own desires, by degrees, when he gives way to evil imaginations against his Neighbour. *Let no man imagine or think evil in his heart* (saith the Prophet) *against his Neighbor*. We must not give way to it at all, though we suffer it not to proceed to *suppuration*. There is in every of us an evil imagination against our Neighbour to do them prejudice; and this being in us, then there comes in a temptation, as the Apostle shews, partly from the world, (*according to the course of the world*) partly from the Devil, who then begins to strike and to work and fashion the thought of the heart, to a perfect sin (*according to the Prince of the power of this air*.) Thus they both work upon our thoughts and desires, to fulfil the desires of the flesh, as it is in the next verse.

Thoughts ascending from the heart.

So that here is a double cause to draw us to this. 1. Our concupiscence alone, considered in it self, as it riseth by it self, without any blowing or quickning of it from without. 2. As it is employed and wrought by the World, or the Devil, or both.

1. By it self alone, Christ speaks of *δυναμεις καρδιας*, evil thoughts that proceed out of the heart, and of thoughts that arise in the heart. There is a steam or vapour that ariseth from our nature; for evil thoughts, *inwardly arise up*, or ascend from below, good thoughts *inwardly descend*, or come from above; the one comes from our selves, the other from God and his Spirit, for *omne bonum desuper*. Now the Devil knowing this, takes occasion by those desires which he perceives by some outward signe to arise within us, to assault us, by propounding worldly objects and allurements, and so makes use of the world to tempt us. Thus he dealt with Christ, he forbore him till he was hungry, and had his *δυσωπια* *πρωτος* his natural desire of bread; and then he comes to him, and offers him stones to be turned into bread; thinking by that means (when Christ had a natural appetite) to have been entertained, as *Iehoram* was for *Iehosaphats* sake.

Matth. 4. 3.  
2 Kings 3. 14.

2. Thoughts injected by the Devil.  
Luke 22. 3.  
Acts 5. 3.

2. As there are *cogitationes ascendentes*, thoughts ascending into the heart, so there are another sort, *cogitationes immisae*, thoughts cast in by the Devil. Thus the Devil entred into Judas, when he put those evil thoughts into his heart of betraying his Master. So he filled the heart of *Ananias* and *Saphira*, to lye to the Holy Ghost, and to commit sacrilege. And as he sometimes doth this immediately by himself, so he sometimes makes use of the world, and of outward objects, to cast evil thoughts into us. Thus the World and the Devil infect us from without, when we infect our selves fast enough from within: For as *Nazianzen* speaks, *τις πυρς ενωπιον σου*, the sparkle is within us, the flame is from the evil spirit, which blows it up: so that though there were no Devil to tempt us, and though we were in the Wilderness where no worldly objects could allure us, yet we carry enough in our bosomes to corrupt our selves. Neither can we be safe though we leave all the world behinde us, so long as we carry our own hearts with us, saith *S. Basil*.

Of these. The ascending thoughts within us, are *sin*, the other *cogitationes immisae*, that are sent or injected into us, unlesse they infect us, or we give way to them, are our crosses, nor our sins: Nay, *Damon tentando coronas nobis fabricat*, by resisting these motions and temptations of Satan, we win the crown, and every temptation we resist, is a new flower to our Garland.

The manner how we come to be infected with sin.  
Gen. 3. 6.

The manner how these thoughts come to infect us is thus. There are six degrees before we come to that full consent and purpose of heart which is prohibited by the other Commandements.

In *Genesis*, when *Eve* was tempted, we see how the infection began. There is the fruit held out, the object to allure, and withal the three provocations by which all sins are ushered in to the soul are there set down.

1. It was good to eat, here was *apparentia bonis utilis*, the allurements of profit.

2. It was pleasant and delightful to the eye; here is *apparentia boni jucundi*, the bait of pleasure.

1 John 2. 16.

3. It is said it was to be desired in regard of knowledge. Here was *apparentia boni honesti & per se expetendi*, there are these three mentioned by *S. John*, *The lust of the flesh, the lust of the eyes, and the pride of life*.

4. And in the next verse before the Devil adds a fourth, (which may be reduced to the third) *Eritis sicut dii, Te shall be like gods*. The very lure of pride, Excellency

lency, and a condition to be desired by man being chief of the creatures. These being held out, every one was paused upon by Eve (saith the Scripture) she had respectiue regard to them all. For the woman seeing that the tree was good for meat, and pleasant to the eyes, and a tree to be desired to get knowledge, she took of the fruit thereof, and did eat. Out of which we may obserue these several steps and degrees; whereby sin enters into the soul.

1. The first by s. Paul is called *inversio*, a turning back after Satan, or a turning of the soul back, to look on the object. The first entertaining of it, *aversio a Deo*, a turning of the soul from God, which when one doth, he begins to prostitute his soul to the Devil. Six degrees in a sin.  
1 The receiving of the seed.

2. The second they call *allube scentium*, when it liketh them well, so that fain they would have it. This is it be sudden, Hierom calls it *propassionem*, answering to the Greek *προπαση*, which signifies, a light motion or passion upon the first sight; whereas that which more earnestly impressed in us, is called *passio*, a passion, more earnest or violent. Job compareth him that hath gone thus far, to one that hath a sweet poyson in his mouth, who because of the sweetness that he feels, is loth to spit it out, and would swallow it; but yet considering that it is poyson he spits it out: or if he do not let it go, nor yet dare swallow it, but keeps it under his tongue, then of *propassio* it becomes *passio*, and this is *retentio seminis*, the keeping and retaining of the seed, as the first was *receptio seminis*, the receiving of it: And as in that there was *aversio a Deo*, a turning from God; so in this there is *conversio ad creaturam*, a turning to the creature. 1 Tim. 5. 15.  
Gal. 4. 9.  
2 The retaining of the seed.  
Hier. in Mar.  
Job 20. 13.

3. The third is *consensus in delectationem*, a consent to take delight in it. For (as before) there a double consent. 1. *Consensus in opus*, a consent to execute or act the sin; and this may be forbidden in the other Commandements, and is that which we called (when we expounded them) the *Suppuration*, or inward festering of our hereditary wound. And 2. *Consensus in delectationem*, a consent in minde onely to take pleasure in it, by often rowling of it in the heart, wherein we so far consent to it, as to delight in the thought of it, though as yet we have no full purpose to act it; but onely gaze and stare upon it, and this they call *conceptionem peccati*, the conceiving of sin. 3 The conception of sin.  
James 1. 15.

4. The fourth is called *Morosa delectatio*, a delaying or lingring in the thought of it; so that when a man hath once consented so far as to take pleasure in it, he will abide by it, and dwell in it, and this they call *articulationem frans*, the framing of all the parts in the womb of the soul, whereby it becomes perfect, when every corner is sought into, and every circumstance weighed and considered how the sin may be acted. *Dum populus morabatur in Sittim*, fornicatus est populus, when the people abode at Sittim, the people did commit fornication with the daughters of Moab. 4 The forming of the parts.  
Num. 25. 1.

5. There is *aberratio cordis*, the wandring of the soul after it, that is, when the thought is gone, and once past over, yet we resume it and call it back again, and make a covenant contrary to that of Job, *That we will not suffer our eyes to look from it*, but will still behold it; and not onely so, but we also imploy those *aditus phantasmatum*, those gates and passages to the phantasie, the senses, to raise up this delight in us again, that we may continue in it. We read in Genesis of *figmentum cogitationum*, when there is no real object, and yet a man will notwithstanding frame or imagine a false object to convince the pleasure of a thought. So here is a framing of imaginations to please the soul in such a sinful thought; when besides occasions offered, a man procures to himself occasions outwardly, or inwardly devotes fancies to delight himself; this is *peregrinatio in peccato*, and is commonly called, the quickning of sin when it begins to stir in the womb. Prov. 18. 1.  
5 The quickning of it.  
Job 31. 1.  
Gen. 6. 5.

6. The last they call *Nixum*, the travel or birth: the Greek Fathers call it *inceptus*, *conatum*, a laying hold on the occasion offered to act the sin formerly resolved upon. It proceedeth upon a syllogisme thus, *Si tanta voluptas in cogitando, vel animo revolviendo, quid si potiar?* if there be so much pleasure in thinking of it, or revolving of it in my minde, what will there be if it be actually performed? After this comes *consensus rationis*, the full consent of the minde, and then we are out of this Commandement, for there wants nothing but means and opportunity to act it. The conclusion is set down in the heart, *Faciam*, I will do it; and then, when occasion is offered, it is

is done, and so sin is brought forth and perfected. And these are the six degrees of sin, although *iniquitas mentitur sibi*, sin flattereth and lyeth to it self, perswading men, they are not guilty, till they come to the last degree, the very act, when as there is sin in all the rest.

## C H A P. IV.

*The wayes whereby a man is tempted of his own lust. 1. There is a bait. 2. A hook. The same wayes used by the Devil and the World. The affirmative part of this precept. Renewing the heart and minde. The necessity of this Renovation. The meanes of Renovation.*

James 1. 14.  
Two wayes  
whereby a man  
is tempted of  
his own lust.

1. By the bait.  
2 By the hook.

Hof. 7. 3.

The same  
wayes do the  
Devil and the  
World use in  
their temptati-  
ons.

2 Cor. 2. 11.

Mat. 9. 32.

2 Cor. 7. 5.

1 Theff. 2. 18.

NOW there are two wayes mentioned by s. James, whereby a man is tempted by his lust; he is either drawn by a kinde of violence, or enticed by some allure-ment. Every man is tempted, when he is drawn away of his own lust, and entised. There is *esca* and *uncus*, a pretty inticing bait to allure, and a violent pushing and hal-ling of the soul to enforce. For a man is drawn, either *voluptate sensus*, by the plea-sure of the sense, or else *importunitate mentis*, by the importunity of the minde: Either sin gets within us, and tols us on till we be caught, or else it assaults us in a boystrous manner, that we yield, and think we can do no other. Against both these we must watch, lest we be like those in *Hosea*, They have made ready their heart as an oven, the Baker sleepeth all the night, in the morning it burneth like a flaming fire. They are all hot as an oven,—and there is none that calleth upon me.

In the same order do the other two, the World and the Devil tempt us. There is *in dilaçioni*, and there is *in insidiis*, the alluring and the drawing in them both.

The Devil is called in Scripture, the old Serpent, and the Apostle speaks of *in dilaçioni* a method of craftinesse, and *in insidiis* a deceit, (cogging at dice) whereby men are deceived. The Serpent we know is subtile by nature, but he is an old serpent, who if he had any natural defect, might by custome and long experience have supplied it. Again, the Apostle speaks of *in voluptione*, the fetches and wiles of the Devil. The Apostles were not ignorant of them, but another may fear, lest it be the Devils meth-od, and craft, by which he is allured, and that he is not wise enough of himself to descry it.

2. He is called a roaring Lion. And under these two names (a Serpent and a Lion) all that is spoken of him in Scripture may be included. As he is a Serpent for his sub-tilty, so for his strength, violence, and cruelty, he is called a Lion, and a roaring Li-on: When he had leave given him, we see he made the twine run headlong with vio-lence into the Sea. And the Apostle tels us, that he torments *extra pugnis, intra terro-ribus*, with fightings without, and terrors within: and whereas the Apostle had a good purpose of coming to the *Theſſalonians*, to have confirmed their faith, *Sathan* hindred him. The Apostles had extraordinary knowledge to discern his fetches, and power to oppose his violence, which we have not, and therefore we must stand up-on our watch the more diligently, and put on our spiritual armour, that we may be able to oppose him. The extremity in violence, and the exceeding subtility in perswa-sion, will bewray whether the temptation come from our selves within, or from the Devil without.

And as we say of him, so we may say of the World, it tempts sometimes by fair means, using subtility, offering pleasures, profits, preferments, &c. to allure us. And if we will not be allured, there is a hook to draw us; instead of profit, we shall have damage and losse; instead of pleasure, grief; and instead of preferment, reproach and disgrace, thereby to prevail against us, and bear us down. s. *Augustine* saith, *Aut amor male inflammans, or timor male humilians*, either love of the bait will inflame us, or fear of the hook will affright us, to draw us to evil, or to keep us from good. Thus we see all temptations to evil may be reduced to these three heads; they come either from our own flesh, or from *Sathan*, or the World, and all of them seek either to allure us by the bait, or draw us by the hook.

We see the Negative part of this Commandement, in the words expressed. Now because according to our rules formerly delivered, the Affirmative is im-plied



plied in the Negative, we shall say something of the affirmative part.

The Affirmative part. On the thing required, is set down by the Apostle, when he exhorts us, *To be renewed in the spirit of your mindes, and to put on the new man which is renewed in knowledge after the image of him that created him, and to become new creatures.* We must labour, as the Apostle prayed, that *our spirit, soul, and body may be sanctified, and preserved blamelesse unto the coming of Christ.* We must mortifie our earthly members, our carnal lusts and affections, and crucifie the old man, that so sin may not reign in our mortal bodies. Nor onely must the minde be renewed, but the will too, it must be brought into subjection to the will of God, that we may be able to say with David, *Here am I, for God do with me, whatsoever he pleases; and with Christ, Not my will, but thy will be done.* Our inward man is corrupt in all the faculties, the understanding is darkned, and the will is perverted. For as in old men there is *caligo oculorum*, dimnesse of sight, and *infirmities membrorum*, weaknesse in the members; so in this old man which we are to put off, there is *caligo mentis*, and *infirmities spiritus*, blindnesse of minde, and weaknesse of spirit, which must be renewed.

Though sin be in it self, *alio transiens*, a transient act; yet after the act there is something remains, which requires a necessity of Renovation: as 1. *Reatus*, the guilt, which makes us unworthy of favour, and worthy of punishment. 2. *Macula*, the stain, which renders us filthy and deformed: and 3. *Ulcus seu morbus*, the wound or disente, which needs healing and binding up, and consists in a prenesse and inclination to the like acts.

Now though the guilt of sin past be taken away upon our repentance, yet the stain and the fear remain still in part, and need daily renewing. And because a new guilt may be contracted by new sins, therefore we have daily need of pardon and remission.

The necessity of this inward renewing appears, 1. Because of the corruption which naturally lodges in the heart, and so pollutes the whole man, here is that gall which embitters all our actions, that leaven, which sowres the whole lump; the leprosie which defiles body and soul; so that from the understanding which is the head, to the affections which are the feet, all is full of sores. If the tongue be a world of wickedness, what is the heart? If there be a beam in the eye, what is there in the heart? *Strabus in oculis, strues in cordis.*

2. If it be not renewed, it is the most dangerous enemy we have. It is deceitful above all, saith the Prophet; it can deceive us without Sathan, but he can do nothing without it; he must plow with our Hoiser, it is more near to us then Sathan, a part of our selves: *Resist the Devil and he will flee from us*; but if we resist never so much, this deceiver will stick close to us. Sathan tempts and leaves us for a season, but this tempter never leaves us. This is like a treacherous person in the City; which opens the gates and lets in the enemy, who otherwise by force could not have entred.

3. It is the fountain of all our actions, none are accepted which come not from a pure heart; if this be polluted, all our actions are abominable. Whatsoever an unclean person touched under the Law, was unclean. So whatsoever actions, though good in themselves are performed, if the heart be not renewed and cleansed, they are polluted by it.

That we may be renewed in the spirit of our mindes, we must use the means.

1. We must wash our hearts with tears of repentance, as David after his great fall: and J. Peter after he had denied his Master. This potion of repentance will purge out the peccant humours. It is true, the blood of Christ cleanses from all sin, it takes away the guilt; and the Spirit of God renews the heart, in respect of the stain; *To us washed (saith the Apostle) ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God*; but neither Christ nor his Spirit will come and dwell in an impure heart; if the heart be not prepared by repentance, we cannot apply the blood of Christ to take away the guilt. There are preparatory works wrought by the assistance of the Spirit, as sorrow and remorse for sin, before the Spirit comes to dwell in us, and Christ stands at the door and knocks by preparatory acts of grace, before he will come in and sup with us.

2. We must avoid all occasions of sin; *If our right eye offend us we must pluck it out; if our hand offend us we must cut it off*; we must part with any thing though never so dear to us, if it be an occasion of sin. We must shun and avoid all evil company.

X x x

David

The affirmative part.  
The renewing of the heart and minde.  
Ephes. 4. 23.  
Col. 3. 10.  
Gal. 6. 15.  
1 Thess. 5. 23.  
Col. 3. 5.  
Rom. 6.  
2 Sam. 15. 25.  
Mat. 26. 39.  
Job 14. 4.  
1 Cor. 5. 8.  
Ephes. 1. 3.

The necessity of this renewing.  
Ezek. 6.

James 3. 6.

Jer. 17. 9.

Luke 4. 13.

Mat. 5. 5.

Deut. 6. 6.

Joel 2. 12, 13.

Jer. 4. 3. 4.

Mat. 7. 3. 1.

24. 3. 4.

The means of Renovation.  
Psal. 51.

1 John 1. 7.

1 Cor. 6. 11.

Rev. 3. 20.

Mat. 5. 29.

**Psal. 16. 3.** David saith, that all his delight was in the saints, and such as did excel in virtue: He was a companion of all that feared the name of God; as for the wicked; He would not suffer them to come into his sight, nay he would not make mention of them in his lips. We must avoid idleness, David was idle when he was tempted to uncleanness. Idleness is *pulvinar Diaboli*, the Devils bolster: an idle person is a standing puddle, apt to putrefie. This makes *solum subactum*, the soyl fit for *Sathan* to sow his seed in; therefore it was good counsel, *semper te inveniat Diabolus occupatum*; let *Sathan* alwayes finde thee exercised.

**3.** We must watch over our outward senses, which are the windows by which sinful objects are conveyed into the heart, and sinful lusts stir up in the soul: look not on the tree, lest thou be taken with the pleasant shew of the fruit. We must pray with the Psalmist, *That God would turn away our eyes from beholding vanity*; and covenant (as Job did) with our eyes, not to look upon ensnaring objects: we must stop our ears against the charms of the Devil. The ear is apt to receive evil speeches, which it conveys to the heart, and therefore we must take heed what we hear.

**Gen. 3. 6.**  
**Psal. 119. 37.**  
**Job 31. 1.**  
**1 Cor. 15. 33.**  
**Psal. 58. 5.**  
**Mark. 4. 24.**

**Psal. 137. 9.**  
**Gal. 1. 16.**

**4.** *Principiis obsta*, suppress the first motions of sin as soon as they arise in the heart, this is to crush the Cockatrice in the egge, this is easy at first; but difficult if we give way to them. *Prava dum parva*, though they seem small, yet they are bad, and make way for worse: evil thoughts not resisted, bring delight; delight breeds consent, consent action, action custome, and custome necessity; we must therefore *allidere infantes*, dash them to pieces while they be young, before they grow too strong. We must not once consult with flesh and blood, as the Apostle speaks: but as we are careful to quench fire, or stop a breach of water at the first, lest if they break out, it be too late; so we must stop sinful motions at the first, before they gather strength, and so we be not able to resist them.

**Colos. 3. 16.**  
**Psal. 19. 9.**  
**Psal. 119. 9.**

**5.** The word of God hath a specifical vertue to cleanse the heart. Let the word of Christ, saith the Apostle, dwell in you plentifully, or richly. The word of the Lord, saith the Psalmist, is clean; and therefore he asks the question, *wherewith shall a young man cleanse his wayes*, and answers, *by taking heed according to thy word*.

**Psal. 131. 2.**

**6.** The heart must be weaned from the pleasures and delights of the world, there must be *ablactatio mentis*, that we may say with David, *I have behaved my self, as one that is weaned from his mothers breast*. This must be by meditating of the vanity, shortnesse, and insufficiency of all earthly pleasures, that as *Abner* said to *Joab*, they bring bitterness at the last. *Extrema gaudii luctus occupat*, these sweet waters end in the salt brackish sea; these short momentary pleasures will be rewarded with endlesse torments. The rich man received in his life time good things, and *Lazarus* evil, but now (saith *Abraham*) *Lazarus* is comforted, and thou art tormented.

**Rom. 8. 13.**  
**Luke 16. 25.**

**1 Cor. 9. 10.**

**7.** We must with the Apostle keep the body under, and bring it into subjection. He that besieges an enemy will cut off provision from him: *Those fleshly lusts* (which as *S. Peter* saith) *do war against the soul*, will not be vanquished, if we pamper the body, for by this means they are strengthened: Therefore we must avoid all excess in meat or drink, and whatsoever may be a provocation or excitement to our Concupiscence: *Fulnesse of bread*, and abundance of idleness, were the sins of Sodom: and *Solomon* gives counsel, not to tarry at the wine, his reason is, *thy eyes will behold strange women*: we must take heed then of pampering the body, if we would not have those lusts to grow in our heart. And if we have any way neglected our duty herein, we must with the Apostle, take revenge upon our selves for our excess, by some penial exercises, as fasting, watching, prayer, &c. both to shew our true repentance for our exorbitancy, and to keep the body, the better in subjection for the future. And though this seem to be *durus sermo*, a hard thing to flesh and blood: yet by the power of Christ and his spirit we shall be able to perform it.

**Ezek. 16. 49.**

**Prov. 23. 33.**

**2 Cor. 7. 11.**

**Matth. 5. 8.**

Thus if we keep our hearts with all diligence, as *Solomon* exhorts, and labour for purity of heart, we shall be fitted for communion with God, (who is a God of pure eyes) by faith here, and by cleer vision hereafter, *Blessed are the pure in heart*, saith Christ, *for they shall see God*.

